

SRIMAD BHAGAVATA



SRI RAMAKRISHNA
MATH

MYLAPORE, MADRAS 600 004, INDIA

श्रीमद्भागवतम्
**SRI MAD
BHAGAVATA**

THE HOLY BOOK OF GOD

Translated by
SWAMI TAPASYANANDA

VOLUME III

SKANDHA X

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SRIMAD BHAGAVATA
VOLUME III

Srimad Bhagavata-Mahapurana

Skandha Ten

PROLOGUE

I

Krishna—Historical and Mystical

The tenth Skandha, the longest section of the Text, containing ninety chapters and three thousand nine hundred and forty-six verses, is both the climax and the heart of *Srimad Bhagavata*, its theme being Apāsraya or Ultimate Support (God), here identified with Sri Krishna. Some speak of Nirodha or Pralaya as the topic of this Skandha. Pralaya is interpreted by them as the *laya* or dissolution of the mind in God through hearing and contemplating on the devotional narratives and divine excellences described in this Skandha. They give Apāsraya as the topic for the twelfth Skandha. The distinction made makes no difference, except that it may serve a schematic purpose. As pointed out in the General Introduction, the specific teaching of the *Bhagavata* is that Bhakti is the fifth Purushartha or value attainable by man, thus supplementing the traditional conception of the four Purusharthas, Dharma, Artha, Kama and Moksha, with Bhakti or Divine Service as the fifth, which is considered superior even to Mukti understood as attaining mergence in the Divine. It is even stated that the Lord bestows Mukti sometimes, but seldom Bhakti (Bh.V.6.

18). The unique feature of this summit Bhakti is that the Jiva feels the Almighty Lord as his 'own' and loses himself in His service, forgetting all considerations of selfish returns for oneself, including liberation from transmigratory existence. Service of the Supreme Being becomes the highest destiny of the Jiva.

While in all the earlier Skandhas these doctrines have been adumbrated, it is in the tenth Skandha, through the life and teachings of Sri Krishna and his relationship with his various devotees, that these doctrines are incisively taught, especially how God could be loved as one's 'own' through the various channels of human love. An elaborate account of Krishna's life therefore forms the main topic of this Skandha.

Before taking up the doctrinal side, it will be appropriate to deal with the nature of the narration. To a modern mind, the first question that will occur with regard to these narratives will be about the historicity of the incidents. We have discussed in the General Introduction how historicity is of little importance in respect of divine manifestations. According to Indian tradition, Sri Krishna's demise coincides with the beginning of the Kali Era in 3102 B.C. Modern historians, however, do not accept the Kali era, but still they have found ample scientific proof for

Krishna's historicity. He must have flourished not later than 900 B.C., according to Pargitar in his book *Ancient Indian Historical Traditions*. *Chāndogya Upanishad* makes mention of Devakiputra Krishna as the disciple of Ghorāngiras, and the teachings ascribed to him here are in several respects in accordance with those of the Gita. Pānini, the founder of Sanskrit grammar, who, according to R.G. Bhandarkar, 'lived in the beginning of the 7th century before the Christian era, if not earlier still', speaks of 'Vāsudevakas', or the sect that followed Vāsudeva, indicating that much before his time Krishna-Vāsudeva (Krishna the son of Vasudeva), the Vrishni hero and philosopher, had already been recognised as a divine personage and that his followers had spread far and wide, even up to Gāndhāra or Afghanistan where Pānini lived. Information about the wide-spread prevalence of the Krishna cult is got from the reference to it by the Greek ambassador Megasthenes (4th century B.C.); from the Ghosundi stone inscriptions (200-150 B.C.) informing of a Bhāgavata setting up the compound wall of a temple of Vāsudeva; from Basnagar inscriptions (100 B.C.) mentioning a Greek named Heladorus as a Parāmahāgavata; and from Nanaghar inscription (100 B.C.) which describes Vāsudeva as a Deity.

There is however another element in Krishna, besides his being a saintly philosopher and a hero of some royal clans of Mathura. It consists in his life among the cowherds in Vrindavana as the pastoral Krishna, taking full part in the life of work, adventures and love of the pastoral and nomadic cowherds, which in later times has gained dominance over the other features of the Krishna saga. Historical students of Vaishnavism like

Bhandarkar, who are very much dominated by the outlook of western scholars, have sought to analyse the Krishna saga as a combination of these three streams of tradition—the philosopher Devakiputra-Krishna, the disciple of the Ghorāngiras of the Chandogya Upanishad; Vāsudeva-Krishna, the hero of the Mathura clans; and the Pastoral Krishna of the cowherds of Vrindavana. An analytical study like this seems at first illuminating, but will on scrutiny be found a mere unwarranted guesswork with the sole purpose of de-personalising a personality and making him a ridiculous and meaningless entity. It is like analysing the exquisitely beautiful body of a person into so many units of carbon and other constituent elements. Such an analysis may give us some interesting information but is counterproductive in the matter of giving us an insight into his personality. So while we can in some way profit from the above-mentioned analytical study of Krishna, we can leave it aside as irrelevant in assessing his historicity. There is nothing contradictory and unbelievable in the same personality being the one person indicated by the three strands we find in analysing the Krishna of the *Bhagavata*.

Krishna was on his mother's side Devaki-putra (son of Devaki), and on his father's Vāsudeva-Krishna (son of Vasudeva). He is therefore known both as Krishna and Vāsudeva. The Vrishni clan, to which he belonged, was a very important and wide-spread Vedic clan, and Krishna, its leader, by the power and holiness of his personality and the great part he played in the cultural and political life of his times as we find from the *Mahabharata*, became canonised among his clan and among many other people. He was looked upon as the Incarnation of

Vishnu, the Godhead in the Vaishnava theology. In the *Chandogya Upanishad* we find Ghorāngiras instructing Krishna in meditation centring on the Solar Deity. Vishnu is identical with the Solar Deity of the Vedas, and it is He who is invoked in the great Gayatri Mantra of the Vedas. In course of time Vishnu became the most dominant among the Vedic Deities, and came to be accepted as the Supreme Being, of whom the other Vedic Deities like Indra and Varuna became minor expressions. Krishna, being an exponent of a theology extolling Vishnu, came to be recognised as an Incarnation of Vishnu Himself. It is not unusual in the history of cults for the founder or prophet of a cult to be recognised as the manifestation of the Cult-Deity Himself.

The main facts of Krishna's life can be gathered from the *Bhagavata* and the *Mahabharata*. He was born in captivity in the prison of the tyrant king Kamsa of Mathura, as the son of Vasudeva, a leader of the Vrishnis whom Kamsa was trying to suppress. He was transferred immediately after birth from the city of Kamsa to the cowherd settlement (Gokula) of a chieftain of herdsmen called Nanda. It was in the Gokula of Nanda at Brihadvana and at Vrindavana that he grew up into youth. Some of the most important spiritual manifestations of Krishna the Incarnate took place in those places. From Vrindavana he migrated to Mathura, the capital of Kamsa, and killed Kamsa, the oppressive king. From this time onwards he gradually became the leader of his Vrishni clan, though he did not assume their kingship. He suppressed many tyrant kings of his time, the chief of these being Jarāsandha of Magadha, Yavana, Bāna, Sālva, Sisupala etc., and made the Vrishnis one of the most powerful peoples of the times. He founded a new

capital at Dwaraka on the western seashore, and played a very important part in shaping the cultural and political life of the India of his times. Though he did not himself fight, he took a leading and decisive part in the great conflict between the two lines of the Kurus, the sons of Dhritarashtra and those of Pandu, culminating in the great war described in the *Mahabharata*. While his life was full of activity, he was also a philosopher and teacher of a spiritual gospel which came to be known as the Bhagavata Dharma, and is chiefly expounded in the *Bhagavat Gita* and the *Bhagavata Purana*.

The Bhagavata Dharma is noted for the fact that it is meant for every man. The Vedic teachings catered mainly for the elite. The Vedic religion had, on the one hand, got elaborated into a vast system of complicated sacrificial rituals, to which only the Brahmanas and the Kshatriyas were eligible. On the other hand, it had developed the philosophy of the Upanishads which required high intellectual training and moral competency for their comprehension. It was to the credit of Sri Krishna that, when the common man in India was without a simple and vital religion, he provided him with a devotional gospel in which action, emotion and intellect played equal parts, and with a universal Iswara who could be communed with through love and service and who responded to the prayers and the deepest yearnings of man.

The Mystical Krishna in the Context of the Puranas

While the skeleton of the historical Krishna is clearly visible through the narratives of the *Bhagavata* and the *Mahabharata*, the finished personality that

we get as the central figure in the *Bhagavata* is not a mere man or a hero or a philosopher or even a saint, but the very God whose contact transforms sinners into saints, ignorant men into sages, sense-bound beings into spiritual ecstasies, and even animals into devotees of God. He is of the essence of Satchidananda personified into a human form, so that weak man, who cannot rise through meditation and Samadhi into communion with the Divine forming his own spiritual substratum, may get an opportunity to contact Him, the very same Divinity, through the senses. All His human actions during the span of His earthly life are meant not only to bless His contemporaries and establish righteousness on earth, but to provide, for the pious contemplation of posterity, the spiritually potent account of His earthly deeds, by meditating on which they could establish with Him the same devotional relationships, which His great devotees had with Him in His life-time. He is depicted as an expression of the redeeming love of God (the Anugraha-sakti of Iswara), which manifests in different ages and in different lands, bringing spiritual enlightenment and bliss into the otherwise dreary life of humanity.

What is done in the Purana is that the historical role, whatever it be, is restructured as the expression of a metaphysical truth, which is embodied in the famous *Bhagavata* dictum 'Krishnastu Bhagavān svayam'—'Krishna is the real Bhagavan Himself'. Theologians have used it to downgrade the other incarnations and conceptions of Mahavishnu and contend that Krishna is the Deity and other conceptions of Vishnu are His manifestations. It is merely a cult-oriented interpretation. On the other hand, the purpose of the dictum seems to be more

to assert that Krishna is just the Satchidananda-Parabrahman of the Upanishads revealed in human terms. Brahman the Infinite Being is the unaffected substratum of the manifested world, Himself being both its material and instrumental cause. He has of Himself, and in Himself, projected this universe of multiplicity with all its elevating, ennobling manifestations, its high ideals of truth, self-sacrifice, love and service, and also their opposite traits of disvalues—the evil aspects of life like cruelty, poverty, selfishness, exploitation and all-round degradation. In the midst of all these contradictory values is Brahman, with none of them affecting Him, He shines always as the Satchidananda, Existence-Knowledge-Bliss Absolute, without any diminution or contamination of His Being. Krishna is the human version of this metaphysical Satchidananda of the Upanishads. He is the Perfect Person amidst all imperfect situations—the Eternal Boy, the Paragon of Masculine Beauty, who always remains in his spiritual elevation, absolutely unperturbed and unaffected, be it amidst the poverty and hardships of the cowherd settlement, amidst the ascetic rigours of anchorites and spiritual aspirants, amidst the seductive charms of dancing beauties, amidst the gory scenes of the battle-field, amidst the self-destructive holocaust of his own kith and kin, or amidst the peaceful associations of life. As He himself teaches, He lives in this world like a lotus leaf in water, absolutely untouched and unaffected by the environment, a mere witness to it but never its victim.

Though this truth is clearly brought out by this Purana in its depiction of Krishna, there are critics who refuse to see this truth and try to evaluate Krishna as a man and accuse him of moral lapses

in certain features of his life like his relation with the Gopis, his having a household of sixteen thousand wives, and his effecting the destruction of enormous numbers of kings and their armies. They can as well find God immoral and cruel for creating a world where evil seems to contend on equal terms with good, where every individual is born to die, where lust, greed, cruelty and untruth play the most dominant roles. No one who accepts the idea of a God would tolerate such a view. On the other hand he would contend that God is unaffected by any of the world's defects and undergoes no diminution of His Being by manifesting this universe as its uninvolved witness. It is forgotten by the critics of Krishna that this is the implication of calling Him 'Bhagavan svayam'. Those who do not accept this unique status of Krishna, but look upon him only as a man and judge him accordingly, would do well not to read the tenth Skandha, as it will be of no benefit to them.

II

The Doctrines of Bhakti and the special Teaching of the Bhagavata on it

In order to understand the special turn that the *Bhagavata* gives to the doctrines of Bhakti, a review of the doctrines as developed by the earlier theoreticians would be found advantageous as a background. The concern with the sentiment of devotion to the Supreme Being is as old as the Vedas themselves in the Indian tradition. The Rig Veda Samhita is full of it, although it is true that at a later time even the purely devotional hymns were adapted for ritualistic use and propitiatory rites. In the early Vedic literature the term used for the devotional sentiment is not Bhakti but Sraddha

(Faith). The Vedic hymns are full of devotional sentiments. They are addressed to the one God of all, and the deities invoked are His attributes personified, and not many gods as interpreted by western orientalists. In the Upanishads the predominant direction of the quest is to find out the unity of existence—to know that, by knowing which everything is known and man is helped to transcend all fear. But the path of devotion is very clearly observable even in the oldest Upanishads like the *Brihadaranyaka* and the *Chandogya*. The doctrine of grace finds expression in the *Katha* and the *Kaushitaki Upanishads*, while the *Svetāsvatara* teaches a full-fledged devotional attitude and discipline, along with the conception of a Deity who can be communed with and prayed to and who responds to such prayers of the votary. The *Svetāsvatara* goes to the extent of telling: "It is only in an aspirant having supreme devotion to God and also to the Guru that the truths of the Upanishads will fructify as realisation." What the Puranas in general, and the *Bhagavata* in particular, do is to supplement the Vedic development with a highly personalistic conceptions of the Deity suited for purely devotional purposes without losing link with the Upanishads, and to elaborate the devotional Sadhanas into a highly specialised system.

The word Bhakti is derived from the root 'Bhaj', which has several meanings, among which one—'to serve', 'to honour', 'to love', 'to adore'—has given the expression its current meaning of 'devotion to God'. But the earliest use of the word as found in Yaska's Nirukta is in the sense of 'ornamental' and of 'relationship'. But by long usage in devotional literature, it is now commonly understood as love of God and the way of life conducive to it.

Some scholars are of the view that the earliest use of the word in the devotional sense is found in early Buddhist literature. Narada and Sandilya, the most authoritative theoreticians on Bhakti, have described it as follows: According to Narada it is the whole-hearted and supreme love of God. Obtaining it, a man feels he has gained the highest attainment in life; he rises above fear of death; and he finds himself in unalloyed bliss always. He becomes indifferent to everything except God, and he depends on nothing except Him. Bhakti is characterised by absorption in His worship and in remembering His excellences. Its most conspicuous sign is complete self-dedication to Him and the feeling of intense anguish whenever the mind slips away from Him. Sandilya describes it as 'Parānuraktiṁśvare' — which means, the highest form of ever-continuing attachment to God. The particle 'anu' can be interpreted as 'following' or 'close to' some previous attainment or condition. This condition consists in a general understanding of God's greatness and attributes, especially his lovability or dependability, without which no love and attachment can arise. Narada is probably more pronounced in this respect. He thinks that Mahatmyabodha (consciousness of God's unique greatness and His attributes) is always present in devotion, as without it devotion will be indistinguishable from human love. The other meaning of 'Anu' is 'unabating or unslackening' attachment to God. It is probably better to understand the definition as having both these implications instead of one only, because some general understanding of an object must necessarily precede the birth of love and attachment for it and its continuance. It is also true that the worldly attachment may be eroded, slackened or even totally obscured by

adverse circumstances, but not so genuine and deep-rooted love of God. It retains its intensity and freshness at all times, even when adversity visits a man in spite of his devotion to God.

The *Bhagavata*, however, gives its own definition of Bhakti as follows: "When all the energies of the senses, including the organs of knowledge and action, which are usually engaged in knowing external objects and in works sacred and secular, become concentrated as a unified mental mode directed to the Supreme Being, spontaneous like an instinct and devoid of any extraneous motives, the resulting state of mind is called Bhakti. It is superior even to Mukti. Like fire it burns up the soul's sheath of ignorance." (Bh.III.25.32-33).

There are several other descriptions of Bhakti in the *Bhagavata* more or less on the lines of Narada and Sandilya, but it looks that in describing Bhakti as absorption of all the energies of one's intellect, mind and senses in the Bhagavan, the *Bhagavata* seeks to enlarge the frontiers of Bhakti beyond what the theoreticians like Narada and Sandilya have in view. While love and attachment can arise only towards a being apprehended as a person, attractive and favourably disposed, absorption through concentration can arise even in respect of an impersonal entity and also through the stirring of fundamental instincts like curiosity, fear and hatred. Three consequences follow from this:

Types of Bhakti: Vidvesha-bhakti

1. The first is the *Bhagavata* idea of Vidvesha-bhakti or communion through confrontation. Such a conception is not found in the Sūtras of early Bhakti theoreticians, nor is it looked upon with favour even by later writers on Bhakti like Madhusudana and Rupa Goswami. All theo-

reticians consider that only absorption resulting from a sense of Ānukūlya (favourableness) in the object of love can be the genesis of devotion. It is not possible to have 'favourableness' in respect of a dreaded enemy with whom one is in confrontation. Besides, whatever the *Bhagavata* may say, it had no application in the life of ordinary men. In the *Bhagavata* narrative this attitude of confrontation is represented in the case of some Titanic souls like Hiranyakasipu, Ravana, etc., and that under unusual circumstances. They were once servants of God, but due to their haughtiness they were cursed by some great sages that they would lose their heavenly status and become embodied in worlds of sin and strife. They were, however, to regain their status after spending three successive lives in hatred of, and in confrontation with, God. In each of these births they were to be killed in battle by the Lord Incarnate, and that would purify them and restore them to their original condition. As the result of the sages' curse, an instinctive antagonism to God and an obsessive dread of Him possessed their soul. Impelled by this antagonism they thought of Him with all the intensity of their mind, as only an inveterate enemy can do in respect of his dreaded antagonist. According to the *Bhagavata* such a state of mind can have a transforming effect on the mind. "The worm imprisoned in a cavity and guarded by the beetle", says the *Bhagavata*, "lives in constant dread of it, and through such identification wrought by fear, gets transformed into the form of the beetle. Even by constantly thinking of Krishna as their dreaded enemy, they became washed of all their sins and attained to Him." (Bh.VII.1.27-28). In fact it is even stated that the purification which they could have got only in the course of

seven embodiments if they followed the path of love, they obtained through three births of confrontation. It is also to be noted that the Lord approached these 'devotees in confrontation' in a manner appropriate to their attitude. Challenged in battle, He 'blessed' these devotees by responding to their attacks with mighty weapons, and destroyed them physically with all their following. Slaughter at His hands was the blessing they got for their peculiar brand of devotion. It effected their purification too and raised them to their higher original condition. While there are several such cases as Hiranyaksha and Hiranyakasipu in the earlier Skandhas, it is in the Krishna incarnation that the doctrine is fully articulated and illustrated with numerous examples such as Kamsa and his numerous emissaries like Putana who went to kill Krishna in his infancy and childhood, Sisupala and Dantavakra who were born enemies of Krishna, and the very large number of warriors who met with death at his hands in battles.

The logic behind this is evident. Mortal dread and antagonism can produce as much absorption of the mind in an object as love and attachment can. Now if the object is God, concentration on Him, even though it is motivated by antagonism, must purify the soul, just as a potent medicine consumed must necessarily effect a cure, whatever be the attitude of the patient towards it.

It is obvious that this has no application in the life of man ordinarily. It is doubtful if even the fear of God, which some cults inculcate, can come under this confrontation doctrine. There are some devotional cults which depict God as a mighty Power who inflicts devastating punishments through storms, earthquakes and floods on men who break covenants made with Him, or as a dreaded terror-

inspiring Energy which holds the votary's attention by the display of awful forms and shudder-generating might. Surely if God as a creator-preserver is sweet, loving and lovable, His might as the destroyer must manifest in awe-inspiring forms. In modern times Professor Otto has worked out the theory that the origin of religion is in the sense of 'awe' generated by the experience of the mysterious and the tremendous. A cult based purely on such an experience is considered primitive, and the passage from fear of God to love of Him is supposed to be the course of evolution in religion. Yet in most cults of the world the sense of awe continues to be an abiding factor in the devotional sentiment. Though the *Bhagavata* theory of confrontation cannot be equated with this—for confrontation in the real sense is possible only for Titanic souls—yet an element of it enters into all forms of religious sentiment based on awe.

In non-Hindu religious thought we find a sense of confrontation in the attitude of Satan towards God in Christianity, but its spiritual implication is entirely different from that in the *Bhagavata*.

It should be noted that indifference, shallow atheism, and superficial agnosticism in spiritual matters—the pitiable attitudes of many worldlings and the so-called intellectuals—has nothing to do with the Vidvesha-bhakti concept of the *Bhagavata*. For indifference and superficiality have nothing in common with concentration and absorption in God, which are presupposed in the conception of Vidvesha-bhakti.

Jnana-bhakti of the Bhagavatottama

2. Another implication of the *Bhagavata* definition of Bhakti is that Jnana or knowledge has got a much more important place in it than in the con-

ception of Narada and Sandilya. Curiosity, the genesis of the quest for knowledge, is as much an urge of the soul as any other passion, though it is cold and calculating in its operation. The Gita therefore recognises a Jijnasu, an enquirer, also in its classification of Bhaktas (devotees). If the enquiry takes a purely inward turn as investigation of the nature of the 'I-sense' and its source, it becomes Jnana-Yoga in the strictest sense of the term. It becomes a type of psychology. But if the enquiry takes an outward form also and ends in the acceptance of a Supreme Being, Sat-Chid-Ananda, who is the originator and master of all creation and the prototype of all individual souls, the enraptured contemplation of whose majesty and attributes as formless non-particularised Being leads ultimately to a total surrender and absorption in Him—then that discipline may be called one of intellectual love, to use an apt expression of Spinoza, the great Western philosopher, or as Jnana-bhakti (devotion dominated by knowledge) ending in Sayujya or oneness with the Divine. The contrast between these two may be stated thus: In pure Jnana discipline the mind and the ego sink in the 'I', whereas in the Jnana-bhakti discipline they sink in the 'He'. The final meaning of both may be the same, but in their setting, the former is idealistic and solipsistic, whereas the latter is realistic and object-centred.

Later theoreticians on Bhakti have described this form of devotion as Santa-bhakti or devotion of the peaceful mood—peaceful because it is without any personal element. The *Bhagavata* abounds in the lives of several sages like Rishabha, the Kumaras, Muchukunda, Bharata, Prithu, Narada, Suka and others who attained to union with God through a combination of Knowledge and Bhakti. Knowledge of

divine majesty produces the sense of adoration which leads to complete self-surrender and unity with Him. This in turn leads to a fuller understanding of the extent and depth of Divine Life (Tattvajnana)—to an acceptance of God as both Impersonal and Personal, as both Nirguna and Saguna. In Sri Ramakrishna's words, such deeper understanding is called Vijnana, and a Jiva with Vijnana retains an enlightened ego which manifests unitary consciousness and the sense of loving relationship with the Divine at the same time. As the *Bhagavata* accepts the Supreme Being as both Saguna (with attributes) and Nirguna (without attributes), this harmonious combination of Jnana and Bhakti, knowledge of unitary consciousness and devotional attitude, is possible in its synthetic spiritual outlook.

But the *Bhagavata* is against pure intellectualism as a means for attaining the spiritual goal. It ridicules such attempts, as trying to get rice by pounding chaff, and agrees fully with the *Svetasvatara Upanishad* that the truth regarding the Supreme Spirit will shine only in one who has supreme devotion to Iswara. It is of the firm conviction that devotion generates both knowledge of God and renunciation of self-centred values. It is aptly put that just as eating a morsel of food will simultaneously produce enjoyable taste, satisfy hunger and increase strength, so too devotion and surrender to God generate simultaneously love and knowledge of Him together with the spirit of renunciation of worldly enjoyments. A deep apprehension of Divine excellences thus leads to Santa-bhakti which ends in complete surrender; surrender generates Tattvajnana (unitary consciousness); and Tattvajnana elevates devotion to universal love. So speaking incisively of this devotion based on Tat-

tvajnana and comparing it with narrow forms of devotion, the *Bhagavata* says: "The Bhagavatottama (the highest type of devotee) is one who sees the glory of the Bhagavan reflected in all beings, high and low, and also perceives all beings as dwelling in Him. The second-rate devotee is one who makes a distinction between God, His devotees, common people and evil-minded ones, maintaining towards them attitudes of reverential love, friendship, pity and avoidance respectively. And one who worships images of God with great devotion but has no regard for His devotees and no consideration for others, is the most inferior type of a devotee" (Bh.XI.2.45-47).

Mūḍha-bhakti: Its Uniqueness

3. A third, and perhaps the most unique result of the *Bhagavata* definition of Bhakti as mental absorption in Iswara, is the doctrine of Mudha-bhakti, or devotion without the aid of knowledge. In place of being based on considerations of God's majesty and excellences, or any idea of dispassion for the world, this kind of love has its source and sustenance in the sense that God is 'mine'. Madhusudana, the great Advaita philosopher and latter-day theoretician on Bhakti, has remarked in a verse: 'I am His', 'He is mine', 'I am He'—devotion takes these three forms according to the maturity of one's spiritual striving. It looks that in the view of the *Bhagavata* 'I am His' and 'He is mine' do not necessarily follow in this order, but can, on the other hand, proceed independently and reach the unitary consciousness represented by 'I am He'. 'I am His' represents the Jnana-bhakti described earlier. 'He is mine' stands for the blind devotion based on the sense that God is one's 'own'. It results in the development of loving per-

sonal relationship with Him in any of the familiar forms of human love, as master and servant, parent and son, friend and friend, husband and wife, and the lover and the beloved. The object of the devotee's attention is not attributeless (Nirvisesha) Brahman or even attributeful and formless (Savisesha-nirakara) Brahman, but God with a divine form or His Incarnations. The identification of that form with the Supreme Being and the cultivation of the sense that He is one's 'own' master, mother, father, friend, husband or lover—this is the essence of this discipline. God can have any form but the Divine Incarnation is the most suitable for this type of loving personal relationship with Him, as the Incarnate is more human and lovable in a personal sense than a Deity. And of all divine forms, Krishna is the most versatile Divine manifestation, as every form of loving relationship could be established with Him. This probably is another reason why the *Bhagavata* regards Krishna as the most perfect Incarnation, the unique among them.

The uniqueness of the *Bhagavata* consists in its specialisation in depicting this form of divine love through the life of Sri Krishna and His relation with various devotees. The inhabitants of Vraja knew from His extraordinary achievements that Krishna was divine, but the feeling that He is 'our child', 'our friend', 'our lover', supervened over this sense of His greatness, and removed all inhibitions that the thought of majesty might have created against the intimacy of personal relationship. Theoreticians of the Bhakti doctrine, especially Narada, have discussed this question as to how this form of love can be distinguished from worldly love. It is pointed out that all worldly love is motivated by thought of selfish gains and pleasure for oneself, whereas in spiritu-

alised forms of love, the gain and the pleasure of person concerned is found to consist in the gain and the pleasure of the object loved. Further, Narada maintains that the consciousness of Krishna's greatness as the Divine Incarnate (Mahatmya-bodha) was present in the minds of the Gopikas. This has to a large extent to be conceded from an examination of the *Bhagavata* text. In some places some of the Gopikas speak of Krishna as being "not the son of Devaki but the witness of the innermost 'conscious essence' in all beings" (X.31.4.). Yasoda saw His cosmic form when He opened His mouth. Many other examples of His superhuman powers also were witnessed by them. The consciousness of His greatness arising from memories of such experiences, came to some of the Gopikas sporadically, but it was made inoperative by the overpowering sense of nearness and tender relationship they entertained towards Him. Had it not been for this, their devotion would have been indistinguishable from Santa-bhakti. The great God of the universe appeared to them to be 'our child', 'our friend', 'our lover', and they developed towards Him feelings and behaviour corresponding to these relationships. So it has to be accepted that the stress here is on 'mineness' (Mamata) and not at all on greatness (Mahatmya), although the latter sense was also present in the background. In the light of the *Bhagavata* teaching, what transmutes this love into a Divine sentiment is not any subjective excellence in the person concerned, but the objective fact that this love is fixed on Krishna, the Divine Incarnate, the alchemist of human souls. Krishna reacts to this love in a manner appropriate to its form—as a child if He is looked upon as a child, as a friend if He is looked upon as a friend, as a lover if He is looked upon

as a lover. As a medicine taken knowingly or unknowingly cures a disease, concentration on Krishna, whatever form it might take and however ignorantly it is practised, has got its purifying effect on the person concerned. The touch of Krishna purifies the soul and converts even the most sensuous passion into sublime selfless love and takes one to the highest spiritual goal. So the *Bhagavata* lays down the dictum: "By feeling alone, the Gopis and even unintelligent creatures like cows, deer, elephants, serpents, etc., attained to spiritual consummation in Me. They never learnt the Vedas, they never served any teacher, they practised no austerity; but by association with holiness they attained to Me." (Bh.XI.12.7&8)

"Lust, anger, fear, affection, friendship, sense of oneness—whichever sentiment man entertains towards Hari, he will attain to Him through that." (Bh.X.29.15) "The Gopis through lust, Kamsa through fear, Sisupala through enmity, the Vrishnis through clannishness, the Pandavas through affection and the sages through devotion attained to Him." (Bh.VII.1.30) Again the *Bhagavata*, contradicting Narada's dictum, as it were, puts it in the mouth of Krishna Himself: "Hundreds of women attained to Me, the Supreme Brahman, through not knowing my real nature but loving me as a paramour in whom they took delight." (Bh.XI.12.13) The descriptions of these relationships in the *Bhagavata*, though centring upon Krishna, will therefore resemble very much the depiction of human love, the most noteworthy of these being the highly erotic poetry employed in the description of the relation between Krishna and the Gopis of Vrindavana as between a paramour and his beloved.

It will be noted that in such cases the traditional preparatory disciplines of Bha-

kti have no application. By the feeling of intimacy with the Lord Incarnate they are freed from all inhibiting impurities and uplifted to the supreme heights of Divine love. Pure grace, irrespective of all antecedent conditions, seems to be the operative force in such spiritual conversions.

III

Gopi-Krishna Episode: Its Interpretations

Critics have not been wanting who have cavilled at the moral stature of Krishna for his questionable relationship with the Gopis and the propriety of a devotional text like the *Bhagavata* including in itself such highly erotic episodes and their graphic descriptions. So various attempts have been made to get over these difficulties by several theories, some of the most important of which are as follows: (1) The whole episode of Krishna and the Gopikas is symbolical and not factual. The Gopikas stand for the soul (Jivatman) and Krishna for the Supreme Soul (Paramatman), and the intense aspiration of the former for the latter is depicted through sexual love. The Jiva in this philosophy is taken as the Prakriti of the Lord and therefore depicted as female. In this theory historicity of the events described is either denied or overlooked, and only a symbolic meaning is attached to the events. (2) The *Bhagavata* states that Krishna was only a boy of ten or eleven at that time. So the highly erotic descriptions of the relationship between him and the Gopikas, who are depicted as ladies of mature years, are only poetic exaggerations of some innocent pastoral sports of Krishna with boys and girls of the cowherd community, among whom he spent his boyhood days. The eroticism superimposed on these

should be taken only as an aberration of decadent sectaries. Here historicity is accepted in a modified form and the existence of any ethical problem is denied. (3) According to the third theory, while historicity is accepted, it is maintained that the Gopikas were devoid of bodily consciousness and they met Krishna at a spiritual level. Therefore there is nothing carnal about it, as the descriptions are of purely mystical significance. In support of this, reference is made to the *Bhagavata* verse X.33.38, which states that while the Gopikas were away engaged in Rasalila, their people found them at home also. This mystic element is also hinted at in the very beginning of the description of Rasalila in the statement that Krishna took part in it assuming his Yogamaya or Mystic Power (Bh.X.20.1).

Bhagavata Interpretation of the Love of the Gopikas

Now what does the *Bhagavata* itself say on the point? While it is true that the *Bhagavata* text holds forth hints justifying all the three explanations given above, the overwhelming evidence of language and description of the text declares unequivocally that the Gopika episode was a physical fact and that all aspects of love were involved in the relationship. Rajah Parikshit, to whom the *Bhagavata* was narrated, takes it in that sense and questions Sri Suka whether there was any ethical propriety at all in it. In his famous reply to this, Sri Suka does not explain away the facts but expounds their significance as follows: "Divine personages are found to override the rules of Dharma (ethics) and do actions apparently of a shocking nature. But just as no impurity affects fire which consumes everything, nothing causes blemish to such persons of

immense potency. But lesser men should not imitate them in these respects even in mind. If they do so foolishly, they will perish, as one will do if one drinks poison following the example of Rudra. The instructions of godly persons are valid; so are some of their actions too. A wise man will follow only such of their actions as are consistent with their words. It is admitted that for enlightened men without an ego-sense, there is no selfish gain to be attained by any actions and no evil to be warded off by abstinence from them. What good or evil can then affect the Supreme Lord Krishna who is the Master of all beings—Devas, men, animals and the rest? By devotion to His holy feet the great sages derive that Yogic power by which they become free from the bondage of all action. How can there be any bondage or sin for the Universal Being who has assumed a body out of His own will, and by devotion to whom even these great sages derive their spiritual excellence? He who permeates all beings, including the Gopikas and their husbands, and directs the minds and senses of everyone—even He out of sportive intention has assumed a body as Krishna. For bestowing His blessings on all beings he has assumed a body, and He sports with that body in ways that will interest and attract men to Him. By Krishna's mystic power the inhabitants of Vraja found their women in their homes all the time, and had no occasion to be displeased with Krishna" (Bh.X.33.30-38).

From this it is clear that just as Krishna faced Kamsa and Sisupala (examples of communion through confrontation) with weapons in hand and raised them to the height of spiritual glory by delivering deadly blows on them, He received the Gopikas, who came to Him with passionate love stimulated by His exquisite

physical charm and the ravishing strains of His flute (Venugana), as an earthly lover receives his beloved, although mentally He was unperturbed and ever-poised in His spiritual Essence. But what starts as a physical passion in the Gopikas gets transformed into a pure spiritual experience in the course of their association with Krishna. By the touch of Krishna, who in the words of the Gita is 'Brahman Supreme, the most exalted state of Existence and the seat of all purity and holiness', the Kamukis (lustful females) and the Abhisarikas (the passionate women going in search of their lovers) became converted into Premikas (persons endowed with rapturous loving devotion), transcending body-consciousness like the Paramahamsas. If we remember this aspect of the Gopi-Krishna episode, we shall find that Krishna needs no defence and we need not be apologetic about Him by taking refuge in allegorical interpretations. The allegory and symbolism are there, and are very important too, but we should not use them to overlook or cover up the *Bhagavata* doctrine that when the mind is firmly fixed on Him, *whatever might be the motivating feeling or circumstance*, He responds to the Jiva in a manner appropriate to the Jiva's attitude and transforms him by His touch. As stated in the *Bhagavata*: "The Yogis concentrating their mind on Him as the indwelling self, the philosophers who try to see Him as pervading everything, the Asuras who live in mortal dread of, and in confrontation with, Him, and the passionate women who seek physical union with Him in violation of all social and ethical sanctions—they are all alike to Him" (Bh.X.87.23). The fact that the minds of all these are directed to Him with intensity is sufficient reason for their transformation when they receive His response in the

manner appropriate to their respective attitudes. In a study of Krishna's life we should not forget that the *Bhagavata* looks upon Him not as an ordinary man but as *Bhagavan svayam*, the Supreme Being Himself manifest as man, to reveal how He becomes the many but continues to be the one uncorrupted and Perfect Being in spite of His transformation into the many through His Sakti. To attribute corruption to Krishna for any of His actions is therefore as proper or as absurd as attributing corruption to God for manifesting this enigmatic world. All His actions were without any self-centred purpose, and were only the expression of the Lord's redeeming love for the Jivas. Being the one existence that has become the many, He is supra-moral, and human standards have no relevance in His case.

Why the Medium of Erotic Poetry is used

Regarding the other allied question about the propriety of these erotic descriptions in a devotional scripture, the *Bhagavata* has got its own answer. The Lord incarnated as Krishna not merely for scholars, philosophers, ascetics, puritans and moralists, but for the good of all who could develop faith in Him, irrespective of their spiritual, cultural and moral attainments. A philosopher will be interested only in abstract thought and not in heroic exploits and adventurous stories; on the other hand, a boy or a person without education will only be bored by philosophy, but thrilled by a narration of such exploits and adventures. A diplomat or a politician will not, however, be moved by these; he will probably be interested in accounts of statecraft and human relationship. An artist or a connoisseur of beauty will have a dread of philosophy and ethics but will be attracted by highly

artistic descriptions of romantic love and beauty in all its aspects. The life and teachings of Krishna, the Purnavatara, is meant to attract men of all these types. So in a life abounding in dealings with persons of varied temperaments—philosophers, devotees, ascetics, common folk, cowherds, lovelorn women, cruel monsters, oppressive kings, righteous rulers, diplomats, etc.—Krishna has left for mankind a rich and varied record of events which have been taken up and glorified by the Puranas for edifying and attracting even the so-called sense-bound humanity to the devotional cult founded by Him. In later times a great devotee-poet of India, Jayadeva, has, probably for this very reason, taken up the love relationship of Krishna with the Gopikas as the theme for his famous *Gita-govinda*, a poetical work of rare literary and musical excellence, noted as much for its devotional significance as for its high eroticism, observing all the rules of Sanskrit poetics. No one can gainsay the fact that this work has exercised a great influence on the devotional and artistic life of India and drawn to Krishna large numbers of people who would not have otherwise been attracted to God at all. So in justification of its description of these amorous accounts, the *Bhagavata* itself says: "Having assumed a human body for the blessing of mankind, He adopted such sportive activities as will interest and attract men of various types to Him... He who, with faith in Krishna in his heart, hears, reads and narrates these amorous dalliances of His with the Gopis, that intelligent man will obtain deep devotion to the Lord and will easily overcome lust, the real 'heart-disease' of mankind" (Bh.X.33.37&40).

The idea is that the mind of an aspirant with faith in Krishna will gradually be filled with the symbolic and spiritual signi-

ficance of these descriptions, that it is the passion of the purified soul of man for God that is represented in the Gopikas' longing for Krishna, and that if we imitate that passion within ourselves, we shall attain to the Divine. To several of his puritanical disciples who expressed disapproval of the Gopikas' love for Krishna on moral grounds, Sri Ramakrishna, who never questioned the factuality of the Gopi-Krishna episode, nevertheless replied that if they did not like the Gopikas, they might forget them, but they must consider themselves blessed if they could manifest towards God a hundredth of that intensity of feeling that the Gopikas had towards Krishna, the Lord of all that exists. The contention of the *Bhagavata* is that the Gopikas have dug this unique channel of devotion to God by their example, and that none can reach Him in that form of intimacy and intensity unless they sail their boat along the channel they have dug.

A careful reader of the *Bhagavata* will note that the text is careful to trace the growth of the love of the Gopikas for Krishna from a passionate personal love to love of Him as the Universal Being. Unlike devotees in general, they did not, it is true, pass through the earlier stages of devotional discipline. Being fortunate enough to be the contemporaries of Sri Krishna, the Lord Incarnate, their purification was effected by direct contact with Him. Sexual attachment is ordinarily a cause of spiritual downfall, but in the Gopikas, such attachment, being directed to Sri Krishna, the Lord Incarnate, had the opposite effect of purifying and uplifting them. Reciprocating their love, Krishna blessed them with His divine company, but they were soon separated from Him when he left Gokula for Mathura, from where He sent them the message,

"Separation only strengthens love. Soon will you attain to the joy of Brahman which will make you experience separation and union as equally blissful" (Narayaneeyam). When they met him again at Syamantapanchaka some years after, they were found to have developed that depth of love through the tormenting yet delightful pangs of separation. On that occasion Krishna gave them full enlightenment that enabled them to realize His presence in everything and everywhere. He conveyed to them the following as His last message: "Devotion to Me is the only means for attaining to Bliss undecaying. It is fortunate that you have developed attachment to Me, which is the means for attaining to Me. Just as all material objects have their beginning and their end in the five elements, and are also covered and infilled by these elements, in the same way understand Me to be the Basis of, and the Substance pervading, all the worlds, living and non-living. Living beings only experience objects, but the latter do not rest in them (the living beings) but in the elements constituting them. It is, however, in and through Me, the supreme and imperishable Being, that both these—the experiencing Jivas and the experienced objects constituted of elements—have their entity and subsistence" (Bh.X.82.45-47). It will also be seen from this that this kind of Bhakti is not Mudha, ignorant of Divine excellence; it may be so at the start, but it brings full enlightenment too. Enlightenment only leads to the enrichment and not the elimination of devotion.

IV

Bhakti as the fifth Purushartha

Devotion of this type also can end in the sense of unity, in the understanding

'I am He'. In the description of the Gopi-Krishna episode, it is stated that at a stage of their love for Him, they felt themselves to be He. Regarding the state of their mind, it is further stated by Krishna Himself: "By the strength of their attachment to Me, they became oblivious of their individuality and the whole objective world, just as the mind of a contemplative in Samadhi and the river merged in the ocean do, overcoming all distinction created by name and form" (Bh.XI.12.12). But this union contemplated has necessarily to be distinguished from Sayujya, which is the goal of Bhakti based on Jnana. In Sayujya the individuality merges in the Bhagavan, who is also the Absolute of philosophy, and the Jiva ceases to be an individual by becoming one with the Absolute, as a river ceases to be a river and becomes one with the sea when it has joined the sea. This is Mukti or release. But in devotion based on personal relationship of the type represented by the inhabitants of Vraja and of those who follow their path, the goal of spiritual striving does not consist in Mukti of the above type. In the ripeness of their devotion, devotees get the knowledge of the unity of all existence in Him, but unity in consciousness does not, for the devotee, entail an ontological cessation through dissolution in Him. The sense of personal relationship and the urge for serving the Lord result in the retention of individuality, and the devotee becomes an eternal servant of the Lord. So long as he has his human body, he lives as a Bhagavatot-tama, one who sees the Lord in all beings and all beings as resting in the Lord, and he serves the Lord in all and in every possible way. After he gives up the human body, as also the subtle mental sheaths of Prakriti which have been vehicles of all his transmigrations, he assumes a non-

material form of *Suddhasattva* (non-material pure stuff), or the *Bhagavati-tanu*, serves the Lord in the region of Light and Blessedness called *Vaikuntha*, and also comes as a participant in the Lord's *Leela* or redemptive work as the Incarnate. Through the concept of such *Bhagavatottamas* and their preference for the bliss of Divine service over liberation (*Mukti*) and absorption in the Godhead, it is said that the *Bhagavata* has added *Bhakti* as the fifth *Purushartha* (ultimate value) to the usually recognised four *Purusharthas*—*Dharma* (virtue), *Artha* (wealth), *Kama* (pleasure) and *Moksha* (liberation).

Contrast between Bhakti and Priti

Leaving aside communion through confrontation, it will thus be seen that *Bhakti* in the *Bhagavata* takes these two forms—one, as *Santa-bhakti* based on the feeling 'I am His', and consequently dominated by knowledge and consciousness of Divine majesty and ending in absorption in Him; and the other, as *Prema-bhakti* based on the sense 'He is mine', manifesting itself through idealised channels of personal affection as a passion for communion and service of the Divine conceived as master, child, friend, husband or lover. To distinguish these two types of devotion in the *Bhagavata*, as suggested by Dr. Bhattacharya in his learned work *The Philosophy of the Bhagavata*, the word *Bhakti* (adoration) leading to merger in the Divine may be taken to denote the devotion based on knowledge, and the personality-based devotion may be distinguished from it as *Priti* (self-abnegating love and joyful service of the Divine Person)—a term that has become specially significant by its use in the Chaitanya School of Vaishnavism. Among the later theoreticians on *Bhakti*, the celebrated Advaita thinker, Madhusudana Saraswati has championed *Santa-*

bhava based upon knowledge of God and His attributes as the purest form of *Bhakti*. By an apprehension of the infinite excellence of the Lord, the infinite bliss that is His, manifests as supreme joy in the heart of the aspirant. In the heart that is molten, as it were, by this joy, the impress of the Lord, like that of a seal on wax, always remains as pure attachment to Him without the bias of any personal limitation. Thus, according to Madhusudana, *Santa-bhakti* alone is the purest and perfect form of devotion. The more this *Rati* (attraction and attachment for God) takes personal forms as that of servant and master, son and father, husband and wife etc., the more it becomes limited in nature and mixed with unspiritual elements. In spite of this outlook, he is not, however, behind any devotional thinker in his acknowledgement of the uniqueness of the *Gopikas* and their love for Krishna.

The purely personal type of devotion based on *Priti* (joy of personal love and service) is upheld by the Chaitanya School of Vaishnavism, of which Jiva Goswami is the most noted exponent. He maintains that the Supreme Being has two aspects—one as the all-pervading Impersonal Brahman, and the other as the Bhagavan possessing countless blessed attributes, with whom personal relationship on the basis that 'He is mine' (*Mamata*) can be maintained. The former of these aspects is secondary and peripheral in the Supreme Being while the latter represents His fundamental and basic nature. Those who entertain the knowledge-dominated *Santa-bhava* can get only the peripheral understanding of Him. For, in their attitude, the sense of 'mineness' (*Mamata*) cannot be entertained with regard to Him, and without that sense and the intimacy resulting from it, the depths of His being as *Rasa*, or pure Bliss, cannot be adequate-

ly apprehended. In place of this attainment, these votaries become one with His Impersonal aspect. The perfect expression of Priti is possible only where 'mineness' comes into play, and therefore what the advocates of Santa-bhakti consider as a defect, becomes the distinguishing excellence by means of which the depths of the Bhagavan as Bliss are explored. A follower of this ideal of Priti rejects Sayujya (merger in the Lord) as a stumbling block in spiritual evolution, and considers intimate personal love and eternal service of the Bhagavan as the highest goal (Purushartha) of an aspirant.

This view no doubt gets ample support in many passages of the *Bhagavata*. For example, it is put in the mouth of Sri Krishna Himself in the following *Bhagavata* passage: "The holy men who have deep-rooted love for Me and see Me in everything, win Me over as a faithful wife does a dutiful husband. Having attained to life's fulfilment by My service, they do not care for the four forms of Mukti (Liberation) to which they are eligible by virtue of their service of Me. How little would they care for the perishable attainments of this world!" (IX.4.66-67) Passages of this type occur time and again in the *Bhagavata*.¹

In pursuance of such teachings found in the *Bhagavata*, the followers of the Chaitanya School of Vaishnavism maintain that one who aspires to be a true Vaishnava should eschew all the four usually accepted Purusharthas of Dharma, Artha, Kama and Moksha, and have Bhakti of the nature of Priti, the fifth Purushartha, as their goal. Bhakti in this sense is eternal service of the Lord

with unflagging love for Him as one's 'own'.

The superior position given to Bhakti in the *Bhagavata* may not perhaps find favour with some of the upholders of Kevaladvaita. In that system Bhakti is given only a subsidiary place, being only a means for the purification of the mind and making it fit for Jnana-nishṭhā or establishment in knowledge. Of course what is meant here by Bhakti in that system is only the preparatory disciplines of Bhakti described hereafter, and not these highest levels of it. The difficulty is that Bhakti implies at least a 'distinction without a difference', and it is felt that this will involve a departure from pure non-duality and a foraging into the fields of Bheda-bheda or identity-in-difference. None the less there have been great teachers whose experience has resolved the contradiction between Non-dualism and Bhakti of the *Bhagavata* type as the fifth Purushartha. Sri Ramakrishna is one such. In his doctrine of the Vijnani, he overcomes the contradiction. This is how he depicts his experience: The process of discrimination eliminates all diversity, saying *Neti, Neti*—'this is not Brahman, this is not Brahman'. At the summit of negation, one intuits the Absolute Being, the unity in which all the names and forms constituting duality are dissolved. An ego that has reached this state does not generally reappear in worldly existence, but gets absorbed in the Absolute in Nirvikalpa Samadhi. But Sri Ramakrishna says that there are rare examples of those who by "my Mother's will" (not by Prarabdha as some philosophers put it) come back to ego-consciousness, but then the ego now is entirely of a transformed nature. It now becomes

¹ The following are some of the passages of similar import declaring the supremacy of Bhakti: II.1.7-9; III.15.48-49; III.25.34; IV.9.10; IV.20.24; V.6.17-18; VI.14.5; VII.6.25; VII.8.42; IX.4.64-67; X.16.37; X.83.41-42; X.87.21; XI.14.14; XI.20.11; XI.20.34.

Spirit-centred unlike the ordinary ego, which is body-centred. Sri Ramakrishna calls this regenerated ego the 'ego of knowledge' or the 'ripe ego', as contrasted with the earlier ego which he terms 'ego of ignorance' or 'unripe ego'. The regenerated ego sees the Absolute as manifesting as the triad of Iswara (God), Jiva (individual embodied spirit) and Jagat (the universe of change). The ego for its sustenance requires a core of affection and attachment. In the unregenerate state of ignorance this is provided by the body, its concerns and relations. But the 'ego of knowledge', being illumined as stated before by the intuition of the unity of existence, has its sustenance in the sense of its intimate kinship with the Divine Person (Iswara), the Creator, Preserver, Destroyer and the Redeemer. The highest types of loving relationship of Prema-bhakti which the *Bhagavata* conceives in the wake of the feeling that the Lord is one's 'own'—the intimate relationships like the parental, the comradely and the conjugal—, become conceivable when the Jiva is thus endowed with this sense of his substantial oneness with the Divine who cannot otherwise be thought of except as the 'other', an object of awe, adoration and of limited love that His majesty would permit. Thus this unitary knowledge of the Vijnani does not abolish love, but reinforces it with the sense of 'myness' and makes eternal service of the Divine the Jiva's destiny. Between such Vijnanis and Nityasiddhas in whom Jnana or unitary understanding becomes a foil for the practice of Bhakti, and the Bhagavatottamas of the *Bhagavata*, there seems to be no difference. Suka, one of the most noted of such Bhagavatottamas, is himself an example. He declares that

though he is established in the Nirguna or the Transcendental Absolute, he has been drawn to the path of Bhakti by the attractiveness of the Lord and His divine sportive activities.

An identical thought is spelt out by that great doyen of Advaita, Madhusudana Saraswati, who was also a great devotee of the Lord, in a verse that says: "The absolute truth is Non-duality. Duality is for the practice of Bhakti, devotion. Though it is so, Bhakti, if attained, is a hundred times greater than Mukti. The perception of duality before enlightenment is the cause of delusion. But the duality that is assumed after enlightenment for the sake of Bhakti is far more delectable than Non-duality."¹ Thus it would seem that the actual experience of the higher moods of Bhakti can blossom only after the dawn of unitary consciousness, or as a result of Divine choice. It can at the most be only the imitation of the Bhava (mood) of someone else till then.

*Priti the Result of Poshana or Pushti
(The Divine Choice)*

This unique form of devotion denoted by the expression Priti cannot be had by a Jiva in his natural state. By practice he can have Santa-bhakti, tinged with the relationship of Dasya (servitude). It is only in one whom God chooses that the sentiments based on Priti can arise. Krishna, says the Chaitanya school of Vaishnavism, is Sat-Chit-Ananda, and He has got three Saktis or Potencies of manifestation. These are called Swarupa Sakti, Jiva or Tatastha Sakti and Maya Sakti. The last of them is His power of manifesting as insentient matter, and the

¹ Pāramārthikam advaitam dvaitam bhajanahetave, tādṛśi yadi bhaktiḥ syāt sā tu muktiśatādhikā; dvaitam mohāya bodhāt prāk jate bodhe manīṣyā, bhaktyartham kalpitam dvaitam advaitād api sundaram.

second, as limited centres of sentiency or Jivas. The first, namely, Swarupa Sakti, is His innate and most essential nature. Swarupa Sakti is analysed into Sandhini, Samvit, and Hladini. By Sandhini, corresponding to Sat (existence), He sustains His own existence as also that of all His manifestations. By Samvit, corresponding to Chit (consciousness), He makes Himself, and others too, self-conscious. And by Hladini, corresponding to Ananda (Bliss), He enjoys His own Bliss and makes others enjoy it. He is described as Rasa (another Upanishadic term for Bliss) as also Rasika or enjoyer of His own Rasa. As the Rasika, He not only enjoys His own innate Bliss, but also that Bliss as reflected from the Jivas. On the Jiva whom He chooses, His Hladini Sakti, the potency of His Bliss-nature, is cast, and the same is reflected from the Jiva as devotion of the highest order (Priti). As a result of this bestowal of grace, the Jiva is, as it were, nourished and enriched with motiveless devotion, which is an expression of the Lord's Hladini Sakti and not of any innate endowment of the Jiva. Expressing itself as motiveless love and service of the Lord, this reflected Hladini evokes a unique type of Bliss in the Lord Himself as also in the devotee when the latter expresses himself in loving service, the sole object of which is the pleasure of the Lord and not of himself.

This is a further development of the *Bhagavata* conception of Priti at the hands of the theoreticians of the Chaitanya School of Vaishnavism. Though the *Bhagavata* definitely speaks of Bhakti as the highest gift of God, bestowed on aspirants even more rarely than Mukti itself (Bh.V. 6.18), it will not be correct to say that the concept of Hladini Sakti and its part in the genesis of Bhakti are to be found in it with any clarity. They are the doctrinal

elaborations by the Chaitanya School of Vaishnavism. But without some such elaboration, it is impossible to understand how the Jiva can entertain the idea of 'mineness' with regard to the Supreme Being and how the *Bhagavata* doctrine that Bhakti is the fifth Purushartha, superior to Mukti, can be sustained. With the power of understanding that the Jiva is endowed with, purified and augmented by devotional disciplines, he can develop the attitude of self-surrender and feel 'I am Thine', and be lost in the sense of Divine majesty and excellences. This is Santa-bhava tinged with a sense of servitude (Dasya), and the goal of it is Sayujya or merging in the Divine. But Priti-bhakti, based on the sense of 'mineness' towards God, manifests only when graced by His Hladini Sakti.

For, to entertain such intimate closeness to the Bhagavan—who creates, sustains and dissolves the Universe, who is omniscient and omnipotent, who is endowed with countless majesties—as to feel that He is one's own child or friend or sweetheart, and experience a sense of 'mineness' with regard to Him, does not seem to be natural to a limited being like the Jiva. A totally new consciousness of closeness to the Divine, consistent with the awareness of His unique majesty, has to be born in the human spirit. This is accomplished only by the bestowal of grace. This is called Poshana, enrichment by the divine nutrient, which consists in Hladini, the Divine Sakti of Bliss, reflecting in the Jiva and rendering it capable of grasping the Divine as one's 'own' without any inhibitions from the awareness of His majesty. The Lord permits the devotee to be greater and keeps Himself smaller, subjecting Himself to the devotee's attitude. So the Lord says, "I am subordinate to my devotee, and am therefore in a sense with-

out freedom. Being extremely fond of devotees of exalted mind, my heart is under their control" (Bh.IX.4.63). There are innumerable events in the life of Sri Krishna as depicted in the *Bhagavata* to illustrate this. Such Jivas as receive this grace, become Nitya-siddhas, ever retaining their individuality and engaged in the bliss of Divine service. This is the highest goal that the doctrine of Bhakti holds forth. Hence Priti-bhakti becomes the fifth Purushartha.

Significance of Parakiya-bhava

While all forms of love where there is the sense of 'mineness' with regard to God like those of a servant to a master, of a child to a parent, of a parent to a child and of a friend to a friend, are considered as forms of Priti, the most unique expression of devotion of this type consists in Kanta-bhava (wifely relationship), and especially in Parakiya-bhava (relationship of illicit love) as manifested in the wives of Sri Krishna at Dwaraka and in the Gopikas in Vrindavana respectively. Of these, the second is considered the acme of Priti, because it is in it that, like a girl who goes away with her paramour staking everything, her past and her future, in the full trust of, and absorption in, her object of love, the devotee abandons himself unreservedly to God in utmost confidence and without any calculation or expectation of return. It is considered superior even to wifely attitude, because a wife's dedication does not involve that total revolution, abandonment and non-expectation characterising the love for a paramour. It is for this reason that the *Bhagavata* places the Gopikas of Vrindavana above the wedded wives of Sri Krishna in the scale of devotees endowed with Priti. They are the all-renouncing Paramahamsas.

Stages in the Development of Priti

Savants of the Chaitanya School of Vaishnavism have analysed the development of this unique form of Priti, which is called Madhura-bhava (relationship of sweetness), into the following eight progressive stages: (1) Prēma: This is characterised by attachment that never wanes under any condition. (2) Sneha: It is the stage when the heart melts in love. (3) Māna: It is the augmentation of love through assumed or real obstructions. (4) Pranāya: It is unreserved confidence, friendship and camaraderie. (5) Raga: It is the state in which the pangs of separation augment love and the joy of expectation. (6) Anuraga: It is characterised by experience of unceasing novelty in love. (7&8) Bhava and Mahabhava: These are states of absorption in Krishna-consciousness characterised by some twenty-four physical and mental modes of expression. The latter, Mahabhava, is manifest only in Divine Incarnations, and not in ordinary Jivas struggling for the attainment of a little God-love.

Vrindavana as a Transcendental Fact

It is, however, to be noted that according to these new theological innovations introduced by the Chaitanya School of Vaishnavism, the Vrindavana episode of the Gopikas' love for Krishna is not a mere historical fact, but the expression, in history, of a transcendental fact, and as such the unethical implication of illicit love cannot be imputed to it. The idea is that Sri Krishna is the Absolute Person, the Eternal Truth, in the transcendental realm of Goloka, and all manifested beings are expressions of His Sakti (Potency). He is not a mere phenomenal expression of the Absolute of the Kevaladvaitins but is Himself the Absolute (Advaya-

Tattva), and what the Advaitins call Impersonal Brahman is only the peripheral brilliance of His being. The Gopikas are eternally present with Him in Goloka as His Parikaras and Parshadas (associates and attendants). They are the embodiment of His essential potency (Hladini Sakti), and are as such free from all touch of gross matter and have no physical body or the physical passions associated with it. Their forms are non-material (Suddha-sattva). As His Saktis, they are the eternal properties of Krishna and are ever engaged in His service, which is their only delight and the sole meaning of their existence. Though they are described as many, they are all the expressions or emanations of the principal Gopika, Radha by name, who is Herself the Hladini Sakti conceived as the serving counterpart of Krishna. It is this one Sakti that manifests as the countless Gopikas. To delight Krishna without any self-centred consideration is their sole function, and this service of Krishna takes the form of the eternal dance called Rāsa. This transcendental and eternal Divine sport is what is described in the tenth Skandha of the *Bhagavata* dealing with the Gokula and Vrindavana episodes of Krishna's life. It is to be taken neither as only historical nor as merely symbolical. It is the transcendental Truth, revealed in history no doubt, but not deriving its truth or validity from its historicity. The Transcendental is the sanction of history, and not history the sanction of the former. Nor is the Gopi-Krishna episode in any way to be interpreted as the highest expression or expansion of human love, in spite of the erotic language used in its description for want of a better medium. For the Transcendental is not moulded on the worldly forms, but the worldly forms are distortions of the Transcendental.

Krishna's dalliance with the Gopikas, the emanations of His Hladini Sakti, has no element of sex-love in it. It is the expression of the self-delight of the Pure Spirit in His own blissful Self, and it is eternally going on as Rāsa Dance in Goloka. When the Lord manifested in Vrindavana as the Purnavatara (perfect Incarnation), He revealed this eternal dance along with all His Parikaras (the eternal associates) involved in it. The soul, being a Sakti of the Lord and therefore considered as feminine, can derive spiritual inspiration through identification with the whole-hearted longing of the Gopikas for Krishna, but this in itself does not convert the transcendental Gopi-Krishna relation into a symbol, nor invest it with any taint of human sexuality, nor subject it to the ethical ideas of human sexual relationship. Thus it is fundamentally transcendental and spiritual; historicity is considered only to be a subordinate aspect, and sexual symbolism and ethical implications are denied.

But while such a theory of transcendental identity for the Gopikas may remove some moral objections, this is done at the expense of the Bhagavata doctrine that by the mere association with Krishna, even depraved people are raised to the highest level of purity and holiness. The greatness of Krishna, the *raison d'être* of calling Him the Purnavatara, is the full manifestation of the redeeming power in Him. Besides, this idea of a transcendental identity for the Gopikas would also make the doctrine of divine grace or Choice (Pushti) redundant; for the Gopikas would then become holy divinities by nature. So whatever the theological notions of later Vaishnavism might be about the Gopikas, the *Bhagavata* text maintains that they belonged to a promiscuous society, that they were at the start attracted

by Krishna's physical charms, and that it was Krishna's association that raised them to the summit of purity and holiness. So says Uddhava, a great disciple and follower of Krishna, in utter astonishment on seeing the unexpected devotional exaltation of the Gopikas: "How low are these women, belonging, as they do, to a nomadic forest tribe given to adulterous sex-relationship! And how exalted is this deep-rooted devotion to Krishna, the Supreme Being, found in them! As a potent medicine swallowed with or without knowledge of its efficacy invariably cures a patient, so the Lord brings about the spiritual regeneration of a person whose mind settles well on Him, however ignorant he might be" (Bh.X.47.59). It is evident from this that the main stress of the *Bhagavata* is on the transforming power of love and holiness manifest in Krishna, the Purnavatara, but it does not exclude the relevancy of any theological or symbolical explanation. It is also to be noted that according to the Chaitanya School of Vaishnavism the attitude of the Gopikas towards Krishna should not be directly practised by any aspirant. What he could do is only to participate in the feeling of the Gopikas through impersonation of them in consciousness. So it is called Raganuga Bhakti—or devotion consisting in the imitation of love manifested in Vrindavana. Imitation can ultimately lead to Prema—deep and abiding love for Krishna. This path is also called Pushti-marga or the Path of Divine Nourishment, as the development of Priti of this type is the result of the rich nourishment that the Jiva receives from the grace of the Lord.

V

Preparatory Bhakti and Its Disciplines

What has been discussed till now is the experience of devotion (Bhakti) when it has become deep-rooted in the human mind. It is only when devotion is deep-rooted, whether it be of the Santa type or of the Priti type, that the mind will flow naturally and irresistibly towards God as the Ganges flows to the ocean as described by the *Bhagavata*. It is the final fruit of devotional discipline and is therefore called Para-bhakti or Sadhya-bhakti. It is the end product of a long evolution of the Jiva extending over several lives, the result of the sedulous practice of preliminary devotional disciplines generally described by the terms Sadhana-bhakti (disciplinary devotion) or Vaidhi-bhakti (devotional practices according to scriptural injunctions).

According to the *Bhagavata* all genuine spiritual disciplines are parts of Bhakti Yoga (discipline of Bhakti), because the Lord has declared that He can be grasped only through Bhakti, that morality, pursuit of truth, charity etc., though good in themselves, cannot purify the soul if devoid of Bhakti, and that the gold of the human spirit shines, rid of all its dross, only when put into the fire of Bhakti. Still it recognises the distinctiveness of three Yogas—Jnana, Karma and Bhakti. Sometimes it speaks of Yogas being only two, of Jnana and Bhakti, that of Karma being only preparatory to them. To Sannyasins of a very high standard of renunciation, Jnana Yoga is prescribed; to those who are moved by desires, Karma Yoga is applicable; and to those who, through listening 'by chance' to the recitals of the excellences of the Lord, feel strongly drawn to Him but are only partially fit for renunciation, Bhakti Yoga is recommended (Bh.XI.20.7-8). By this the *Bhagavata* is not downgrading Bhakti, which it considers to be the

highest Purushartha attainable by a Jiva and also as unavoidable for success even for a seeker after Mukti through Jnana Yoga. For, it is stated that pure intellectual effort to attain to an abstract truth without the elevating influence of faith and devotion is like milling chaff, resulting in vain labour and exhaustion alone (Bh.X.14.4). True Jnana Yoga is only Bhakti with a higher degree of intellectual, and less of sentimental, element in it,—a form of ‘intellectual love of God’ and absorption in Him. The Jnani looks upon the Lord as his own Higher Self and seeks communion with Him through the ‘I’ sense. The spirit of detachment and renunciation required for this discipline must be of a very high order even at the very start. But, as pointed out above, the discipline of Bhakti can be started even by one of less endowment in this respect. Besides, while a Jnana aspirant has got to rely on his own strength, the Bhakta has always got the backing of the Bhagavan whom he approaches in a personal relationship and who responds to him accordingly. So Sri Krishna says: “A genuine devotee of mine, who, even if he happens to be temporarily subjugated by sense objects, is never lost. He is backed by the power of his devotion to Me” (Bh.XI.14.18). According to the *Bhagavata*, devotional discipline, which generates both dispassion for worldly objects and knowledge of God, is a natural and simultaneous process of spiritual evolution, despite initial deficiencies. It is thus compared to a ball of rice eaten, producing simultaneously satisfaction of hunger, strength of body and the pleasure of eating.

As far as Raja Yoga and Karma Yoga are concerned, they only subserve the purpose of the discipline of Bhakti Yoga. Raja Yoga consists in the systematic

practice of inward concentration which is immensely helpful in deepening the devotional sentiments and thereby in the continued fixation of the mind on God. Regarding Karma, the *Bhagavata* holds it to be an important aid to Bhakti discipline in the early stages. The Vedas prescribe various Karmas or ritualistic actions either as daily duties or as means for the fulfilment of desire here and in other worlds. Besides, there is another kind of Karma, consisting in the discharge of the various duties of man as a member of society. Both these kinds of actions or Karmas are technically called Dharma. The *Bhagavata* considers that if any of these activities are to deserve the sacred name of Dharma, they must be conducive to the generation of devotion in man. If they are not so motivated, they are vain and meaningless efforts. So the *Bhagavata* looks upon the offer of rich rewards of heavenly enjoyments for proper performance of Karma by the ritualistic sections of the Veda, as mere eulogy and an indirect means to attract sense-bound and childish men to a life of faith and discipline, just as children are persuaded to take medicines by promises of sweets and savouries. Their ultimate purpose is to teach man to do Vedic Karmas and his worldly duties with a sense of detachment and in dedication to God. When so performed, Karma, otherwise known technically as Dharma, becomes Karma Yoga or communion through dedicated action, and it becomes an integral part of devotional discipline.

The Stages of Sraddha, Rati and Bhakti: Bhagavata Dharma

In the generation and growth of devotion, the *Bhagavata* mentions three main stages as follows: “By living in intimate

contact with holy men and hearing their discourses on the Lord's excellences, man develops progressively faith (Sraddha), attachment (Rati), and loving devotion (Bhakti) to Him" (Bh.III.25.25). Loving devotion is what was described earlier as Sadhya-bhakti (mature and well-established devotion). The other two are stages of development, and the devotional disciplines to be described hereafter are included in them. Quite a vast number of people profess to have faith in God, but it is mainly a formal or conventional acceptance of Him, which fails to move them powerfully from within to aspire and work for knowledge and love of God. God and spiritual life become real matters for which man feels it worth while to stake his all, only when he moves closely with others whose life and conduct have the stamp of powerful God-love and spiritual experience. It is only from one light that another lamp can be lighted. So the *Bhagavata* holds that association with holy men and listening to their talk on the Lord and His excellences form the one single factor that lights the flame of genuine faith (Sraddha) in the hearts of men. Faith or Sraddha, the first stage of true devotion, is a state of mind in which the spiritual value is accepted as more fundamental than any other, and man shows readiness to sacrifice and strive for it. The very important part that holy company (Sadhu-sanga) plays in generating faith is stressed all through the Text.

For men of faith, who want to develop the second and third stages of devotion, namely, attachment (Rati) and loving devotion (Bhakti) for God, the *Bhagavata* prescribes a course of discipline called Bhagavata Dharma which, it claims, is applicable to all men of right intentions. It is claimed to be much more easy and

practicable than the disciplines prescribed in the Vedas and Yoga Sastras. "For aspirants who are not learned in the Vedas and other scriptures, the Lord has given the Bhagavata Dharma (the path of devotion) as an easy way for attaining to Him", says the *Bhagavata*. "A person following this path never sustains any spiritual fall. Even if he runs along this path with eyes closed, his feet do not slip and he does not topple down. Whatever a devotee does with body, mind, senses, intellect or spirit—not necessarily scripture-ordained duties, but all activities natural to him—, let him consecrate it all to Narayana by making them an offering unto Him" (Bh.XI.2.34-36).

VI

Ninefold Specific Bhakti Discipline

Supplementing the above statement, the more direct devotional disciplines are thus enumerated elsewhere: "Hearing narratives of the glorious actions and the excellences of Vishnu (Sravana); chanting His name and reciting hymns in praise of Him (Kirtana); remembering Him continuously (Smarana); serving him (Padaseva); worshipping Him (Archana); paying obeisance to Him (Vandana); practising servitude to Him (Dasya); befriending Him (Sakhya); and making total self-surrender to Him (Atma-nivedana)—these are the nine aspects of devotion to Vishnu to be practised by men who have received proper instruction from a teacher" (Bh.VII.5.23-24).

The quintessence of devotional disciplines is given in the above-cited verse. The nine disciplines mentioned are specific devotional practices, and the one cited earlier, namely, discharge of duties as worship of God, is a general discipline,

the importance of which in devotional life at all stages deserves to be specially stressed. It has necessarily to be practised along with the nine disciplines, because without the refinement got through it, the latter will not be effective. The practice of devotional disciplines will bear fruits to the extent that man's mind is pure and he is absolutely sincere in his practice. It is comparatively easy for a man to make a show of devotion by chanting, attending discourses and devotional recitals, worshipping, serving holy images etc., but if he is full of what the *Bhagavad Gita* calls Asuri-sampat or demoniacal nature, which expresses itself as self-aggrandisement through greed, lust and violence, his devotional practice will be completely useless. So, combating this demoniacal element in an aspirant is the foundation on which the edifice of devotional life is to be built up, and this is done by wholehearted dedication of one's actions and their fruits to the Lord. If all actions are to be dedicated to Him, one in whom Sraddha (true faith) has been generated will be very particular to eliminate unethical action; for nothing corrupt and tainted should be offered to the Lord. For a man dominated by body sense, physical values are the most real of all categories. Mere ritualistic worship or mental adoration cannot give him the sense of realism which dedication of all actions can give. Daya (loving disposition), Dana (material gift), and Dama (Self-control) are declared in the Upanishads as the keystones of the ethical discipline for Asuras, men and gods respectively. In every person there are all these three. So to combat this Asuric nature, a quantum of physical worship is required, and this consists in dedicated action, service of fellowmen, charities, observance of vows, austerities etc. It is only through long practice of dedicated

action that devotional sentiment will take root. There is no time limit fixed for this discipline. So long as man has not developed dispassion for the objects of senses and begun to feel delight in Divine contemplation, at least works of the nature of duty and service of fellow-beings must be performed. In fact, according to the *Gita*, work of this purifying type should be kept up all through life.

Disciplines of Bhakti

Sravaṇa: Sravana or 'hearing' is essentially listening to the talks on the excellences of God by holy men whose hearts are overflowing with Divine Love. 'Hearing' in the true sense of the term thus becomes possible only in holy company. A conspicuous example of this is Parikshit himself, who attained salvation merely by hearing about the Lord from a very holy personage, namely, Suka, the greatest of the Paramahamsas. In fact holy company and potent Sravana go together. That is why in all texts, including the *Bhagavata*, holy company is praised as the most important condition for the development of devotion. First Sraddha, faith in a spiritual verity, is generated thereby, and man is induced to strive in this line. When the words are supported by the life of the man speaking, then only they become potent and living.

Holy company of the highest order is very difficult to get. So what man could ordinarily do is to hear scriptures read, interpreted and expounded by competent persons. The *Bhagavata* says that Krishna is present as the *Bhagavata*, and that he enters into the hearts of those who hear it through the ear. In modern times hearing has to be taken as including reading also.

Kirtana: Kirtana means the loud singing and chanting of the Lord's names

and compositions on His deeds and excellences, especially in the company of several devotees. The aid of music and musical instruments and of some form of rhythmic dance is sought to enhance the effect of Kirtana.

Kirtana has been very widely used by teachers of devotion as a devotional exercise and also as a means of devotional propaganda. Powerful emotions are roused by vigorous choral singing and dancing, and if that is directed through proper channels, much progress is achieved in course of time, but otherwise it may be counter-productive.

The discipline of Kirtana may include all forms of devotional chantings like Sahasranama, Stotras (praises and hymns) and other similar practices. The one common virtue of Kirtana in all its forms is that for men to whom inward concentration is difficult and the outward-going tendencies of the mind are strong, it forms a very effective discipline in producing a devotional mood in the mind.

Smarana: It means remembrance of Him. It would be noticed that in the earlier disciplines treated, devotional exercises are done in the company of others and no conscious effort is made to absorb the mind in inward concentration. In Smarana or remembrance, one has to practise it alone, and the discipline therefore takes an inward turn, unlike in Kirtana. Remembrance of the Lord is generally practised by His devotees through Japa or silent repetition of the names of the Lord. That is why in Hindu devotional cults of Vishnu, Siva, and the Devi, the Deity is given a thousand and more names. Where the Mantras are uttered, not only is the Lord remembered by the devotee, but, as stated in the *Bhagavata*, He hears and responds, as a man does when his name is called. The divine name with pro-

per Bija-mantra can be repeated silently with inward concentration. Such practice is called Japa. The names of God can be uttered at other times too, or if possible, always in the course of one's work, so as to keep up the remembrance of Him. When devotion has advanced and one has developed love of Him, such remembrances become automatic.

The importance of the Divine name in promoting man's spiritual interests is specially stressed in the Ajamila episode in the *Bhagavata*. The uniqueness of the Name is that its utterance is the most powerful expiatory discipline for men suffering from sin-consciousness, and also the most effective practice for gaining concentration, remembrance and devotion to God. Sri Ramakrishna also advocates this as the Sadhana (spiritual discipline) *par excellence* for man. It is sometimes said that the Hindus have no church to administer the last sacrament to a dying man. The *Bhagavata* comes to fill up the gap with its doctrine that the mere utterance of the Lord's Name 'Narayana' by a dying man, as in the case of a sinner like Ajamila, is sufficient to take him towards higher evolution. It says: "Those who resort at the time of death, in a mood of helpless supplication, to the Names of the Lord, quickly overcome the sins of many births and attain to the True Being... The Name of the Lord, uttered with or without knowledge of its power and holiness, destroys the sins of man, as fire consumes fuel. A potent drug, even when used casually without any awareness of its powers, manifests its inherent curative power. Even so is the utterance of the Lord's Name." (Bh. VI.2.17-19)

Further, it states that the continuous repetition of the Lord's Names and excellences is the best and most potent of spiritual disciplines in the age of Kali.

"In this age of Kali," says the *Bhagavata*, "they indeed are the fortunate and the blessed who remember the Names of Hari themselves and help others to remember the same. Though the age of Kali is dominated by evil, it holds forth one great advantage. What an aspirant attains in Krita Yuga through meditation, in Treta Yuga through sacrifices, in Dvapara Yuga through service of holy images, the same is attained in Kali Yuga through hymning the praise of Hari" (Bh.XII.3.51-52).

It may be said that the whole teaching and philosophy of the *Bhagavata* is compressed in the doctrine of the infinite power of the Divine Name, which is veritably an Avatara (Descent) of God for everyone with faith to commune with—whether he is a saint or a sinner, a learned man or an ignoramus. The Lord has made Himself easy of access to everyone through His Name.

Padasevana: It literally means 'service of the feet', which is ordinarily understood as 'shampooing the feet'. But this is obviously absurd, as no one can get at the feet of God except when He incarnates. So Pada has to be understood in its philosophical sense as 'a part or aspect'. On this the Purusha-sukta speaks of the four Padas of the Lord, the manifest and the transcendental. The earth is taken as the manifest feet of God, and so the service of all beings as the tabernacle of God will be the appropriate meaning of Pada-seva. Any work done as an offering at His feet can also be Padaseva. This will give devotional discipline a wider social significance and free it from the criticism that it makes man purely other-worldly in outlook. Besides, involvement in the good of the neighbour is the best safeguard against man developing self-centredness in his pursuit of mere individual salvation. For, self-centredness is

the opposite of spirituality. But it must be noted that to do Padaseva in this sense, it has to be accompanied with other disciplines of Bhakti. Otherwise there will be no sentiment of God-love in one's service, and it will degenerate into a form of mere social service without any devotional implication.

Archanam: Archanam, the fifth of the devotional disciplines, is what is popularly known as Pooja. Pooja is a way of honouring God conceived in a personal sense with offerings of several pure ingredients according to rituals laid down in scriptures called Agāmas, which are authoritative in this field. This is a devotional practice special to Hinduism, because it can be done only where worship of God in images or other similar symbols is in vogue, and Hinduism, with the exception of some forms of Buddhism, is the only religion which unreservedly accepts image worship and advocates it as a universally helpful, though not absolutely essential, devotional discipline.

Semitic religions, especially Islam and, theoretically, Christianity also, are hostile to this form of devotion. Their hostility seems to spring from a peculiarly unconscious assumption that God is an individual absolutely different from Nature, that there can therefore be no substitute for Him drawn from Nature in the shape of a symbol or image, and that any such worship, being worship of something other than God, can be nothing better than adoration of stock and stone—a heinous sin and a prostitution of man's capacity for reverence and worship. As against this, the Hindu point of view is that Nature is only a manifestation of God who indwells it, that through every striking aspect of Nature the Indwelling Spirit can be communed with, and that above all, He manifests

Himself, for blessing the adoring votaries, in consecrated images if His presence is invoked and worshipped with faith and reverence. It is derogatory to call such holy images idols, as is often done. They are manifestations of God in a way that even an ordinary man with faith may serve Him and be spiritually elevated. While prayer advocated by Semitic religions is addressed to an imaginary being, the worship of Divine Images gives a sense of realism and concreteness to the devotional practice of the Hindus.

This form of worship becomes corrupted when an overgrowth of soul-less ritualism is allowed to smother the devotional sense. The essence of such worship is a live feeling that God is presenting Himself in the image. Rituals are only an aid, and not an end. Like any other code of procedure, they can help to keep up the sense of vigilance and seriousness in the worshipper, besides providing a channel and a form for his devotional sentiment. But a worshipper should not forget that Bhakti, and not ritual, is the essence of Pooja. As the Bhagavan has stated in the *Gita*: "If a devotee offers some Tulasi leaf, flower, fruit or water to Me, I accept that offering with great satisfaction, provided it is an offering of love and devotion."

There have been, however, great devotees who have combined elaborate rituals and intense devotion in the practice of worship. The reader who is interested to have a peep into this aspect of devotion, may read the life of Swami Ramakrishnananda, one of the great disciples of Sri Ramakrishna. This kind of ecstatic Pooja is considered so important a form of devotion that the *Narada Bhakti Sutras* give 'attachment for, and absorption in, Pooja' as one of the definitions of Bhakti.

There is also a form of Pooja which

transcends all rituals. It is called Seva or Service. Here rituals are discarded or reduced to a minimum, and the image is treated as a living being, near and dear to one, and served accordingly with bath, decoration, food, cloth, sleeping arrangements etc., with great care and love. The devotional schools founded by Vallabhacharya and Sri Chaitanya are noted for this form of Pooja.

The high-water mark of Pooja is reached when the devotee begins to feel the presence of God everywhere and in everything. His whole life then becomes a service of the One through the All, and of the All through the One. This idea of elevating image worship into universal worship is conveyed in the following *Bhagavata* verses: "Just as by pouring water at the root of a tree, all its branches, leaves etc., are nourished, and just as food eaten to sustain vitality strengthens all the senses, so also adoration of Achyuta is the adoration of all Deities and of the whole universe." (Bh.IV.31.14) "What the watering of a tree at the root is to the branches of the tree, that the worship of Vishnu is to all beings, including oneself." (Bh.VIII.5.49)

There is a tendency among some followers of the path of devotion to over-emphasize the ritualistic side of worship, and forget the fundamental Vedic doctrine that rituals and sacrifices without simultaneous honouring of Him in living beings is a perversion. So in describing the Bhagavatottama, the *Bhagavata* speaks of three levels: "The Bhagavatottama or perfect devotee is one who sees the Atman in all creatures as an expression of the Supreme Spirit, and all beings as dwelling in that Spirit. A mediocre devotee is one who entertains an attitude of adoring love towards God, of friendliness to His devotees, of kindness and sympathy to common

people, and of indifference to enemies and bad people. And he is an unregenerate devotee who performs the worship of God in images with faith and devotion, but is totally indifferent to devotees of God and other beings" (Bh.XI.2.45-47).

To show the utmost importance that the *Bhagavata* gives to service of God in man as a part of His service in images, the following quotation will suffice: "I abide in all beings as their inmost self. Without recognising this, the mere worship of Me in images is only a semblance of worship. If one disregards Me present in all as their soul and Lord, and offers worship to images, such worship is as ineffective as sacrificial offering made in ashes. A man who thus makes a clear-cut difference between worship and his worldly activities, and lives a purely ego-centred life, will be inimical to other beings and be thus persecuting Me, who reside in them. Such a person never attains to peace. If a man disregards and persecutes fellow beings, but worships Me in images with numerous rituals and rich offerings, I am not at all pleased with him by such worship. A man should, however, worship Me in images along with discharge of his duties towards all beings, until he actually realises My presence in himself and in all beings. As long as a man is self-centred and makes an absolute difference between himself and others (without recognising their unity in Me, the inner pervader of them all), he will be subject to a great fear of death. So overcoming the differences of self-centred life, one should serve all beings with gifts, honour and love, with the recognition that such service is really being done to Me who reside in all beings as their innermost soul." (Bh.III. 29.21-27)

Vandana: The word literally means 'salutation', and in relation to the previous discipline of *Archanam*, it takes the form of the full prostration before the image signifying complete surrender at the feet of the Lord. The word is also used to indicate the various ways in which one greets others, according to their status by bending down, kneeling, joining the palms etc. But in the devotional sense it means honouring the presence of the Deity in an image or in any person or thing. In the *Bhagavata* tradition, the scope of *Vandana* extends far beyond the precincts of the temple. A devotee is to understand that the whole of Nature is ensouled by the Divine, and he should therefore salute Him in all directions and in all things. So while *Vandana* is based on ritualism, it transcends its limits and gets changed into the practice of the presence of the Divine in everything. In practical life a devotee is to recognise the dignity of all individuals, high and low, and behave with them accordingly. Here, as in *Padaseva*, devotional discipline seeks to dominate the sphere of human relationship.

Dasya, Sakhya, Atmanivedana: These mean cultivating the attitudes of a servant of God, of a comrade, and of one making a total offering of oneself to Him, respectively. These attitudes of mind require a transformation of one's ego. While some of these attitudes or *Bhavas* are too high for men ordinarily, that of a servant is somewhat natural, and every devotee has to practise it. All these *Bhavas* or attitudes of devotion are exemplified in the life of Sri Krishna and his relation with various devotees.

In worldly life the ego is totally body-centred, and one's worldly situation is what activates one's self-regarding instinct. To the extent that this ceases and

is replaced by the sense of Divine relationship, like 'I am the servant of God', or 'I am the child of the Lord' or 'I am a play-mate of the Lord' or 'I am His sweetheart',—to that extent devotion may be said to have passed to its higher phases that have been described in the earlier part of this essay. Atma-samarpana or total dedication is the summit of devotion, but it is present to some extent in all forms of these attitudes. It is, however, in the

uncalculated and absolutely unselfish dedication of the Gopikas to Sri Krishna and his service that this attitude reaches its acme, and the Indian devotional tradition has therefore found in them the highest ideal of Bhakti fulfilled. The tenth Skandha of the *Bhagavata* depicts their devotional fervour in all its vividness, and this Skandha is therefore looked upon as the inmost core of the *Bhagavata*.

श्रीमद्भागवतम्

दशमः स्कन्धः अथ प्रथमोऽध्यायः

राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः । राजां चोभयवंश्यानां चरितं परमाद्भुतम् ॥ 1 ॥
यदोश्च धर्मशीलस्य नितरां मुनिसत्तम । तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥ 2 ॥
अवतीर्य यदोर्वंशे भगवान् भूतभावनः । कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ॥ 3 ॥
निवृत्ततर्षरूपगीयमानाद् भवौषधाच्छ्रोत्रमनोऽभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥ 4 ॥
पितामहा मे समरेऽनरञ्जयैर्देवव्रताद्यातिरथैस्तिमिद्भिलैः ।
दुरत्ययं कौरवसैन्यसागरं कृत्वातरन् वत्सपदं स्म यत्प्लवाः ॥ 5 ॥
द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं संतानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षि गतं आत्तचक्रो मातुश्च मे यः शरणं गतायाः ॥ 6 ॥
वीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतं च मायामनुष्यस्य वदस्व विद्वन् ॥ 7 ॥

Skandha X : Chapter 1

ANNOUNCEMENT OF THE GREAT ADVENT

Parikshit's Questions about Krishna and His Advent (1-13)

The Rajah said: 1. You have described to me the saga of the solar and lunar dynasties and the unique histories of their kings. 2. You have also described the line of the noble and righteous king Yadu. In that dynasty Mahavishnu was incarnated by a part of His splendour. Please describe to us the great exploits of that Incarnation. 3. Please tell us in all detail whatever was done by the Lord, the creator and the indweller of all that exists, during his descent in the line of Yadu. 4. Who except a gross sinner would say 'enough of it' and refrain from hearing the descriptions of the glorious Lord's excellences, which form the topic of praise and song for all-renouncing ascetics, the one panacea for the ailment

of Samsara, and the most delectable experience for the ears of man? 5. It was the boat of his feet that enabled my ancestors, the sons of Pandu, to cross with utmost ease, as if it were only a calf's hoof-puddle, the mighty ocean of the Kaurava army rendered dangerous to cross by warrior-whales like Bhishma who were victors over even the Devas. 6. Narrate, please narrate, the excellences of that Lord who, entering armed with his discus into the womb of my mother, a refugee at his feet, saved me, the sole seed of the tree of the Pandava line, whose body had been scorched by the Brahma missile released by Drona's son. 7. O learned one! Describe to us the unique prowess of that Man-God, who is present within all beings as the Indwelling Spirit, and without as Time—showing immortality on those who turn to Him within

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्त्वया ।
 कस्मान्मुकुन्दो भगवान् पितुर्गेहाद् व्रजं गतः ।
 व्रजे वसन् किमकरोन्मधुपुर्या च केशवः ।
 देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः ।
 एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् ।
 नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते ।

देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥ 8॥
 क्व वासं ज्ञातिभिः सार्धं कृतवान् सात्वतांपतिः ॥ 9॥
 भ्रातरं चावधीत् कंसं मातुरद्धातदर्हणम् ॥ 10॥
 यदुपुर्या सहावात्सीत् पत्न्यः कत्यभवन् प्रभोः ॥ 11॥
 वक्तुमर्हसि सर्वज्ञ श्रद्धधानाय विस्तृतम् ॥ 12॥
 पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् ॥ 13॥

सूत उवाच

एवं निशम्य भृगुनन्दन साधुवादं वैयासकिः स भगवानथ विष्णुरातम् ।

प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं व्याहर्तुमारभत भागवतप्रधानः ॥ 14॥

श्रीशुक उवाच

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम ।
 वासुदेवकथाप्रश्नः पुरुषांस्त्रीन् पुनाति हि ।
 भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः ।
 गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः ।

वासुदेवकथायां ते यज्जाता नैष्ठिकी रतिः ॥ 15॥
 वक्तारं पृच्छकं श्रोतृस्तत्पादसलिलं यथा ॥ 16॥
 आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥ 17॥
 उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत ॥ 18॥

and dealing death to those whose looks are turned outward away from Him. 8. You spoke of Balarama, who was an incarnation of Sankarshana, as the son of Rohini. How then could he be born in the womb of Devaki, without taking another body? 9. For what reason did the Lord leave his father's residence and go to the Vraja, the cowherd settlement? When exactly did he live with his relatives? 10. What all did Kesava do during his stay in Vraja and in the city of Mathura? Why did he kill Kamsa, his mother's brother, and thus do a prohibited act? 11. For how many years did he live in the city of the Yadus in his human body? How many wives did he have? 12. O all-knowing one! You should describe to me all those aspects of Krishna's life and actions on which I have questioned you, and also on what I have not asked. 13. Though I have not been taking even a drop of water, I am not in the least afflicted by what should have been insufferable hunger and thirst. For, I have been imbibing the nectarine drink of Sri Hari's excellences, flowing incessantly from your lips.

The Burden of the Earth Deity (14-25)

Suta said: 14. O sage Saunaka! Hearing these excellent questions, Sri Suka, the greatest of devotees, congratulated Rajah Parikshit, and began to narrate the story of Krishna's life and doings, which has got the power of eradicating the sinful influence of Kali.

Sri Suka said: 15. O greatest among Rajarshis! Your intelligence has turned in the right direction. For, you have developed a steady and unflagging delight in narratives concerning the Lord's doings. 16. Just as the Ganga that flows from His feet purifies everything, so also questions about the Lord purify all the three he who puts the questions, he who answers them, and those who happen to listen to the answers. 17. Once the earth-deity felt terribly oppressed by the huge armies of Asuras disguised as violent and haughty kings. Impossible to bear their burden and inflictions, she sought shelter and relief of Brahma, the creator. 18. Assuming the form of a cow, sorrow-stricken, tearful and crying piteously, she stood

ब्रह्मा तदुपधार्याथ सह देवैस्तया सह । जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः ॥19॥
 तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् । पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥20॥
 गिरं समाधौ गगने समीरितां निशम्य वेधास्त्रिदशानुवाच ह ।
 गां पौरुषीं मे शृणुतामराः पुनर्विधीयतामाशु तथैव मा चिरम् ॥21॥
 पुरैव पुंसावधृतो धराज्वरो भवद्भिरंशैर्यदुषूपजन्यताम् ।
 स यावदुर्व्या भरमीश्वरेश्वरः स्वकालशक्त्या क्षपयंश्चरेद् भुवि ॥22॥

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥23॥
 वासुदेवकलानन्तः सहस्रवदनः स्वराट् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥24॥
 विष्णोर्माया भगवती यया सम्मोहितं जगत् । आविष्टा प्रमुणांशेन कार्यार्थे सम्भविष्यति ॥25॥

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः । आश्वास्य च महीं गीमिः स्वधाम परमं ययौ ॥26॥
 शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । माथुराञ्छूरसेनांश्च विषयान् बुभुजे पुरा ॥27॥
 राजधानी ततः साभूत् सर्वयादवभूभुजाम् । मथुरा भगवान् यत्र नित्यं सनिहितो हरिः ॥28॥
 तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्धहः । देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥29॥

before Brahma and submitted to him her tale of woes. 19. Having heard her plaint, Brahma, along with the earth-deity and the Devas, and accompanied by Parameswara also, repaired to the shores of the Milk Ocean (the Abode of Mahavishnu). 20. There, repeating Purushasukta with great concentration, he invoked the Supreme Being, the Lord of all the worlds, the God of all divinities, and the bestower of all blessings on devotees. 21. In his meditation Brahma heard a message within his heart and he communicated it to the Devas as follows: O Celestials! Hear from me the command of the Supreme Being and act accordingly without any delay. 22. The Lord is already acquainted with the misery of the earth-deity. He, the Lord of lords, is going to manifest on earth to lighten the burden of the earth by the exercise of his power known as all-consuming Time. You are to be born on earth among the Yadus with parts of your being, and be his helpers as long as he remains on earth. 23. The Supreme Being, the Bhagavan, will be born on earth in the house of

Vasudeva. Let the women of the celestials, too, be born there for His service. 24. For pleasing Sri Hari, the thousandhooded and self-luminous Adishesha, who is a part of the Lord Himself, will be born earlier as his elder brother. 25. The Lord's power called Maya, who infatuates the whole world, will, at the Lord's command, be born on earth for the achievement of certain purposes.

Marriage of Devaki and Vasudeva (26-36)

Sri Suka said: 26. Giving these directions to the Devas, and consoling the earth-deity with kind words, Brahma repaired to his abode of Satyaloka. 27. Once there was a king named Surasena of Yadu's lineage, in the city of Mathura, ruling over the people of that city and the land of the Surasenas. 28. From that time onwards this city of Mathura became the capital of all the kings of the Yadava clan. The Lord Hari is always present there. 29. There, Vasudeva, a scion of the line of Sura, married Devaki, and at the end of the wedding ceremony, started in a chariot to his own city along with

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।
 चतुःशतं पारिबर्हं गजानां हेममालिनाम् ।
 दासीनां सुकुमारीणां द्वे शते समलङ्कृते ।
 शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम् ।
 पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक् ।
 इत्युक्तः स खलः पापो भोजानां कुलपांसनः ।
 तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् ।

वसुदेव उवाच

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः ।
 मृत्युर्जन्मवतां वीर देहेन सह जायते ।
 देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः ।
 व्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति ।
 स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टचेतनः ।
 दृष्टश्रुताभ्यां मनसानुचिन्तयन् प्रपद्यते तत् किमपि ह्यपस्मृतिः ॥41॥

रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥30॥
 अश्वानामयुतं सार्धं रथानां च त्रिषष्टशतम् ॥31॥
 दुहित्रे देवकः प्रादाद् याने दुहितृवत्सलः ॥32॥
 प्रयाणप्रक्रमे तावद् वरवध्वोः सुमङ्गलम् ॥33॥
 अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥34॥
 भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् ॥35॥
 वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥36॥

स कथं भगिनीं हन्यात् स्त्रियमुद्धाहपर्वणि ॥37॥
 अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥38॥
 देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥39॥
 यथा तृणजलूकैव देही कर्मगतिं गतः ॥40॥

his bride. 30. Kamsa, the son of Ugrasena, desirous of pleasing his cousin-sister, Devaki, now took the reins of the chariot himself, and led that procession of many chariots having golden decorations. 31-32. Before Devaki had started with her husband, her loving father Devaka had given her as dowry two hundred young and well-bedecked maids-in-attendance, four hundred elephants with golden chains, fifteen thousand horses, and a thousand and eight hundred chariots. 33. When the newly wedded couple started, the auspicious sounds of conch, kettledrums, Mridangas and Dundubhis mingled to announce the occasion. 34. Just then did Kamsa, holding the horses' reins, hear an ethereal voice declaring: 'O fool! The eighth issue of the woman you are now conveying in the chariot will kill you.' 35. At once with sword in hand, the evil-minded Kamsa, the bane of the tribe of Bhojas, dragged his sister by the hair, ready to strike her. 36. At this the high-souled Vasudeva said the following words in order to

pacify the cruel-hearted and shameless Kamsa given to heinous acts:

Vasudeva's Efforts to save Devaki
 (37-61)

Vasudeva said: 37. How can you think of killing your own sister and that at the time of her marriage festival—you whose virtues the valiant praise, you who have enhanced the fame of the Bhojas! 38. O hero! Death is certain for everyone born. It is born with the body itself. It may come today or a hundred years after. But it is certain. 39. When death is imminent, the soul, who is helpless under the domination of his previous Karmas, leaves the old body on the attainment of a new one. 40. Just as a walker takes off his back leg only when he has firmly fixed his forward leg on the ground, and just as the creeping worm called Trinajaluka (caterpillar) takes off its posterior part only when the anterior portion has been fixed—so does the Jiva subject to Karma behave. 41. Ruminating over what one had been experiencing earlier through

यतो यतो धावति दैवचोदितं मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देहसौ प्रपद्यमानः सह तेन जायते ॥42॥
ज्योतिर्यथैवोदकपार्थिवेष्वदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेष्वसौ पुमान् गुणेषु रागानुगतो विमुह्यति ॥43॥

तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः । आत्मनः क्षेममन्विच्छन् द्रोधुर्वै परतो भयम् ॥44॥
एषा तवानुजा बाला कृपणा पुत्रिकोपमा । हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः 45।

श्रीशुक उवाच

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः । न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ॥46॥
निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः । प्राप्तं कालं प्रतिव्योदुमिदं तत्रान्वपद्यत ॥47॥
मृत्युर्बुद्धिमतापोहो यावद्बुद्धिबलोदयम् । यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥48॥
प्रदाय मृत्यवे पुत्रान् मोक्षये कृपणामिमाम् । सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥49॥
विपर्ययो वा किं न स्याद् गतिर्धानुर्दुरत्यया । उपस्थितो निवर्तेत निवृत्तः पुनरापतेत् ॥50॥

sight and hearing, a dreamer gets a dream body based on these thoughts and thereupon forgets his waking body due to identification with the dream body. Similar too, is the case with a man engrossed in a deep reverie. The phenomenon of death is analogous to these. (When the soul gets identification with a body born of one's own Karma, he loses identification with the old one which is said to die.) 42. The soul, fed by feelings and prompted by the tendencies generated by his past Karma, runs after, and gets identification with, a new body formed of the five elements by the power of Maya. It is then said to be born with those qualities. 43. The images of the sun and moon reflected in vessels full of water, are seen to move according to the movements of the water caused by the wind. In the same way, out of identification with the acquired body, a product of the Lord's Power, the Jiva falls into infatuation, which makes the man think of the experiences of the body as his own. 44. Therefore, a man who thinks about his own welfare should never do harm to others. Those who do so, will suffer from retaliation by others here, and from Yama in the hereafter. 45. Here is

this girl, your own sister, sorrow-stricken and helpless like a doll. It is unbecoming of you, a compassionate person, to think of killing this innocent creature.

Sri Suka said: 46. In spite of these words of conciliation and warning, Kamsa, cruel by nature and subservient to Asuric qualities, did not desist from his evil resolution. 47. Finding him adamant in his resolve, Vasudeva, after deep reflection over the situation, adopted another means for averting the imminent murder. 48. He reflected: Death can sometimes be averted by a discriminating man by the exercise of his intelligence and prowess. If such efforts fail in the end, no blame rests on the person concerned. 49. By promising to give the future children to be born of her to death (i.e. to Kamsa to kill), I shall try to save her life now. Well, that is if any children are to be born to me, and if Death (Kamsa) is going to be alive till then. 50. Why should not the contrary happen? Why not a child be born to her, and that child kill this Kamsa? For, God's decrees cannot be overcome by anyone. Anyway, let us escape from death that faces us now. If death that has now been averted comes afterwards, it will be none of my fault.

अग्नेर्यथा दारुवियोगयोगयोरदृष्टतोऽन्यत्र निमित्तमस्ति ।

एवं हि जन्तोरपि दुर्विभाव्यः शरीरसंयोगवियोगहेतुः ॥51॥

एवं विमृश्य तं पापं यावदात्मनिदर्शनम् । पूजयामास वै शौरिर्बहुमानपुरःसरम् ॥52॥

प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम् । मनसा दूयमानेन विहसन्निदमब्रवीत् ॥53॥

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी । पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥54॥

श्रीशुक उवाच

स्वसुर्वधान्निवृत्ते कंसस्तद्वाक्यसारवित् ।

अथ काल उपावृत्ते देवकी सर्वदेवता ।

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः ।

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।

दृष्ट्वा समत्वं तच्छौरैः सत्ये चैव व्यवस्थितिम् ।

प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् ।

तथेति सुतमादाय ययावानकदुन्दुभिः ।

नन्दाद्या ये व्रजे गोपा याश्चासीषां च योषितः ।

वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥55॥

पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् 56।

अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥57॥

किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥58॥

कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥59॥

अष्टमाद् युवयोर्गर्भान्मृत्युर्मे विहितः किल ॥60॥

नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥61॥

वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः ॥62॥

51. In a forest fire, why some trees are burnt while others near them are left intact, is a mystery for which there is no explanation. In the same way, it is very difficult to find out a cause to explain the birth and death of living beings. 52. Reflecting like this to the extent that his intellectual powers would allow, Vasudeva saluted that wicked Kamsa with much show of respect. 53. Weeping within but putting on a joyous and smiling face, he said as follows to that most heinous and shameless man.

Vasudeva said: 54. O dear one! There shall be no cause of fear from her for you, as the ethereal voice has suggested. I shall hand over to you all her children, from one of whom it is that you are threatened with death.

Sri Suka said: 55. Kamsa, appreciating these words of Vasudeva, desisted from the slaughter of his sister Devaki. And Vasudeva, quite happy with the success of his plan, praised Kamsa, and returned to his house. 56. In time Devaki, who had in her a concentration of divine

forces, delivered eight sons and a daughter in as many years. 57. Sorrow-stricken yet fearful of untruth, Vasudeva presented his first-born, Kirtiman, to Kamsa. 58. What is there impossible for a wise man to bear? What is there for which a really learned one will crave? What heinous act is there that the wicked cannot do? And what object is there that a person established in the Atman cannot give up? 59. Impressed by Vasudeva's truthfulness and by his equanimity of mind in favourable and adverse situations alike, Kamsa was very much pleased with him and said: 60. Let this child be taken back. He poses no danger to me. It is only from your eighth child that I am destined to die. 61. Accepting this concession, Vasudeva returned home with the child, though in no way reassured by the words of an evil man like Kamsa, a slave to the senses.

Kamsa's Oppression of the Yadus (62-69)

62-64. In the meanwhile, however, sage Narada went to Kamsa's palace and gave

सर्वे वै देवताप्राया उभयोरपि भारत ।
 एतत् कंसाय भगवाञ्छंसाभ्येत्य नारदः ।
 ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति ।
 देवकीं वसुदेवं च निगृह्य निगडैर्गृहे ।
 मातरं पितरं भ्रातृन् सर्वाश्च सुहृदस्तथा ।
 आत्मानमिह सञ्जातं जानन् प्राग् विष्णुना हतम् ।
 उग्रसेनं च पितरं यदुभोजान्धकाधिपम् ।

ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः ॥63॥
 भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् ॥64॥
 देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥65॥
 जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥66॥
 घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि ॥67॥
 महासुरं कालर्नेमिं यदुभिः स व्यरुध्यत ॥68॥
 स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः ॥69॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे श्रीकृष्णावतारोपक्रमे प्रथमोऽध्यायः ॥1॥

him the following warning: 'The cowherds inhabiting the cowherd settlement under Nanda, and their womenfolk; the men and women of the Yadava clan like Vasudeva and Devaki—these and most of the members of those clans, who pass for relatives and dependants of Kamsa, are Devas in disguise, and they all form a part of the conspiracy that has been hatched by the Devas for the destruction of the Asuras who have become a burden to the earth.' 65-66. After the Rishi's departure, Kamsa began to view the Yadus as Devas, that is, his enemies. He had Devaki and Vasudeva chained and imprisoned in a cell, and began to kill

all their issue at birth itself, suspecting them to be impersonations of Vishnu. 67. It is quite common in this world for bloodthirsty and greedy kings to kill whomsoever they suspect, including parents, brothers, friends and well-wishers. 68. Knowing himself to be the great Asura Kālanemi reborn after being killed by Mahavishnu, Kamsa began to suppress and persecute the Yadavas. 69. A man of great might that he was, he deposed his own father Ugrasena, the over-lord of all the Yadavas, and himself assumed the rulership of the territories of the Surasena and other clans.

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

प्रलम्बबकचाणूरतृणावर्तमहाशनैः

।

मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः

॥ 1॥

अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः

।

यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ 2॥

Skandha X : Chapter 2

PRELUDE TO THE ADVENT OF SRI KRISHNA

The Mission of Yogamaya (1-15)

Sri Suka said: 1-2. The powerful Kamsa now started on a regular campaign

of suppression of the Yadus with the backing of his father-in-law Jarasandha, king of Magadha. In this his advisers and accomplices were the following: Pra-

ते पीडिता निविविशुः कुरुपञ्चालकेकयान् ।
 एके तमनुरुन्धाना ज्ञातयः पर्युपासते ।
 सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।
 भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।
 गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।

अन्याश्च कंससंविना विवरेषु वसन्ति हि ॥ 7॥

देवक्या जठरे गर्भं शेषाल्ख्यं धाम मामकम् ।
 अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।
 अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् ।
 नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि ।
 कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च ।
 गर्भसङ्कर्षणात् तं वै प्राहुः सङ्कर्षणं भुवि ।
 सन्दिष्टैव भगवता तथेत्योमिति तद्वचः ।

शाल्वान् विदर्भान् निषधान् विदेहान् कोसलानपि ॥
 हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ 4॥
 गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ 5॥
 यदूनां निजनाथानां योगमायां समादिशत् ॥ 6॥
 रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।

तत् संनिक्षिप्य रोहिण्या उदरे संनिवेशय ॥ 8॥
 प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥ 9॥
 धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥ 10॥
 दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥ 11॥
 माया नारायणीशानी शारदेत्यम्बिकेति च ॥ 12॥
 रामेति लोकरमणाद् बलं बलवदुच्छ्रयात् ॥ 13॥
 प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत् ॥ 14॥

lamba, Baka, Chānūra, Trināvarta, Aghāsura, Mushtika, Arishta, Dvividā, Pūtana, Kesi, Dhenuka, and Asura kings like Bāna and Narakāsura. 3. Being persecuted, the Yadavas escaped to neighbouring states like Kuru, Pāṇchala, Kekaya, Sālva, Vidarbha, Nishāda, Videha, Kosala etc. 4-5. Some of Kamsa's relatives among them, however, continued to stay in the country, serving Kamsa because of the compulsion of circumstances. After Kamsa, the son of Ugrasena, had killed the first six of Devaki's infants, she bore that manifestation of Vishnu called Ananta (Adishesha) in her seventh pregnancy, which was a cause of delight and fear to her at the same time.

6. Realising the precarious predicament of his devotees, the Yadavas, the Lord Mahavishnu, the Soul of the Universe, commanded his Yogamaya as follows: 7. 'O Devi! Go to Vraja, the cowherd settlement, which is resplendent with cows and cowherd damsels. There in the camp of Nanda has Rohini, the wife of Vasudeva, taken refuge. Not only she, but many others are thus hiding themselves in unknown places out of

fear of Kamsa. 8. My spiritual Power known as Sesha has entered the womb of Devaki to take embodiment. Transplant him from Devaki's to Rohini's womb. 9. O auspicious one! Afterwards I shall, by an aspect of Mine, be born as Devaki's son. And you will be born as the daughter of Yasoda, the wife of Nanda, chief of the cowherd settlement. 10. You will be the mistress of all boon-seeking devotees, and the bestower of all boons to them. As such you will be the recipient of the worship of those devotees with incense, flowers and food offerings. 11-12. Men will found places of worship for you in different parts of the earth, and invoke you by different names such as: Durgā, Bhadrakālī, Vijaya, Vaishnavi, Kumuda, Chandika, Krishnā, Mādhavi, Kanyaka, Māya, Nārāyani, Isāni, Sārada, Ambika and so on. 13. He (i.e. the foetus whom Yogamaya is to remove) will be known as Sankarshana, because he would be drawn away (*karshana*) from the womb; as Rama because he would delight the whole world; and as Bala, because of his immense might.' 14. Being thus ordered by the Lord, the Devi accepted the mission

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया । अहो विस्त्रंसितो गर्भ इति पौरा विचुक्रुशुः ॥15॥
 भगवानपि विश्वात्मा भक्तानामभयङ्करः । आविवेशांशभागेन मन आनकदुन्दुभेः ॥16॥
 स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः । दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह ॥17॥
 ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।
 दधार सर्वात्मकमात्मभूतं काष्ठा यथाऽऽनन्दकरं मनस्तः ॥18॥
 सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।
 भोजेन्द्रगेहेऽग्निशिखेव रुद्धा सरस्वती ज्ञानखले यथा सती ॥19॥
 तां वीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।
 आहृष मे प्राणहरो हरिर्गुहां ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥20॥
 किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विहन्ति विक्रमम् ।
 स्त्रियाः स्वसुर्गुरुमत्या वधोज्यं यशः श्रियं हन्त्यनुकालमायुः ॥21॥
 स एष जीवन् खलु सम्परेतो वर्तेत योऽत्यन्तनृशंसितेन ।
 देहे मृते तं मनुजाः शपन्ति गन्ता तमोऽन्धं तनुमानिनो ध्रुवम् ॥22॥

readily. She reverently circumambulated the Lord, transferred herself to the earth and accomplished what she was expected to do. 15. On Devi Yogamaya's transplanting the foetus from Devaki's womb into Rohini's, people began to say with sorrow that Devaki's pregnancy had been aborted.

Devaki's Escape from Death a second Time (16-24)

16. Meanwhile, the Supreme Lord, the soul of the worlds and the protector of devotees, entered into the mind of Vasudeva by an aspect of His (*amsabhagena*). 17. Bearing within himself the power of the Lord, Vasudeva began to shine like the sun, and it became impossible for people either to approach him or to neglect him. 18. Transmitted by Vasudeva, the son of Sūrasena, Devaki Devi received into herself, through the stimulation of the mind, the world-redeeming aspect of the Supreme Divine, who is the All-comprehensive Being present in all, including herself, even as the eastern

horizon receives the moon. 19. But though Devaki Devi thus became the residence of Him in whom the whole world resides, she did not reveal her spiritual lustre fully to the outside world, as she was a captive in Kamsa's prison. Her case was like that of a light kept in a pot, or like the knowledge of a scholar who would not partake it with others. 20. When Kamsa saw her resplendent and smiling, illumining the whole house by her lustre derived from the Lord in her womb, he said to himself: 'Surely, Hari who is to cause my death, must be within her. For never before have I seen her with such divine lustre. 21. What shall I do in this predicament now? For, Hari who is coming to help the Devas, will surely accomplish his purpose. But by outright killing her, who is a pregnant woman, and one's own sister, one will be injuring oneself in respect of one's reputation, wealth and span of life. 22. A man who sustains his life by practising extreme cruelty is notorious as dead even while living. People would begin to curse him in his life-time itself,

इति घोरतमाद् भावात् सन्निवृत्तः स्वयं प्रभुः ।
आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम् ।
ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः ।

आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥23॥
चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत् ॥24॥
देवैः सानुचरैः साकं गीर्भिवृषणमैडयन् ॥25॥

सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥26॥
एकायनोऽसौ द्विफलस्त्रिमूलश्चतुरसः पञ्चविधः षडात्मा ।
सप्तत्वगण्टविटपो नवाक्षो दशच्छदी द्विखगो ह्यादिवृक्षः ॥27॥
त्वमेक एवास्य सतः प्रसूतिस्त्वं सन्निधानं त्वमनुग्रहश्च ।
त्वन्मायया संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥28॥
विभर्षि रूपाण्यवबोध आत्मा क्षेमाय लोकस्य चराचरस्य ।
सत्त्वोपपन्नानि सुखावहानि सतामभद्राणि मुहुः खलानाम् ॥29॥
त्वय्यम्बुजाक्षखिलसत्त्वधाम्नि समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥30॥

and dead, he will go to the hell that awaits such villains.' 23. Thus the powerful Kamsa of his own accord, desisted from that atrocious crime. Constantly remembering the Lord through enmity, he awaited the time of His birth as Devaki's son. 24. Thus thinking always of Mahavishnu, while sitting, lying, standing, eating or moving about, he began to see the whole world filled with Him.

Hymn of Brahma (25-42)

25. Now Brahma and Parameswara came along with sages like Narada and attendants consisting of Gandharvas and Devas, and addressed a hymn of praise to Mahavishnu as follows: 26. Truth-willed, Truth-formed and True in the three phases of time, Thou art the womb of Truth, and Thou art imbedded in Truth. The world that is perceived as real is established in Thy Truth. Truth and Goodness form Thy two eyes. We take refuge in Thee, the heart of Truth. 27. This life is like a mighty and ancient tree. It is rooted in the unique Prakriti (Nature). Pleasure and pain are its two fruits. The three gunas are its three prime roots.

Dharma, Artha, Kama and Moksha are its four saps. The five (vital airs) are its five extensions. The six bio-functions of hunger, thirst, sorrow, infatuation, old age and death are the essence of its constitution. The seven Dhatus (basic bodily substances) are its skin. The five Bhutas, mind, intellect and I-sense form its eight-fold branch system. The nine bodily orifices are its nine crevices. The ten organs of knowledge and action form its leaves. The Jiva and Iswara are the two birds residing in it. 28. Thou, the Unitary Being, art the source, the resting place, and saviour of this Truth-based world. Those who have their minds clouded by Thy Maya, see it as the many (without seeing their source), but not so the knowing ones. 29. Thou, who art of the nature of pure consciousness, assumest various forms of a pure Sattvika nature again and again for the good of this world with its countless moving and unmoving inhabitants. To the good these manifestations of Thine give delight, while to the evil ones they spell disaster. 30. O lotus-eyed one! Those who have made their mind one-pointed in Thee, the residence

स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीममदभ्रसौहृदाः ।
 भवत्पदाम्भोरुहनावमत्र ते निधाय याताः सदनुग्रहो भवान् ॥31॥
 येऽप्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।
 आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥32॥
 तथा न ते माधव तावकाः कुचिद् भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः ।
 त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो ॥33॥
 सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेयउपायनं वपुः ।
 वेदक्रियायोगतपःसमाधिभिस्तवार्हणं येन जनः समीहते ॥34॥
 सत्त्वं न चेद् धातरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम् ।
 गुणप्रकाशैरनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥35॥
 न नामरूपे गुणजन्मकर्मभिरनिरूपितव्ये तव तस्य साक्षिणः ।
 मनोवचोभ्यामनुमेयवर्त्मनो देवं क्रियायां प्रतियन्त्यथापि हि ॥36॥

of the whole universe, cross the ocean of Samsara with the utmost ease—as if it were a mere puddle made by the hoof of a calf—, making Thy feet the boat following the example of great men. 31. O Self-effulgent one! Those great men of exceeding love for all, having themselves crossed the vast and impossible ocean of Samsara, leave behind them that boat of Thy feet—the devotional tradition they create by their life and teaching—for the salvation of posterity. Thy blessings fall on all who are pious. 32. O lotus-eyed one! There are other philosophers who consider themselves already free, but are devoid of even an atom of devotion to Thee and consequently have an impure, uncontrolled mind. Such persons, helped by other favourable circumstances, may ascend to some extent on the spiritual path, but will soon fall down on account of not holding on to Thy feet as the most important aid in man's spiritual life. 33. O Mādhava! A fall of that type from the path of spiritual progress never happens to those who have tied themselves to Thee with the bond of love. Protected by Thee, even what will otherwise be obstacles, do bend

their heads down for them to walk over towards their spiritual goal. 34. In Thy role as the protector of the world, Thou assumest a form of pure Suddha-sattva (both as the Deity and as the Incarnate), which makes it possible for the spiritual seekers to worship the Supreme Being and thus advance towards the spiritual goal. And people adore Thee in different stations of life in different ways—the Brahmacharin by the study of the Veda, the householder through works and sacred rites, the Vanaprastha through meditation, and the Sannyasin by Samadhi. It is Thy formful aspect that makes all these forms of adoration possible. 35. O Protector! Had it not been for Thy formful manifestation, it would have been impossible for man to attain to Thy direct realisation, overcoming the sense of duality. For, reasoning based on signs found in life and Nature, can at the most give only an indirect inferential understanding of Thee. But purification of the mind through practice of devotion will take one to Thy direct and immediate experience. 36. Even Thy incarnations with their numerous achievements and attributes, which are supposed to come

शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।
 त्रिग्यासु यस्त्वच्चरणारविन्दयोराविष्टचेता न भवाय कल्पते ॥37॥
 दिष्ट्या हरेऽस्या भवतः पदो भुवो भारोऽपनीतस्तव जन्मनेशितुः ।
 दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनैर्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् ॥38॥
 न तेऽभवस्येश भवस्य कारणं विना विनोदं बत तर्कयामहे ।
 भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यभयाश्रयात्मनि ॥39॥
 मत्स्याश्वकच्छपनृसिंहवराहहंसराजन्यविप्रविबुधेषु कृतावतारः ।
 त्वं पासि नस्त्रिभुवनं च यथाधुनेश भारं भुवो हर यदूत्तम वन्दनं ते ॥40॥
 दिष्ट्याम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् भगवान् भवाय नः ।
 मा भूद् भयं भोजपतेर्मूर्षोर्गोप्ता यदूनां भविता तवात्मजः ॥41॥

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यदूपमनिदं यथा । ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः ॥2॥

within the pale of inferential knowledge, cannot be fully comprehended by thought and words, as Thou art the witness of those very faculties that try to comprehend Thee. But, O Lord, when worshipped with devotion, they yield their significance. 37. Those who thus worship Thee with fervent devotion, hearing about Thee and Thy attributes, chanting Thy name, meditating on Thy auspicious forms and conveying Thy devotional message to others—they verily overcome this transmigratory existence. 38. This earth, an insignificant creation of Thine, will be rid of her woes and burdens by Thy birth therein. Fortunate that we are, we can visualise this earth and heaven being the objects of Thy grace and bearing the luminous marks of Thy footprints. 39. There is no special cause like Karma for Thy taking a body in this transmigratory world. Reflection shows us that it is only in a sportive sense, and that too out of Thy own will, that Thou takest embodiment. In the case of Jivatmas, it is Thy power of Avidya that

causes birth and involvement in transmigration for them. It is inconceivable that this is applicable to Thee who art the Master of all powers. Only sportive intention can explain Thy embodiment as the Incarnate. 40. Just as Thou didst protect us and the world at large in the past, taking embodiments as Fish, Tortoise, the Horse-headed one (Hayagriva), Boar, Man-lion, Hamsa, Sri Rama, Parasurama and Vamana, even so do Thou protect us and the worlds now and lighten the burden of the earth. 41. And O mother! You are indeed fortunate that the Supreme Being has entered your womb by an aspect of Himself for the protection of us all. Have no fear of Kamsa whose end is near at hand. Your son will be the protector of the clan of the Yadus.

Sri Suka said: 42. Thus did they praise the pure Spirit, whose nature is different from all that we experience with our senses and the mind. Then they departed to their heavenly abodes, headed by Brahma and Siva.

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः । यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ 1॥
 दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् । मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥ 2॥
 नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः । द्विजालिकुलसंनादस्तबका वनराजयः ॥ 3॥
 ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः । अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ 4॥
 मनांस्यासन् प्रसन्नानि साधूनामसुरद्रुहाम् । जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि ॥ 5॥
 जगुः किन्नरगन्धर्वास्तुष्टुबुः सिद्धचारणाः । विद्याधर्यश्च ननृतुरप्सरोग्भिः समं तदा ॥ 6॥
 मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः । मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ 7॥
 निशीथे तमउद्भूते जायमाने जनार्दने । देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।

आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ 8॥

तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् ।
 श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥ 9॥
 महार्हवैदूर्यकिरीटकुण्डलत्विषा परिष्वक्तसहस्रकुन्तलम् ।
 उद्दामकाञ्च्यङ्गदकङ्कुणादिभिर्विरोचमानं वसुदेव ऐक्षत ॥ 10॥

Skandha X : Chapter 3

THE BIRTH OF KRISHNA

Sri Krishna is born (1-12)

Sri Suka said: 1. Now came the most auspicious and favourable time when the star Rohini was in the ascendant and all the other stars and planets were in a very beneficent disposition. 2. Peaceful silence reigned in all the quarters. The stars shone clear in the sky. All the villages, cowherd settlements and mining quarries saw the dawn of a prosperous era. 3. The rivers flowed with pellucid water. The tanks were full of lotus-blossoms. The woodlands were resonant with the chirping of fluttering birds and the buzzing of bees from the trees and creepers heavy-laden with flowers. 4. Soft blew the breeze, dust-free and fragrant, and gently glowed the fires in the sacrificial hearths of the holy. 5. Excepting the minds of evil ones like Kamsa, the minds of all

good men felt peace within. In the heavens the kettle-drums (Dundubhi) of the celestials sounded announcing the imminent birth of the Lord, who has no birth. 6. The Kinnaras and Gandharvas sang; Siddhas and Charanas hymned; the Vidyadharas with Apsaras joyously danced. 7. The Munis together with Devas showered flowers with delight; and the clouds roared gently in tune with the ocean. 8. At such a time, in the pitch darkness of midnight, Mahavishnu, the resident in the hearts of all, was born of the divinely beautiful Devaki, like the full moon rising on the eastern horizon. 9-10. Lotus-eyed, four-armed, sporting the conch, mace and other weapons; with the luminous Srivatsa mark on the chest and the shining Kaustubha on the neck; wearing a yellow cloth; possessed of the majesty and grace of a heavy

स विस्मयोत्फुल्लविलोचनो हरिं सुतं विलोक्यानकदुन्दुभिस्तदा ।
 कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन्मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥11॥
 अथैनमस्तौदवधार्य पूरुषं परं नताङ्गः कृतधीः कृताञ्जलिः ।
 स्वरोचिषा भारत सूतिकागृहं विरोचयन्तं गतभीः प्रभाववित् ॥12॥

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥13॥
 स एव स्वप्रकृत्येदं सृष्ट्वाग्रे त्रिगुणात्मकम् । तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥14॥
 यथेमेऽविकृता भावास्तथा ते विकृतैः सह । नानावीर्याः पृथग्भूता विराजं जनयन्ति हि ॥15॥
 सन्निपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव । प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः ॥16॥
 एवं भवान् बुद्ध्यनुमेयलक्षणैर्ग्राह्यैर्गुणैः सन्नपि तद्गुणाग्रहः ।
 अनावृतत्वाद् बहिरन्तरं न ते सर्वस्य सर्वात्मन आत्मवस्तुनः ॥17॥

rain cloud; with locks gleaming with the lustre of the diadem and ear-rings studded with precious stones; bedecked with splendorous ornaments like bracelets, armlets and waist girdle—such was the luminous form of the unique child that greeted Vasudeva's vision. 11. Looking with eyes wide-open with wonder at the form of Hari born as his child, Vasudeva in the excitement of the festivity of Krishna's birth mentally gifted ten thousand cows to Brahmanas. 12. Realising the child to be none other than the Supreme Being and recognising his prowess, Vasudeva, with his intellect purified and mind free from fear, saluted and prostrated himself before him who was illumining the whole of that lying-in room with his divine lustre, and began to praise him as follows:

Vasudeva's Hymn (13-22)

Vasudeva said: 13. I have known who Thou art. Thou art the Supreme Being Himself, beyond Prakriti, of the nature of pure Consciousness-Bliss, the witness of all mentations. 14. In the beginning Thou didst, through Thy Yogamaya, create this whole universe constituted of the three Gunas of Prakriti. After that, Thou didst enter into it; and yet entered it not, inasmuch as the process of entering

produced no diminution in Thy being. 15-16. The categories like Mahattattva and its effects, each with its own particular efficiency, remained alone and in separation without combining, till by Thy grace they were made to combine into sixteen evolutes and helped to produce the Cosmic Shell containing the universe in a seminal condition. It would seem from this that these categories produced the universe by mutual combination and then entered into it. That is not so however, as these categories, the substantial cause of the universe, never entered into their effects but were already in them as their cause. 17. Even so, Thou art in the very nature of things already in the effect conditions that are grasped by the senses and followed by the intellect, being the Cause of all causes. But the senses and the intellect do not grasp Thee. (For just as each sense can function in its field alone and not in others, say tongue in the matter of taste alone and ear in sound alone and not vice versa, the human faculties function only in the world of objects, but not in that of the subject or the Spirit, where they are absolutely unreceptive, as tongue is with regard to sound and ear to taste.) And for Thee who art the Spirit, who art the All and the

य आत्मनो दृश्यगुणेषु सन्निति व्यवस्यते स्वव्यतिरेकतोऽबुधः ।
 विनानुवादं न च तन्मनोषितं सम्यग् यतस्त्यक्तमुपाददत् पुमान् ॥18॥
 त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो वदन्त्यनीहादगुणादविक्रियात् ।
 त्वयीश्वरे ब्रह्मणि नो विरुध्यते त्वदाश्रयत्वादुपचर्यते गुणैः ॥19॥
 स त्वं त्रिलोकस्थितये स्वमायया बिर्भाषि शुक्लं खलु वर्णमात्मनः ।
 सर्गाय रक्तं रजसोपबृंहितं कृष्णं च वर्णं तमसा जनात्यये ॥20॥
 त्वमस्य लोकस्य विभो रिरक्षिषुर्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
 राजन्यसंज्ञासुरकोटियूथपैर्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥21॥
 अयं त्वसम्यस्तव जन्म नौ गृहे श्रुत्वाग्रजांस्ते न्यवधीत् सुरेश्वर ।
 स तेऽवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः ॥22॥

श्रीशुक उवाच

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् । देवकी तमुपाधावत् कंसाद् भीता शुचिस्मिता ॥23॥

देवक्युवाच

रूपं यत्तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
 सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः ॥24॥

Essence of all, there is no inside and outside as there is no boundary circumscribing Thee. 18. He is an ignorant man who considers the body, mind, etc., which are not the Atman but its objects, as self-existent without the Atman. Certainly a person who accepts such entities except as a verbal fiction (when thought of apart from the Atman) is bound to be considered ignorant.

19. It is said that this creation, preservation and dissolution of the universe is from Thee—the one beyond the Gunas of Prakriti, the One who is actionless, the One who is changeless. Though it is a contradiction in others to be all these, in Thee, Brahman and the Lord of all, it is not so. For all this is done by Thy Sakti, the Prakriti constituted of Gunas, while Thou art only its supporting substratum unaffected by all the transformations of Gunas. 20. By the power of Thy Maya, Thou dost assume the white complexion in Thy function of maintenance of this universe (as Vishnu); for the creation of it, the red complexion

characteristic of Rajas (as Brahma); and the dark complexion of Tamas for the destruction of the universe (as Siva). 21. O All-powerful One! Thou, the Lord of all, art incarnated in my house for the protection of the world. And for this Thou wilt be destroying the huge armies led by large numbers of Asuras who have taken the form of Kshatriya rulers. 22. O Lord! This evil-minded Kamsa, being warned of Thy forthcoming birth in our family, didst kill all the children born elder to Thee. And now, when he comes to learn from his men about Thy birth, he will be coming, weapon in hand, for Thy slaughter.

Devaki's Hymn (23-31)

Sri Suka said: 23. Seeing her son with all signs and symbols of divinity, Devaki put on a smile in spite of her fear of Kamsa, and began to praise the Lord as follows: 24. 'Thou art verily Mahavishnu, the Light Spiritual—what philosophers describe as the first, the unmanifest, the vast, the luminous, the one beyond the

नष्टे लोके द्विपरार्धावसाने महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥25॥

योऽयं कालस्तस्य तेऽव्यक्तबन्धो चेष्टामाहुश्चेष्टते येन विश्वम् ।
निमेषादिर्वत्सरान्तो महीयांस्तं त्वेशानं क्षेमधाम प्रपद्ये ॥26॥

मर्त्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥27॥

स त्वं घोरादुग्रसेनात्मजान्नस्त्राहि त्रस्तान् भृत्यवित्रासहासि ।

रूपं चेदं पौरुषं ध्यानधिष्ण्यं मा प्रत्यक्षं मांसदृशां कृषीष्ठाः ॥28॥

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन । समुद्विजे भवद्वेतोः कंसादहमधीरधीः ॥29॥

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् । शङ्खचक्रगदापद्मधिया जुष्टं चतुर्भुजम् ॥30॥

विश्वं यदेतत् स्वतनौ निशान्ते यथावकाशं पुरुषः परो भवान् ।

बिभर्ति सोऽयं मम गर्भगोऽभूदहो नृलोकस्य विडम्बनं हि तत् ॥31॥

श्रीभगवानुवाच

त्वमेव पूर्वसर्गोऽभूः पृश्निः स्वायम्भुवे सति । तदायं सुतपा नाम प्रजापतिरकल्मषः ॥32॥

Gunas, the changeless, the pure being, the unmodified and the desireless. 25. When the whole universe is reduced to its causal condition at the end of a Dwiparardha, when all the great elements have gone back into the original element, when by the operation of Time all that is manifest has relapsed into the unmanifested causal condition, Thou, termed the All, alone dost subsist. 26. O Master of Prakriti! The whole of Time, measured by a moment, year etc. up to the infinitude of Dviparardha is just a winking of Thy eye; and this constitutes the dynamics of the universe. I seek refuge in Thee, the Supreme Shelter, the Master of all. 27. Fearing the serpent of death man runs from sphere to sphere, but finds no haven of security anywhere. But, O Primeval Being! at last by some good fortune he comes across Thy feet, and then living there in absolute surrender, attains to peace; death thereupon withdraws from him. 28. May Thou of such prowess be gracious enough to save us who are living in dread of Kamsa, the fierce son of Ugrasena. For,

Thou art verily the saviour of Thy servants. And may Thou be pleased not to reveal this Divine form, perceivable only in meditation, to unregenerate people who have only their fleshy eyesight. 29. O Madhusudana! Let not that sinful Kamsa know that Thou hast been born of me. The timid one that I am, anxiety for Thy safety makes me afraid of Kamsa. 30. O soul of the worlds! Therefore withdraw this transcendental form, glorious with its four arms sporting discus, mace, and lotus and conch. 31. That Thou, who bearest the whole universe within Thyself at the time of Thy cosmic sleep, hast been born of my womb is only Thy imitation of human ways to hide Thy identity (a great joke Thou art playing on the world).'

*The Lord on His antecedent Births
(32-45)*

The Lord said: 32. O great lady! In your previous birth in the Swayambhuva Manvantara you were Prisni. The pious

युवां वै ब्रह्मणाऽऽदिष्टौ प्रजासर्गे यदा ततः ।
 वर्षवातातपहिमघर्मकालगुणाननु ।
 शीर्णपर्णानिलाहारवुपशान्तेन चेतसा ।
 एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम् ।
 तदा वां परितुष्टोऽहममुना वपुषानघे ।
 प्रादुरासं वरदराड् युवयोः कामदित्सया ।
 अजुष्टग्राम्यविषयावनपत्यौ च दम्पती ।
 गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् ।
 अदृष्टान्यतमं लोके शीलौदार्यगुणैः समम् ।
 तयोर्वा पुनरेवाहमदित्यामास कश्यपात् ।
 तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् ।
 एतद् वां दर्शितं रूपं प्रागजन्मस्मरणाय मे ।
 युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ।

संनियम्येन्द्रियग्रामं तेषाथे परमं तपः ॥33॥
 सहमानौ' श्वासरोधविनिर्धूतमनोमलौ ॥34॥
 मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः ॥35॥
 दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः ॥36॥
 तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥37॥
 व्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः ॥38॥
 न वव्राथेऽपवर्गं मे मोहितौ मम मायया ॥39॥
 ग्राम्यान् भोगानभुञ्ज्वाथां युवां प्राप्तमनोरथौ ॥40॥
 अहं सुतो वामभवं पृश्निगर्भं इति श्रुतः ॥41॥
 उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥42॥
 जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥43॥
 नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायते ॥44॥
 चिन्तयन्तौ कृतस्नेहौ यास्येये मद्गतिं पराम् ॥45॥

Vasudeva was the Prajapati Sutapa. 33. Being commanded by Brahma to engage yourselves in the multiplication of the species, you controlled your senses and mind and practised concentration on the Lord. 34. Standing the severity of monsoon, wind, sun, snow and other climatic and seasonal changes and controlling your Prana by Pranayama, you practised austerities and attained to a high degree of purity of mind. 35. Subsisting on dry leaves and air alone with intense desire to have your objective fulfilled and with an absolutely peaceful mind, you carried on My adoration. 36. For twelve thousand divine years did you thus perform formidable austerity and concentration on Me. 37. O sanctified lady! Highly pleased with you, who had been meditating on Me in your heart all these years with faith, devotion and practice of austerities, I appeared before you in this very form. 38. The prince among boon-givers that I am, I appeared before you intent on giving you the boon you wanted. On being asked to choose the boon of your liking, you wanted that you should have a son like Me. 39. Having no experience of

worldly pleasures and being without any issue, you were induced by the divine Maya not to seek liberation of Me, who am competent to liberate anyone. 40. When I left after granting your prayer for a son, you went back to enjoy worldly pleasures, with the feeling that you had achieved what you wanted. 41. As there is none in the whole universe equal to Me in character, generosity and other qualities, I Myself was born as your son, known all over as Prsnigarbha. 42. Again it was I that was born of you both in your embodiment as Kasyapa Prajapati and Aditi, under the well known name of Upendra and also of Vamana because of My shortness of stature. 43. In fulfilment of my promise I am now taking My third birth in you with that same divine form. 44. It is to help you recognise My identity that I have revealed to you now this divine form of mine; otherwise if I appeared as a mere human infant, you would not have recognised Me. 45. Thinking of Me again and again as both Brahman and your son, you will rise to higher and higher stages of divine love and attain to My state.

श्रीशुक उवाच

इत्युक्त्वाऽऽसीद्वरिस्तूष्णीं भगवानात्ममायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥46॥
 ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात् ।
 यदा बहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥47॥
 तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
 द्वारस्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः ॥48॥
 ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्त्यन्त यथा तमो रवेः ।
 ववर्ष पर्जन्य उपांशुर्गर्जितः शेषोऽन्वगाद् वारि निवारयन् फणैः ॥49॥
 मधोनि वर्षत्यसकृद् यमानुजा गम्भीरतयौघजवोर्मिफेनिला ।
 भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥50॥
 नन्दव्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।
 सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृहानगात् ॥51॥
 देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् । प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥52॥
 यशोदा नन्दपत्नी च जातं परमबुध्यत । न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥53॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कृष्णजन्मनि तृतीयोऽध्यायः ॥3॥

Transfer of Krishna to Vraja (46-53)

Sri Suka said: 46. Saying so, Sri Hari became silent, and as his parents were looking at him, he, by his inherent power of Maya, appeared as an ordinary infant. 47. At the instance of the Lord, Vasudeva now started from the lying-in room with the infant in hand to the Gokula (cowherd settlement) of Nanda Gopa, where Yogamaya had just then taken her birth as the infant daughter of Nanda's wife Yasoda. 48-49. When Vasudeva, with Krishna in hand, approached, all the prison guards and people in the neighbourhood were found asleep without any trace of consciousness (as in a coma) due to the action of Yogamaya. The huge prison doors, fastened with locks and chains, opened automatically, as darkness disappears on the approach of the sun. Clouds rained to the accompaniment of thunder claps. Adisesha with raised hoods followed him, protecting the father

and the child from rain like an umbrella. 50. The torrential rain which Indra released had flooded the river Kalindi (Yamuna), lashing it into foamy waves and generating threatening whirlpools. But the river parted, providing a path for Vasudeva, as the ocean did of yore to Sri Rama. 51. Reaching the cowherd settlement, Vasudeva found all the inhabitants fast asleep by the power of Yogamaya. So unnoticed by anyone he placed his son on the bed of Yasoda by her side, and taking her infant daughter in his hands came back to his own cell. 52. He kept the infant girl on the bed of Devaki. He then resumed the iron fetters on his legs and was once more shut behind the prison bars. 53. In Vraja, Yasoda, the wife of Nanda, was aware only that she had delivered. Being tired and put into a swoon immediately by Yogamaya, she had not known whether it was a boy or a girl.

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः । ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥ 1॥
 ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् । आचक्षुर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥ 2॥
 स तत्पातूर्णमुत्थाय कालोऽयमिति विह्वलः । सूतीगृहमगात् तूर्णं प्रस्वलन् मुक्तमूर्धजः ॥ 3॥
 तमाह भ्रातरं देवी कृपणा करुणं सती । स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥ 4॥
 बहवो हिंसिता भ्रातः शिशवः पावकोपमाः । त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥ 5॥
 नन्वहं ते ह्यवरजा दीना हतमुता प्रभो । दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् ॥ 6॥

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥ 7॥
 तां गृहीत्वा चरणयोजातमात्रां स्वसुः सुताम् । अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ 8॥
 सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता । अदृश्यतानुजा विष्णोः सायुधाष्टमहामुजा ॥ 9॥
 दिव्यस्त्रगम्बरालेपरत्नाभरणभूषिता । धनुःशूलेषुचर्मसिशङ्खचक्रगदाधरा ॥ 10॥

Skandha X : Chapter 4

THE EPISODE OF YOGAMAYA AND AFTER

Kamsa attempts to kill Yogamaya (1-13)

Sri Suka said: 1. The doors of all the buildings within and without remained locked and bolted as before. Meanwhile the little infant daughter began to cry, awakening all the prison guards. 2. Instantly the guards went running to Kamsa, carrying the news of Devaki's confinement, which the former was awaiting with much dread. 3. Getting up in haste and consternation with the feeling that his killer had arrived, Kamsa ran to the lying-in room of Devaki in great excitement, his hair dishevelled and legs stumbling on the path. 4. The good lady Devaki, extremely pitiable to contemplate, now appealed to her brother Kamsa saying: 'O gentle one! This is your daughter-in-law, as it were. It is a girl and deserves to be spared. 5. O brother! You have killed such a large number of

my children, all brilliant like flames. Spare for me at least this last one, a daughter. 6. O noble one! Am I not your sister, pitiable, with all her earlier children killed! It befits you, O dear one, to gift for my unfortunate lap, at least this last child of mine.

Sri Suka said: 7. In spite of her begging in the most piteous way for the infant's life, the villainous Kamsa snatched it off as she hugged it to her bosom. 8. Devoid of all humanity due to considerations of self-interest, he pulled that newly born infant niece of his by the legs and dashed it forcefully against a hard stone slab. 9. But lo! leaping from his hands, the infant was seen to rise into the sky and assume the form of an eight-handed goddess, who was none but the Yogamaya incarnated as her Lord's sister. 10. That goddess was decked in celestial garlands, clothes, unguents and bejewelled orna-

सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ।
 किं मया हतया मन्द जातः खलु तवान्तकृत् ।
 इति प्रभाष्य तं देवी माया भगवती भुवि ।
 तयाभिहितमाकर्ण्य कंसः परमविस्मितः ।
 अहो भगिन्यहो भाम मया वां बत पाप्मना ।
 स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत्खलः ।
 दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् ।
 मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः ।
 भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च ।
 यथानेवंविदो भेदो यत आत्मविपर्ययः ।
 तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि ।
 यावद्धतोऽस्मि हन्तास्मीत्यात्मानं मन्यतेऽस्वदृक् ।

उपाहतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥11॥
 यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥12॥
 बहुनामनिकेतेषु बहुनामा बभूव ह ॥13॥
 देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥14॥
 पुरुषाद इवापत्यं बहवो हिंसिताः सुताः ॥15॥
 काँल्लोकान् वै गमिष्यामि ब्रह्मादेव मृतः श्वसन् ॥16॥
 यद्विश्रम्भादहं पापः स्वसुनिहतवाञ्छिशून् ॥17॥
 जन्तवो न सदैकत्र दैवाधीनास्तदाऽऽसते ॥18॥
 नायमात्मा तथैतेषु विपर्येति यथैव भूः ॥19॥
 देहयोगवियोगौ च संसृतिर्न निवर्तते ॥20॥
 मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥21॥
 तावत् तदभिमान्यज्ञो बाध्यबाधकतामियात् ॥22॥

ments, and was armed with weapons like bow, trident, shield, sword, conch, discus and mace. 11. Amidst hymns and offerings in her honour by diverse celestial beings like Siddhas, Charanas, Gandharvas, Apsaras, Kinnaras, and Urugas, she declared as follows to Kamsa. 12. O fool! Of what avail is your killing me? Your traditional enemy is born somewhere. Do not kill poor infants unnecessarily. Search out your real enemy. 13. The Devi, the Yogamaya of the Lord, having said thus, disappeared from there, but manifested Herself in different holy places in the world under different names.

The Hypocritical Vedanta of Kamsa (14-27)

14. Kamsa was wonderstruck at the words of Yogamaya. His immediate reaction was to release Devaki and Vasudeva from his prison. He then said to them with humility: 15. 'O Sister! O Brother! Alas! I am a veritable sinner. Like a Rakshasa killing his own children, I have killed all these little ones. 16. Villainous, merciless, and devoid of all family affection, I do not know what

hells are in store for me, a veritable living corpse, as for a killer of holy men! 17. It is not man alone that utters lies, even superhuman beings seem to do so. The wretch that I am, I happened to kill all these children of my sister, believing in the ethereal voice. 18. Do not grieve for the children, O sister and brother. After all, they have only suffered the fruits of their own actions (Karma). Creatures do not live for ever. Even when living, they cannot live together. For, man is subject to the results of his actions of previous births. 19. Like earthen pots, we find bodies coming and going. But just as the mud, their basis, is not destroyed with the destruction of the pot, so also the soul is not destroyed with the destruction of the body. 20. A person who does not understand this, gets entrenched in his differences from others, and becomes subject to birth and death. His involvement in transmigratory existence is never-ending. 21. Therefore, O good lady, though from our worldly point of view it looks that I have killed your children, do not grieve over it. All creatures helplessly suffer the fruits of their own actions. 22. So long as a man without a know-

क्षमध्वं मम दौरात्म्यं साधवो दीनवत्सलाः ।
 मोक्षयामास निगडाद् विश्वब्धः कन्यकागिरा ।
 भ्रातुः समनुत्पत्स्य क्षान्त्वा रोषं च देवकी ।
 एवमेतन्महाभाग यथा वदसि देहिनाम् ।
 शोकहर्षभयद्वेषलोभमोहमदान्विताः ।

इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्त्रोरथाग्रहीत् ॥23॥
 देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥24॥
 व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥25॥
 अज्ञानप्रभवाहंभीः स्वपरेति मिदा यतः ॥26॥
 मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः ॥27॥

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः ।
 तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः ।
 आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः ।
 एवं चेत्तर्हि भोजेन्द्र पुरग्रामव्रजादिषु ।
 किमुद्यमैः करिष्यन्ति देवाः समरभीरवः ।
 अस्यतस्ते शरव्रातैर्हन्त्यमानाः समन्ततः ।

देवकीवसुदेवाभ्यामनुज्ञातोऽविशद् गृहम् ॥28॥
 तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया ॥29॥
 देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः ॥30॥
 अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥31॥
 नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव ॥32॥
 जिजीविषव उत्सृज्य पलायनपरा ययुः ॥33॥

ledge of the difference between the body and the Atman thinks 'I am killed' or 'I am killing', it is that ignorant man, who identifies the body with the Atman, that undergoes the experience of the doer and the enjoyer. 23. Pardon me for my heartless action. Being good people, you will be sympathetic towards the repentant.' Saying so, Kamsa, with tears in his eyes, touched the feet of his sister and her husband, seeking their pardon. 24. Reassured by the announcement of Yogamaya, Kamsa conveyed his reconciliation by such words, and released Devaki and Vasudeva from chains.

25. The words of repentant Kamsa very much assuaged the anger of Devaki, who bade farewell to her brother with a pleasant face. And Vasudeva said to him with a smiling face: 26. 'O great one! That the 'I-sense' in beings with reference to their bodies is born of ignorance, and that it is this 'I-sense' that makes one distinguish between one's interest and that of others—these statements of yours are unexceptionable. 27. It is the will of God that directs one set of beings to destroy another, but men without the unitive outlook, who are moved by sor-

row, joy, fear, anger, greed, infatuation, and pride, do not understand this.'

The evil Advisers of Kamsa and their Scheme (28-46)

Sri Suka said: 28. Kamsa went to his residence, sent off with these words uttered in good faith and sincerity by Devaki and Vasudeva. 29. At daybreak, however, he sent for his ministers and reported to them all that Yogamaya said on the previous night. 30. Hearing these words of their master, these ministers, who were really Asuras of perverse outlook inimical to the Devas, said as follows, full of spite and anger against the Devas: 31. 'O king of the Bhojas! If things are like that, we shall immediately start killing all babies in cities, villages, cowherd settlements and other human habitations, without any distinction of whether these babies are ten days old or more. 32. What can these cowardly Devas do, who are spending their days trembling in dread of the resounding twang of your bowstring? 33. When you began to shower your arrows, these Devas, struck by your missiles, showed interest only in

केचित् प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः ।
न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसंवृतान् ।
किं क्षेमशूरैर्विबुधैरसंयुगविकल्थनैः ।

मुक्तकच्छशिखाः केचिद् भीताः स्म इति वादिनः । 34
हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः ॥ 35 ॥
रहोजुषा किं हरिणा शम्भुना वा वनौकसा ॥

किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता ॥ 36 ॥

तथापि देवाः सापत्न्यान्त्रोपेक्ष्या इति मन्महे ।

ततस्तन्मूलखनने नियुङ्क्वास्माननुव्रतान् ॥ 37 ॥

यथाऽऽमयोऽङ्गे समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ।

यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् बद्धबलो न चाल्यते ॥ 38 ॥

मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः ।

तस्य च ब्रह्मगोविप्रास्तपोयज्ञाः सदक्षिणाः ॥ 39 ॥

तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः ।

तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ॥ 40 ॥

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः ।

श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥ 41 ॥

स हि सर्वसुराध्यक्षो ह्यसुरद्विड् गुहाशयः ।

तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ।

अयं वै तद्वधोपायो यदृषीणां विहिंसनम् ॥ 42 ॥

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः ।

ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥ 43 ॥

running away for their life from the battle-field. 34. Some of them laying down their weapons, surrendered and held their arms in salutation. Others, throwing away their garments and untying their hair, cried aloud ignominiously out of fear. 35. But you spared the lives of all such persons; for it is a convention recognised by you that they must be considered as withdrawn from the fight, who have surrendered their arms, whose chariots have been damaged, who are trembling with fear, who have lost their bows, who are unwilling to fight, or who are engaged in other occupations on the battlefield. 36. What can these Devas do? They are bold where they have nothing to fear, and they throw challenges where there is none to fight! What can Hari, who hides himself in solitude, do? And what can Sambhu, who lives in crematoria where men cannot enter, do? What can Indra, who is of little prowess, do and what can Brahma, who is always engaged in Tapas, do? 37. Even then the Devas, being our enemies, cannot be totally neglected. That is our view. Direct us, your faithful followers, to eradicate them. 38. A disease, if neg-

lected at first, will get rooted in the body, and then it becomes difficult to treat. Senses too cannot be controlled if they are let loose in the beginning. So too an enemy proves difficult to uproot if he is allowed to get strong. 39. Mahavishnu is the basic support of the Devas. Mahavishnu is present where Sanatana Dharma (the eternal religion) is observed. Sanatana Dharma is based on Veda, its teachings and observances, and on those who follow them. 40. Therefore we shall bring about the destruction of all holy men who are Vedic scholars and who practise the Vedic Yajnas, and of cows whose milk products make the Yajna possible. 41. The form of Hari is constituted of holy men, cattle wealth, the Vedas, austerity, veracity, control of the senses, control of the mind, faith, mercy, forbearance, and Vedic sacrifices. 42. He is the head of all the Devas, as also the root of them all, including Siva and Brahma. He is the enemy of the Asuras and is said to hide in the heart. The way to kill him is to suppress and destroy all holy men.'

Sri Suka said: 43. Being thus advised by his vicious ministers, the evil-minded

संदिश्य साधुलोकस्य कदने कदनप्रियान् । कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥44॥
 ते वै रजःप्रकृतयस्तमसा मूढचेतसः । सतां विद्वेषमाचेरुरारादागतमृत्यवः ॥45॥
 आयुः श्रियं यशो धर्मं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥46॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः ॥ 4॥

Kamsa, already bound by the noose of Yama, let loose a policy of persecution of holy men. 44. He directed all those people, who were naturally disposed to evil and oppression, and who had the capacity to assume any form they liked, to carry on a campaign of persecution of all good and God-fearing men. Then he retired to his palace. 45. The close proximity of their own death compelled these

evil-minded and stupid people to carry out a programme of suppression and oppression of all virtuous men. 46. The persecution of the virtuous leads to man's absolute ruin;—it annihilates his longevity, good fortune, reputation, virtuous conduct, his prospects in the hereafter, in fact all that leads to the advancement of life.

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः । आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः ॥ 1॥
 वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै । कारयामास विधिवत् पितृदेवार्चनं तथा ॥ 2॥
 धेनूनां नियुते प्रादाद् विप्रेभ्यः समलङ्कृते । तिलाद्रीन् सप्त रत्नौघशातकौम्भाम्बरावृतान् ॥ 3॥
 कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया । शुध्यन्ति दानैः संतुष्टा द्रव्याण्यात्माऽऽत्मविद्यया ।
 सौमङ्गल्यगिरो विप्राः सूतमागधवन्दिनः । गायकाश्च जगुर्नेदुर्भर्यो दुन्दुभयो मुहुः ॥ 5॥

Skandha X : Chapter 5

BIRTH-FESTIVITY AT GOKULA

Rejoicing in Vraja (1-18)

Sri Suka said: 1-2. Delighted at the birth of a son, the noble Nanda, after taking a bath and changing into holiday dress, sent for experts in the science of divining the future. He also had properly performed the birth ceremonies, the purificatory rites, the worship of Devas and Pitris, and prayers for the welfare of the infant. 3. He made a gift of well-decorated cows numbering two lakhs to holy

men. He gave away seven hillocks of sesame seeds covered with gold-bordered cloth and precious gems. 4. Material objects gain purity by passage of time; the body by bathing and rubbing; dirty places by cleaning; the embodied being by purificatory rites; the senses by austerities; the rituals by sacrifices; wealth by gifts; mind by peace; and the Jiva by the knowledge of the Atman. 5. The Brahmanas, the bards, the minstrels and the heralds pronounced blessings. Musi-

व्रजः सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः । चित्रध्वजपताकास्रक्चैलपल्लवतोरणैः ॥ 6॥
 गावो वृषा वत्सतरा हरिद्रातैलरूषिताः । विचित्रधातुबर्हस्रग्वस्त्रकाञ्चनमालिनः ॥ 7॥
 महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः । गोपाः समाययू राजन् नानोपायनपाणयः ॥ 8॥
 गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ॥ 9॥
 नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतयः । बलिभिस्त्वरितं जग्मुः पृथुश्रोण्यश्चलत्कुचाः ॥ 10॥

गोप्यः समृष्टमणिकुण्डलनिष्ककण्ठचश्चित्राम्बराः पथि शिखाच्युतमाल्यवर्षाः ।

नन्दालयं सवलया व्रजतीविरेजुर्व्यालोलकुण्डलपयोधरहारशोभाः ॥ 11॥

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके । हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्यो जनमुज्जगुः ॥ 12॥
 अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे । कृष्णे विश्वेश्वरेऽनन्ते नन्दस्य व्रजमागते ॥ 13॥
 गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः । आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥ 14॥
 नन्दो महामनास्तेभ्यो वासोऽलङ्कारगोधनम् । सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविनः ॥ 15॥
 तैस्तैः कामैरदीनात्मा यथोचितमपूजयत् । विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥ 16॥
 रोहिणी च महाभागा नन्दगोपाभिनन्दिता । व्यचरद् दिव्यवासःस्रक्कण्ठाभरणभूषिता ॥ 17॥

cians sang; and drums, kettledrums and other percussion instruments sounded again and again. 6. The entrance, the courtyards and the apartments in all the houses of the Vraja were well swept and cleaned; colourful flags, wreaths, banners, festoons, and other decorations sprang up everywhere. 7. The bulls, cows and calves were anointed with turmeric-mixed oil, and they were decorated with mineral paints, peacock feathers, flower wreaths, silken scarves, and golden chains. 8. O King! The cowherds (Gopas) dressed in costly silk clothes, coats and turbans and wearing various ornaments, came with rich presents to see the new-born infant. 9. The Gopis (cowherdresses) too, overjoyed to hear of the birth of a son to Yaso-da, dressed themselves in all their bravery, put on their jewels and painted their eyes with collyrium. 10. Heavy-hipped and quivering-breasted, they started in haste with presents in hand, their faces conspicuously shining with the colour of the new saffron powder they had applied. 11. The way to Nanda's house was dotted with batches of these Gopis, all bejewelled

with shining ornaments for the ear, neck, hands etc., dressed in their best garments, and decorated with flowers that fell in heaps from their locks. As they walked, their ear-rings, breasts and pearl necklaces trembled in unison. 12. They pronounced blessings on the infant, saying: 'May you rule long over your subjects!' And they sprinkled turmeric-coloured water over people and sang.

13. In honour of the advent of the supreme and infinite Lord to Nanda's Vraja as Krishna the Incarnate, many kinds of musical instruments were sounded. 14. The rejoicing Gopas sprayed at one another milk, curds, ghee, water etc., and pelted balls of butter. 15. To all the artistes like bards, minstrels, and heralds, Nanda made presentations of clothes, ornaments, cows and money. 16. In order to propitiate the Lord and for the future well-being of his son, Nanda made all these gifts without stint, satisfying the needs of all the people. 17. Congratulated by Nanda Gopa, Rohini Devi also walked about there, bedecked with new clothes, necklaces and other

तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् ।
 गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः ।
 वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् ।
 तं दृष्ट्वा सहस्रोत्थाय देहः प्राणमिवागतम् ।
 पूजितः सुखमासीनः पृष्टानामयमादृतः ।
 दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते ।
 दिष्ट्या संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः ।
 नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम् ।
 कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् ।
 भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्वजे ।
 पुंसस्त्रिवर्गो विहितः सुहृदो ह्यनुभावितः ।

नन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहवो हताः ।
 नूनं ह्यदृष्टनिष्ठोऽयमदृष्टपरमो जनः ।
 ornaments. 18. From that day onwards
 Vraja, being the residence of Hari, became
 also the playground of Sri, where all-
 round prosperity reigned.

Nanda at Kamsa's Court to pay Tribute (19-32)

19. O the best of the Kurus! One day Nanda, entrusting the protection of Gokula to other Gopas, went to Mathura to pay his annual tribute to Kamsa. 20. Hearing that brother Nanda had come to Mathura to pay his tribute, Vasudeva went to meet him at his residence after he (Nanda) had finished remitting the tribute. 21. On Vasudeva's arrival, Nanda got up from his seat in great delight, like a body into which Prana has come back; and embraced him with overflowing affection. 22. O King! After giving a cordial reception and making the usual enquiries, Vasudeva sat down and asked about the welfare of his sons with great eagerness: 23. 'O brother! It is indeed a great good fortune that you who were childless till now and had given up even the hope of getting any children, have

हरेर्निवासात्मगुणै रमाक्रीडमभून्नृप ॥18॥
 नन्दः कंसस्य वार्षिक्यं करं दातुं कुरुद्वह ॥19॥
 ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् ॥20॥
 प्रीतः प्रियतमं दोभ्यां सस्वजे प्रेमविह्वलः ॥21॥
 प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥22॥
 प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत ॥23॥
 उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् ॥24॥
 ओधेन व्यूह्यमानानां प्लवानां स्रोतसो यथा ॥25॥
 बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥26॥
 तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः ॥27॥
 न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते ॥28॥

एकावशिष्टावरजा कन्या सापि दिवं गता ॥29॥
 अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥30॥
 at this advanced age got an issue. 24. It looks as if I am meeting you after a new rebirth. For in this transmigratory existence, meeting with a dear friend is a very rare occurrence. 25. Just as leaves, grass, etc., flowing in a current of water cannot remain together, so also men caught in the current of diverse types of Karmas cannot remain together for long, however dear they may be to one another. 26. Brihadvana, where you now stay with all your kith and kin—do you find it a healthy place for cattle to thrive? Do you have there plenty of fodder and vegetation? 27. O brother, you know that a child of mine is now living with his mother in your place, looking upon you as his father and being taken care of by you as your son. 28. Man should seek for worldly goods only in the interest of his kith and kin. When they are in misery, these are of no significance for him.'

Nanda said: 29. Alas! Many a child you have had by Devaki Devi has been killed by Kamsa. And the last one that was left, a girl, has gone to the heavenly region. 30. These living beings are all

वसुदेव उवाच

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः । नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले ॥31॥

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः । अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम् ॥32॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दवसुदेवसङ्गमो नाम पञ्चमोऽध्यायः ॥ 5॥

creatures of the Unseen—they are supported by the Unseen, they go to the Unseen—He who knows this does not grieve.

Vasudeva said: 31. You have paid the annual tribute to the king. We friends

have also met each other. Do not then stay here for long. For, in your Gokula many omens portending evil are seen. *Sri Suka said:* 32. As directed by Vasudeva, Nanda took leave of him and went directly to Gokula in his ox-drawn chariot.

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन् । हरिं जगाम शरणमुत्पातागमशङ्कितः ॥ 1॥
कंसेन प्रहिता घोरा पूतना बालघातिनी । शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु ॥ 2॥
न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु । कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि ॥ 3॥
सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम् । योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी 4

तां केशबन्धव्यतिषक्तमल्लिकां बृहन्नितम्बस्तनकृच्छ्रमध्यमाम् ।
सुवाससं कम्पितकर्णभूषणत्विषोल्लसत्कुन्तलमण्डिताननाम् ॥ 5॥
वल्गुस्मितापाङ्गविसर्गवीक्षितैर्मनो हरन्तीं वनितां व्रजौकसाम् ।
अमंसताम्भोजकरेण रूपिणीं गोप्यः श्रियं द्रष्टुमिवागतां पतिम् ॥ 6॥

Skandha X : Chapter 6

SALVATION OF PŪTANA

Pūtana's Attempt to poison Krishna
(1-13)

Sri Suka said: 1. While travelling, Nanda mused in his mind that the words of Vasudeva could not be false. Out of fear of the portents announced, he took refuge in Sri Hari for protection. 2. Meantime a terrible demoness named Putana, an expert in infanticide, had at Kamsa's behest begun to move about the towns, villages and cowherd settle-

ments in order to slaughter all infants. 3. It is only where people in the course of their worldly activities do not hear and chant the names of the Lord, which destroy all evil psychic forces, that demonesses and such evil beings can thrive—not surely in Vraja, where the Lord himself had incarnated. 4. The demoness Putana, who could travel anywhere in any form, one day entered the Gokula of Nanda, taking the form of an attractive woman by her magical powers. 5-6. With

बालग्रहस्तत्र विचिन्वती शिशून् यदृच्छया नन्दगृहेऽसदन्तकम् ।
 बालं प्रतिच्छन्ननिजोरुतेजसं ददर्श तल्पेऽग्निमिवाहितं भसि ॥ 7॥
 विबुध्य तां बालकमारिकाग्रहं चराचरात्माऽऽस निमीलितेक्षणः ।
 अनन्तमारोपयदङ्कुमन्तकं यथोरगं सुप्तमबुद्धिरज्जुधीः ॥ 8॥
 तां तीक्ष्णचित्तामतिवामचेष्टितां वीक्ष्यान्तरा कोशपरिच्छदासिवत् ।
 वरस्त्रियं तत्प्रभया च घर्षिते निरीक्षमाणे जननी ह्यातिष्ठताम् ॥ 9॥
 तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं घोराङ्कुमादाय शिशोर्ददावत् ।
 गाढं कराभ्यां भगवान् प्रपीड्य तत्प्राणैः समं रोषसमन्वितोऽपिबत् ॥ 10॥
 सा मुञ्च मुञ्चालमितिप्रभाषिणी निष्पीड्यमानाखिलजीवमर्मणि ।
 विवृत्य नेत्रे चरणौ भुजौ मुहुः प्रस्विन्नगात्रा क्षिपती रुरोद ह ॥ 11॥
 तस्याः स्वनेनातिगभीररंहसा साद्रिर्मही द्यौश्च चचाल सग्रहा ।
 रसा दिशश्च प्रतिनेदिरे जनाः पेतुः क्षितौ वज्रनिपातशङ्कया ॥ 12॥
 निशाचरीत्यं व्यथितस्तना व्यसुर्व्यादाय केशांश्चरणौ मुजावपि ।
 प्रसार्य गोष्ठे निजरूपमास्थिता वज्राहतो वृत्र इवापतन्नृप ॥ 13॥

an abundance of Mallika blossoms in her gathered locks, with her waist reduced to slenderness by the attack, as it were, from both sides by her broad hips and heavy bosom, with a dress of attractive garments, with a face surrounded by frontal locks that gleamed in the radiance of her tremulous ear-rings, with a delightful smile and sidelong glances, she appeared among the people of Gokula, attracting the minds of all and impressing the Gopis, as if she were Lakshmi herself come with a lotus flower in hand to greet her Lord.

7. This infanticide Putana, who arrived at Gokula by chance in her search for infants, saw lying on his bed that infant, the death-dealer to evil ones, like a fire whose brilliance is hidden under a layer of ashes. 8. The child, who was none other than the Indweller of all beings, recognised her at once as a killer of little ones; and yet the Omnipotent Lord remained quiet with eyes closed as befits a child. Like a man taking up a sleeping snake in the wrong belief that it is only a rope, she took into her lap that Infinite Being, who was to be death to her, mis-

taking him to be a mere infant. 9. The mothers Yasoda and Rohini, on noticing that handsome lady within the house, stood there merely looking on stunned and immobilised by the hypnotic power of that fair-looking lady who was like a sword in a sheath—hard-hearted and evil-minded within, though glamorous and well-dressed outside. 10. Sitting there, that cruel woman put the infant on her lap and applied him to her breast, which had been treated with a highly toxic poison. With considerable annoyance, the infant gripped and pressed her breast, and began to suck, drawing out her very life energy in the process. 11. As her life force was thus being drained from her vital parts, she cried out: 'Enough, enough! Release me, release me!' And with eyes protruding and body perspiring profusely, she dashed her feet and hands again and again with a loud cry. 12. That terrific cry of hers caused tremors on earth and its mountains, and seemed to cause reverberations in the planet-studded heavens above and nether worlds below. And mistaking it for a thunder-clap, nervous men collapsed to the ground. 13. Thus

पतमानोऽपि तद्देहस्त्रिगव्यूत्यन्तरदुमान् । चूर्णयामास राजेन्द्र महदासीत्तदद्भुतम् ॥14॥
 ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम् । गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम् ॥15॥
 अन्धकूपगभीराक्षं पुलिनारोहभीषणम् । बद्धसेतुभुजोर्वङ्घ्रिशून्यतोयह्लादोदरम् ॥16॥
 संतत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेवरम् । पूर्वं तु तन्निःस्वनितभिन्नहृत्कर्णमस्तकाः ॥17॥
 बालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोप्यस्तूर्णं समभ्येत्य जगृहूर्जातिसम्भ्रमाः ॥18॥
 यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः । रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः ॥19॥
 गोमूत्रेण स्नापयित्वा पुनर्गौरजसार्भकम् । रक्षां चक्रुश्च शकृता द्वादशाङ्गेषु नामभिः ॥20॥
 गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् । न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत ॥21॥
 अव्यादजोऽङ्घ्रि मणिमांस्तव जान्वथोरू यज्ञोऽच्युतः कटितटं जठरं हयास्यः ।
 हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् ॥22॥
 चक्रचग्रतः सहगदो हरिरस्तु पश्चात्त्वत्पाश्वर्योर्धनुरसी मधुहाजनश्च ।
 कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥23॥
 इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु । श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु ॥24॥

mortally hit, the demoness, resuming her real form, fell dead, with hands and feet outstretched and hair dishevelled, even like Vritrasura, felled and struck dead by the thunderbolt of Indra.

Consternation in Gokula (14-29)

14. To the astonishment of all, she proved a menace even after death, as her falling dead body almost pulverized all the trees within a distance of six Krosas. 15-17. The Gopas and the Gopis had already their ears, hearts and heads pierced by the terrific howl of the demoness. And now they began to tremble on seeing that most fearful form of hers. Her gruesome fangs looked like lead bars; her nostrils like mountain caves; her breasts like huge rocks fallen from the mountain top; her eyes like deep, dry, unused wells; her hips like sand dunes; her limbs like canal embankments; and her abdomen like a dry lake. 18. Seeing the infant fearlessly kicking his limbs lying on the dead body of the demoness, the Gopis took him up in their hands with greatly agitated minds. 19. They with Yasoda and Rohini did occult rites for the safe-

ty of the child, like waving cow-tails over his body. 20. They then bathed the infant in cow's urine, and smeared his body with dust trodden by the hooves of cows. Afterwards they applied dried cowdung powder on twelve parts of the body, uttering the sacred names of Mahavishnu. 21. Then they purified themselves by Achamana and did Nyasa on themselves, and then on the body and limbs of the infant uttering the Bija-mantras. 22. Then they prayed: 'May the birthless one protect his feet; the neck-jewelled one, his knees; the Yajna-famed one, his thighs; the unswerving one, his hips; the horse-necked one, his abdomen; Kesava, his heart; Īsa, his chest; Sūrya-nārāyana, his neck; Vishnu, his arms; the sacred-footed one, his face; and Iswara, his head. 23. May Hari armed with discus protect you in front! May He with mace protect from behind! May Madhusūdana with bow and Ajana with sword protect you on both sides! May Urugāya with conch protect you from the corners, Upendra from above, Tārکشya from the ground, and the plough-armed one from all sides! 24. May Hrishikesa protect

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः ।
 व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः ।
 डाकिन्यो यातुधान्यश्च कूष्माण्डा येऽर्भकग्रहाः ।
 कोटरा रेवती ज्येष्ठा पूतना मातृकादयः ।
 स्वप्नदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये ।

श्रीशुक उवाच

इति प्रणयबद्धाभिर्गोपीभिः कृतरक्षणम् ।
 तावन्नन्दादयो गोपा मथुराया व्रजं गताः ।
 नूनं बर्ताषिः संजातो योगेशो वा समास सः ।
 कलेवरं परशुभिश्छित्त्वा तत्ते व्रजौकसः ।
 दह्यमानस्य देहस्य धूमश्चागुरुसौरभः ।
 पूतना लोकबालघ्नी राक्षसी रुधिराशना ।
 किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने ।

क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥25॥
 भुञ्जानं यज्ञभुक् पातु सर्वग्रहमयङ्कुरः ॥26॥
 भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥27॥
 उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥28॥
 सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥29॥

पाययित्वा स्तनं माता संन्यवेशयदात्मजम् ॥30॥
 विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥31॥
 स एव दृष्टो ह्युत्पातो यदाहानकदुन्दुभिः ॥32॥
 दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठधिष्ठितम् ॥33॥
 उत्थितः कृष्णनिर्मुक्तसपद्याहतपाप्मनः ॥34॥
 जिघांसयापि हरये स्तनं दत्त्वाऽऽप सद्गतिम् ॥35॥
 यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा ॥36॥

your senses! May Narāyana protect your Pranas! May the Lord of Svētadweepa protect your Chitta, and Yogeswara your mind! 25-26. May Prsnigarbha protect your Buddhi, and the Supreme Bhagavan your soul! May Govinda protect you while playing, and Ramāpati when you sleep! May Vaikuntha protect you while walking, and Sripati while sitting! May the Lord of all sacrifices, the terror of all evil psychic forces, protect you while eating! 27-29. Whatever destroyers of children there are like Dākinis, Rākshasis, Kushmandas; whatever evil forces there be that attack the body, the vitality and the senses like Bhutas, Pretas, Pisachas, Yakshas, Rakshasas, Kotaras, Vināyakas, Revatis, Jyeshtas, Matrikas, Putanas, Unmadas, Apasmāras and the like; and whatever young planets and old planets are seen in dreams indicating evil portents—may all these be utterly destroyed in dread of the Lord's name!

The devotional Implications of Putana's Story (30-44)

Sri Suka said: 30. After the Gopas

had, out of their affection, taken these psychic measures for the protection of the baby, Yasoda applied it to her breast, and then laid it down for sleep. 31. By this time Nanda and the Gopas who had accompanied him to Kamsa's capital at Mathura, returned, and were astonished to find the dead body of Putana. 32. They said: Vasudeva has indeed proved himself to be a Rishi or a master-yogi; for the portents about which he told have come true. 33. They had the huge body of Putana cut to pieces with axe and carrying it some distance away from their residence, cremated it on a firewood pyre. 34. But lo! as the carcase burnt, the sweet smell of sandalwood spread from it everywhere. This was because Putana had suckled Krishna and had thereby become free from every form of sin.

35. A killer of numerous infants, a vampire—even this demoness Putana attained to Mukti because she had fed Krishna, though it be with murderous intention. 36. What a glorious destiny would then be awaiting those who offer to Krishna what is nearest and dearest to them,

पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः ।
 यातुधान्यपि सा स्वर्गमवाप जननीगतिम् ।
 पयांसि यासामपिबत् पुत्रस्नेहस्तुतान्यलम् ।
 तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम् ।
 कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः ।
 ते तत्र वर्णितं गोपैः पूतनागमनादिकम् ।
 मन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः ।
 य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम् ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे षष्ठोऽध्यायः ॥ 6॥

just as his loving mothers did! 37-38. Those sacred feet of his which devotees cherish in their hearts, which receive the worship of even those who are the objects of the world's adoration—with those feet he stepped into her lap and sucked at her breast with the consequence that, even though she was a demoness, she got the reward due to the mother of god incarnate, namely, the attainment of eternal bliss. What shall we then say of those mothers and the cows who fed him with milk with great love and attention! 39-40. O King! Never can ignorance-born Sam-sara be the fate of those whose breast milk, overflowing out of love, happened to be drunk by Krishna, the bestower of all boons including Mukti—of those who always regarded him as their son and

अङ्गं यस्याः समाक्रम्य भगवानपिबत् स्तनम् ॥37॥
 कृष्णभुक्तस्तनक्षीरा किमु गावो नु मातरः ॥38॥
 भगवान् देवकीपुत्रः कैवल्यद्यखिलप्रदः ॥39॥
 न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः ॥40॥
 किमिदं कुत एवेति वदन्तो व्रजमाययुः ॥41॥
 श्रुत्वा तन्निधनं स्वस्ति शिशोश्चासन् सुविस्मिताः ।
 मूर्धन्युपाधाय परमां मुदं लेभे कुरुद्वह ॥43॥
 शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ॥44॥

loved him in that attitude.

41. Surprised at the sweet-smelling smoke coming out of the funeral flames of Putana, the inhabitants of Vraja returned to their homes, remarking on this strange phenomenon on their way. 42. Nanda and the Gopas of his party were wonder-struck to hear from the other Gopas about the arrival of Putana, of her death, and the safe survival of the infant. 43. O scion of the noble house of Kuru! Nanda took up his son with the feeling that he was being restored to him from death, and experienced the greatest delight, smelling the crown of the baby's head. 44. Whoever hears with faith and devotion the story of Putana's liberation, which constitutes a playful deed of the Lord's infancy, will gain lasting love for Krishna.

अथ सप्तमोऽध्यायः

राजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः । करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥ 1॥

Skandha X : Chapter 7

THE SALVATION OF SAKATASURA AND TRINAVARTA

Stravana as an Aid to Devotion
(1-3)

The Rajah Parikshit said: 1. O great one! Whatever sportive deed Sri Hari has

यच्छृण्वतोऽपैत्यरतिवितृष्णा सत्त्वं च शुद्धचतुष्टयेण पुंसः ।
 भक्तिर्हरौ तत्पुरुषे च सख्यं तदेव हारं वद मन्यसे चेत् ॥ 2॥
 अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम् । मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥ 3॥
 श्रीशुक उवाच
 कदाचिदौत्थानिककौतुकाप्लवे जन्मर्क्षयोगे समवेतयोषिताम् ।
 वादित्रगीतद्विजमन्त्रवाचकैश्चकार सूनोरभिषेचनं सती ॥ 4॥
 नन्दस्य पत्नी कृतमज्जनादिकं विप्रैः कृतस्वस्त्ययनं सुपूजितैः ।
 अन्नाद्यवासःस्नग्भीष्टधेनुभिः संजातनिद्राक्षमशीशयच्छनैः ॥ 5॥
 औत्थानिकौत्सुक्यमना मनस्विनी समागतान् पूजयती ब्रजौकसः ।
 नैवाशृणोद् वै रुदितं सुतस्य सा रुदन् स्तनार्थं चरणावुदक्षिपत् ॥ 6॥
 अधः शयानस्य शिशोरनोऽल्पकप्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
 विध्वस्तनानारसकुप्यभाजनं व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥ 7॥
 दृष्ट्वा यशोदाप्रमुखा ब्रजस्त्रिय औत्थानिके कर्मणि याः समागताः ।
 नन्दादयश्चाद्भुतदर्शनाकुलाः कथं स्वयं वै शकटं विपर्यगात् ॥ 8॥
 ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः । रुदतानेन पादेन क्षिप्तमेतन्न संशयः ॥ 9॥

performed in any of his Avatars—all that is delightful to hear and attractive to the mind. 2. The story of Krishna removes the dullness of a man's mind caused by his many unfulfilled desires. It purifies his mind soon, and generates devotion to Hari and friendship with his devotees. Tell me therefore more and more of these exploits of Krishna, if you please. 3. Narrate more and more of the wonderful actions he performed in childhood following the ways of a human infant, appropriate to his embodiment in the world of man.

The Attack of Sakatasura (4-17)

Sri Suka said: 4. It was the third monthly birthday of the infant when the festive ceremonies connected with its 'first bringing out of the house' were to be celebrated. There was a large gathering of women. Yasoda Devi performed the bathing of the infant amidst the sound of tom-toms, music, and the chanting of Mantras by Brahmanas. 5. After its bath the infant

received the blessing of the Brahmanas who had been propitiated by gifts of food, silk dresses, garlands, cows, and whatever else they were in need of. Then she lay the drowsy infant under a cart to sleep. 6. The infant shortly threw up its limbs and cried aloud for being fed. But mother Yasoda did not hear the cries, as she was busily engaged in doing hospitality to the large number of the inhabitants of Vraja who had come for the festival. 7. It was now noticed that under the kick of the petal-soft tiny legs of the infant lying underneath it, the cart had fallen down topsy-turvy, with its wheels, axle and other parts broken, and the several vessels with milk, curd, ghee and other liquids gathered there for the birthday function and kept in it upset. 8. Everyone there—Yasoda, Nanda, and the women gathered there for the birthday function—was stunned with surprise and fear on noticing the cart upset by itself and destroyed without any understandable reason. 9. To the Gopas and the Gopis

न ते श्रद्धिरे गोपा बालभाषितमित्युत ।
 रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता ।
 पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् ।
 येऽसूयानृतदम्भेर्ष्याहिंसामानविवर्जिताः ।
 इति बालकमादाय सामर्ग्यजुरुपाकृतैः ।
 वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः ।
 गावः सर्वगुणोपेता वासःस्रग्धुक्ममालिनीः ।
 विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाऽऽशिषः ।
 एकदाऽऽरोहमारूढं लालयन्ती सुतं सती ।
 भूमौ निधाय तं गोपी विस्मिता भारपीडिता ।
 दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः ।
 गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षूषि रेणुभिः ।

अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥10॥
 कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥11॥
 विप्रा हुत्वा र्चयाञ्च कुर्दध्यक्षतकुशाम्बुभिः ॥12॥
 न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥13॥
 जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः ॥14॥
 हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम् ॥15॥
 आत्मजाभ्युदयार्थाय प्रादात्ते चान्वयुञ्जत ॥16॥
 ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् ॥
 गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥18॥
 महापुरुषमादध्यौ जगतामास कर्मसु ॥19॥
 चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥20॥
 ईरयन् सुमहाधोरशब्देन प्रदिशो दिशः ॥21॥

who thus stood confused, the boys there said with absolute certainty that the cart got upset by the kick of none but that weeping infant. 10. But the elders paid no attention to it, considering it a mere prattle of boys. For they had then no inkling even of the superhuman might of that infant. 11. Yasoda, being afraid that the infant might be possessed by some evil forces, got some Brahmanas to chant appropriate Mantras to ward off such influences, and then applied the weeping infant to her breast. 12. Some of the strong Gopas with their attendants replaced the cart in its proper place while Brahmanas performed Homas and made offerings of curds, Kusa grass, rice and water. 13. 'The blessings of people who are truthful, and free from jealousy, falsehood, hypocrisy, spirit of vengeance, cruelty, and pride, never go in vain.' 14-15. Thinking thus, Nanda Gopa did an elaborate ceremony in which the Brahmanas gave the infant a ceremonial bath with water sanctified by the chanting of the three Vedas and fortified with rare medicinal herbs. Sacrificial offerings were made in sacred fire. The infant was then blessed by the Brahmanas who were

then sumptuously fed by Nanda. 16. He then gave them gifts of excellent cows decorated with flower garlands, silk and golden chains for securing the future welfare of his son, and in turn received their blessings. 17. The blessings pronounced by holy men who are versed in the Vedas and who have their minds under control, never go in vain.

The Attack of Trināvarta (18-33)

18. Once Yasoda was fondling baby Krishna seated in her lap. Suddenly she found herself unequal to the task of bearing his weight which rivalled that of a hillock. 19. Reeling under the weight of the baby and wonder-struck, Yasoda placed him on the floor. She meditated on the Lord and prayed for the baby's protection, and then engaged herself again in her household duties.

20. Meantime, directed by Kamsa, his servant Trināvarta, a demon, came in the form of a tornado and carried away the baby. 21. He came and lifted the baby as a fierce whirlwind, engulfing the whole of Gokula in a cloud of dust, thereby blindfolding the eyes of all with

मुहूर्तमभवद् गोष्ठं रजसा तमसाऽऽवृतम् । सुतं यशोदा नापश्यत्तस्मिन् न्यस्तवती यतः ॥22॥
 नापश्यत् कश्चनात्मानं परं चापि विमोहितः । तृणावर्तनिसृष्टाभिः शर्करामिरुपद्रुतः ॥23॥
 इति खरपवनचक्रपांसुवर्षे सुतपदवीमबलाविलक्ष्य माता ।
 अतिकरुणमनुस्मरन्त्यशोचद् भुवि पतिता मृतवत्सका यथा गौः ॥24॥
 रुदितमनुनिशम्य तत्र गोप्यो भृशमनुतप्तधियोऽभ्रपूर्णमुख्यः ।
 रुदुरनुपलभ्य नन्दसूनुं पवन उपारतपांसुवर्षवेगे ॥25॥
 तृणावर्तः शान्तरयो वात्यारूपधरो हरन् । कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारमृत् ॥26॥
 तमश्मानं मन्यमान आत्मनो गुरुमत्तया । गले गृहीत उत्प्लष्टुं नाशक्नोद्दभुतार्भकम् ॥27॥
 गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः । अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥28॥
 तमन्तिरिक्षात् पतितं शिलायां विशीर्णसर्वावयवं करालम् ।
 पुरं यथा रुद्रशरेण विद्धं स्त्रियो रुदत्यो ददृशुः समेताः ॥29॥
 प्रादाय मात्रे प्रतिहृत्य विस्मिताः कृष्णं च तस्योरसि लम्बमानम् ।
 तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ।
 गोप्यश्च गोपाः किल नन्दमुख्या लब्ध्वा पुनः प्रापुरतीव मोदम् ॥30॥

dust, and reverberating all the quarters with peals of terrific sound. 22. For a Muhurta the whole of Gokula was plunged in darkness. When visibility returned, Yasoda could not find her baby where she had kept him. 23. Struck by the stones darted by the tornado, most people there were injured and made unconscious. They could not see themselves or others. 24. While the rain of dust caused by the fierce whirlwind was raging, Yasoda, unable to find her baby anywhere, collapsed in her extreme anxiety for him, and began to cry piteously like a cow that had lost her calf. 25. When the sound and dust had abated a little, people heard the wailings of Yasoda, and a large number of Gopis, sympathising with Yasoda in the loss of her child, shed tears and joined her in wailing over the tragic misfortune.

26. Now Trinavarta, disguised as the tornado, was able to rise to a high level in the sky with baby Krishna, but presently, unable to bear his massive weight, found his speed dwindling, and his further

progress completely arrested. 27. He felt the baby to be as heavy as a mountain. That unique child was holding him fast by the neck, and the demon failed to force him to release his hold. For, the Lord never abandons one whom He has once taken in hand. 28. Strangled by the tight hold on his neck, the Asura lost his power to move and soon fell down dead with eyes protruding. The child too came down with him. 29. Like the city in the sky that Siva destroyed, the Asura fell down from the great height on a rock, and his monstrous frame was shattered into smithereens. The crowding women of Vraja saw this gruesome sight amidst their own collective shrieks and wails. 30. The baby whom the demon had taken high up in the sky, was now found by them to be lying on the chest of his dead body, as if he had been released from the mouth of death. Taking up that blessed child, they presented him to the mother. The Gopis and the Gopas headed by Nanda were thrown into paroxysms of joy at the recovery of the

अहो बतात्यद्भुतमेष रक्षसा बालो निर्वृत्तं गमितोऽभ्यगात् पुनः ।

हिंस्रः स्वपापेन विहिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते ॥31॥

किं नस्तपश्चोर्णमधोक्षजार्चनं पूर्तेष्टदत्तमुत भूतसौहृदम् ।

यत् सम्परेतः पुनरेव बालको दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः ॥32॥

दृष्ट्वाद्भुतानि बहुशो नन्दगोपो बृहद्वने । वसुदेववचो भूयो मानयामास विस्मितः ॥33॥

एकदार्भकमादाय स्वाङ्गमारोप्य भामिनी । प्रस्रुतं पाययामास स्तनं स्नेहपरिप्लुता ॥34॥

पीतप्रायस्य जननी सा तस्य रुचिरस्मितम् । मुखं लालयती राजञ्जृम्भतो ददृशे इदम् ॥35॥

खं रोदसी ज्योतिरनीकमाशाः सूर्येन्दुवह्निश्वसनाम्बुधींश्च ।

द्वीपान् नगांस्तद्गृहितृर्वनानि भूतानि यानि स्थिरजङ्गमानि ॥36॥

सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः । सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता ॥37॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे तृणावर्तमोक्षो नाम सप्तमोऽध्यायः ॥ 7॥

infant and began to say as follows: 31. 'Wonder of wonders! This demon tried his best to kill this child, and yet he has come back to us unhurt! Perhaps that wicked monster must have died by the weight of his own sin. The good ones are often saved from dangers by their gentle nature. 32. We must certainly have done in our past birth very much by way of Tapas, worship of the Lord, charitable work, Yajnas and acts of kindness to living creatures. Otherwise how could this child, who was practically dead, come back again to its near and dear ones to gladden their hearts!' 33. Seeing all these strange and inexplicable occurrences in Brīhadvana (i.e. the region of his settlement), Nanda thought over again and again about the counsel of Vasudeva whom he met at Mathura.

Revelation of the Cosmos to the Mother (34-37)

34. One day Yasoda, sitting in her house with the child in her lap, applied him to her breast, from which milk was overflowing because of uncontrollable affection. 35. As the mother was watching the face of the child wreathed in smiles at the end of the feeding, he yawned, and lo! the mother saw in it the whole universe. 36. The sky, the earth and the heaven, the celestial luminaries, the quarters, sun, moon, fire, air, oceans, continents, mountains, rivers, forests—all these and many other things, moving and unmoving, the mother saw in the baby's mouth. 37. O King! Yasoda trembled with awe and wonder on seeing the whole universe in a trice and to shield herself, closed her eyes.

अथाष्टमोऽध्यायः

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः । व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥ 1॥
 तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः । आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् ॥ 2॥
 सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् । नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥ 3॥
 महद्विचलनं नृणां गृहिणां दीनचेतसाम् । निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥ 4॥
 ज्योतिषामयनं साक्षाद् यत्तज्ज्ञानमतीन्द्रियम् । प्रणीतं भवता येन पुमान् वेद परावरम् ॥ 5॥
 त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि । बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः ॥ 6॥

गर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः । सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ 7॥
 कंसः पापमतिः सख्यं तव चानकदुन्दुभेः । देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥ 8॥
 इति सन्निवन्त्यञ्छ्रुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥ 9॥

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥ 10॥

Skandha X : Chapter 8

OTHER INCIDENTS OF KRISHNA'S EARLY BOYHOOD

Garga naming Krishna (1-20)

Sri Suka said: 1. O King! Garga, a sage of great austerity and the priest of the Yadava clan, visited Vraja one day, at the instance of Vasudeva. 2. Nanda was delighted to see him. He got up from his seat, saluted him, and prostrated himself before him, and worshipped his feet in the faith that he was worshipping the Lord through him. 3. To the sage thus well-received and comfortably seated, Nanda addressed the following sweet words of greeting: 'O holy one! Please tell us what we can do for you the self-fulfilled, who has no wants? 4. The visits of holy men to the homes of householders, who are afflicted by many cares and anxieties, is indeed a great blessing to them, leading to their all-round welfare. It cannot be meaningless. 5. The science of astrology which enables one to know things that are not open to the senses, was

founded and formulated by you. With the help of it man can know the past and the future. 6. It is befitting that a profound Vedic scholar like you should do the purificatory rites for these two boys. Men of your stature are Gurus by very birth.'

Garga said: 7. I am the priest of the Yadus, and am widely known. If I perform the purificatory rites of your children, Kamsa may take it to mean that they are Devaki's sons. 8-9. Kamsa has heard the announcement of Devaki's girl that his foe is somewhere born. He knows that you and Vasudeva are on intimate terms of friendship. There is every chance of his rejecting the theory of Devaki's eighth child being a girl. All these will make him suspect that his foe is here, and he may take steps to kill him. To give him scope for such suspicion will be a great tactical blunder.

Nanda said: 10. In some solitary place

श्रीशुभ उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् । चकार नामकरणं गूढो रहसि बालयोः ॥11॥
गर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः ।
यद्वनामपृथग्भावात्
आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
पुरानेन व्रजपते साधवो दस्युपीडिताः ।
य एतस्मिन् महाभागः प्रीतिं कुर्वन्ति मानवाः ।
तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः ।
इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते ।
कालेन व्रजतालपेन गोकुले रामकेशवः ।

आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।
सङ्कर्षणमुशन्त्युत ॥12॥
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥13॥
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥14॥
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥15॥
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥16॥
अराजके रक्ष्यमाणा जिग्युर्दस्युन् समेधिताः ॥17॥
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥18॥
श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥19॥
नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम् ॥20॥
जानुभ्यां सह पाणिभ्यां रिङ्गमानौ विजह्लतुः ॥21॥

in this cowherd settlement of ours, without the knowledge of even our people, please perform the essential naming ceremony of these boys with the chanting of the appropriate Mantras for their welfare.

Sri Suka said: 11. As this request coincided with his own idea, the sage Garga complied with it and performed the naming ceremony of the boys in privacy.

Garga said: 12. 'This son of Rohini will be known as Rama, as he will 'delight' (*ramayan*) his friends and relatives by his virtues. Because of his excessive strength (*balādhikyāt*), he will be called Bala. As he would bring about unity (*aprithagbhāvāt*) among the Yadus, he will be called Sankarshana (the attracter). 13. The younger boy, who embodies himself forth in every age, had in the past the three complexions of white, red and yellow. Now he has taken up the dark complexion (*krishnatā*). (So Krishna will be his popular name.) 14. As he was born of Vasudeva elsewhere, he will be known as Vāsudeva among knowledgeable people. 15. Nu-

merous other names also are there for your son after his qualities and achievements. Neither I nor others know them all. 16. The boy (Krishna), so dear to the cows and men of Gokula, will work for the all-round welfare of you all. You will easily get over all kinds of difficulties with his help. 17. O Lord of Vraja! Once when there were no rulers to keep peace in the country, and people were at the mercy of robbers and brigands, the peace-loving people were saved by this Krishna and put on the path to prosperity. 18. Just as Asuras do not attack the devotees of Vishnu, so no enemy can overpower the devotee of Krishna. 19. O Nanda! This child of yours is equal to Lord Narayana himself in respect of fame, prowess and other excellences. Look after him with all attention.' 20. Garga returned after communicating this much to Nanda, who felt immensely glad, blessed and fulfilled, by all that he heard from the sage.

Boyhood Pranks of Krishna (21-28)

21. In course of time, Rama and Krish-

तावद्भिद्युग्ममनुकृष्य सरीसृपन्तौ घोषप्रघोषरुचिरं व्रजकर्दमेषु ।
 तन्नादहृष्टमनसावनुसृत्य लोकं मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥22॥
 तन्मातरौ निजसुतौ घृणया स्तुवन्त्यौ पङ्कजङ्गरागरुचिरावुपगुह्य दोर्म्याम् ।
 दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् ॥23॥
 यर्ह्यङ्गनादर्शनीयकुमारलीलावन्तर्व्रजे तदबलाः प्रगृहीतपुच्छैः ।
 वत्सैरितस्तत उभावनुकृष्यमाणौ प्रेक्षन्त्य उज्जितगृहा जहृषुर्हसन्त्यः ॥24॥
 शृङ्गचग्निदंष्ट्रयसिजलद्विजकण्टकेभ्यः क्रीडापरावतिचलौ स्वसुतो निषेद्धम् ।
 गृहाणि कर्तुमपि यत्र न तज्जनन्यो शेकात आपतुरलं मनसोऽनवस्थाम् ॥25॥
 कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले । अघृष्टजानुभिः पद्भिर्विचक्रमतुरञ्जसा ॥26॥
 ततस्तु भगवान् कृष्णो वयस्यैर्व्रजबालकैः । सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥27॥
 कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् । शृण्वत्याः किल तन्मातुरिति होचुः समागताः ॥28॥
 वत्सान् मृच्चन् क्वचिदसमये क्रोशसंजातहासः स्तेयं स्वाद्वत्त्यथ दधि पयः कल्पितै स्तेययोगैः ।
 मर्कान् भोक्ष्यन् विभजति स चेन्नाति भाण्डं भिनत्ति द्रव्यालाम्भे स गृहकुपितो यात्युपक्रोशय तोकान् ॥29॥

na began to move about together playfully on their knees and arms. 22. They dragged themselves through slushy regions in Vraja to the accompaniment of the tinkling sound of their anklets and girdles. Themselves delighted to hear the sounds, they looked at people passing by for a while, but then withdrew themselves to their mothers, as if out of bashfulness or fear at the sight of strangers. 23. Their mothers, excited with affection, took up the children, whose bodies looked lovely with mud doing duty for unguents. They then applied them to their breasts, and were thrilled to see their faces wreathed in smiles, revealing their newly sprouting teeth. 24. When the boys had grown up enough to entertain the Gopis by their play, it became usual for these to forget their household duties in merrily watching the tug of war between the boys tightly holding calves by their tails, and the calves dragging them hither and thither. 25. The mothers now fell into a dilemma and the worry therefrom—whether they should attend to their household duties, or constantly watch and guard

their boys. For so playful and restless were they that they had to be incessantly guarded from the danger of cows, fires, cats, knives, ponds, birds, and thorns. 26. Shortly, Rāma and Krishna passed the stage of moving on knees and began to run about on their feet. 27. Not long after, Krishna, along with Rama and other friends, began to engage himself in various sportive pranks to the great joy of the women of Vraja. 28. It is said that the Gopis one day gathered together and began to speak of Krishna's delightful pranks in the hearing of his mother Yasoda as follows:

Gopis' Complaint to the Mother (29-31)

29. 'O mother! He comes and releases the calves before milking time. If anyone scolds him for this, he laughs at them. Then he makes arrangements for thieving milk products and consumes all the milk and curds he gets that way, and distributes good quantities of it among the monkeys that follow him. When he does not consume their contents, he breaks the con-

हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यैश्छिद्रं ह्यन्तर्निहितवयुनः शिष्यभाण्डेषु तद्वित् ।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं काले गोप्यो र्यहि गृहकृत्येषु सुव्यग्रचित्ताः ॥30॥
एवं धाष्टर्यान्युशति कुरुते मेहनादीनि वास्तौ स्तेयोपार्यैर्विरचितकृतिः सुप्रतीको यथाऽऽस्ते ।

इत्थं स्त्रीभिः सभयनयनश्रीमुखालोकिनीभिर्व्याख्यातार्था प्रहसितमुखी न ह्युपालब्धुमैच्छत् ॥31॥

एकदा क्रीडामानास्ते रामाद्या गोपदारकाः । कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥32॥

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी । यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥33॥

कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः । वदन्ति तावका ह्येते कुमारस्तेऽग्रजोऽप्ययम् ॥34॥

श्रीकृष्ण उवाच

नाहं भक्षितवानम्ब सर्वे मिथ्याभिर्शंसिनः ।

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः ।

सा तत्र ददृशे विश्वं जगत् स्थास्तु च खं दिशः ।

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च ।

यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥35॥

व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥36॥

साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥37॥

वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥38॥

ainers. If he gets nothing in any place, he goes away in anger, pinching the little children there and making them cry. 30. When he cannot reach the receptacles of milk products with his hands, he devises a stand with stools and mortars. Knowing as he does which pot contains milk and which curds or butter, he makes holes in the mud pots kept in slings, and drains off their contents. Where the slings are in darkness, the brilliance of his bedecked body provides sufficient light for him. All this he does when the Gopis are very busily attending to their household duties. 31. If questioned about his misconduct, he gives impudent replies, and answers calls of nature in the courtyards of the houses. Now look at him! He stands there, a picture of innocence after having done so much mischief! The Gopis represented all this to Yasoda, looking now and then at the face of Krishna that was all the more beautiful because of the signs of pretended fright at the charges brought against him. The only response of Yasoda was to laugh away the whole thing. She could not bring herself to scold her darling by any means.

Krishna eating Mud (32-45)

32. One day, while Krishna was playing in the company of Rama and other cowherd boys, some of them went to his mother and complained that Krishna had eaten mud. 33. In the interest of his health, the mother caught hold of Krishna by his hand and scolded him while he stood with his eyes tremulous with fright. She said to him: 34. 'O mischievous fellow! Why did you eat mud stealthily? Your friends and even your brother testify to it.' Child Krishna protested: 35. 'Mother! I have not done so. They are telling a lie. If you think they are telling the truth, please examine my mouth in their presence.' 36. The mother said: 'All right, open your mouth.' And Sri Hari, who had become a human child out of sport without any loss of his divine powers, now showed his mouth to her. 37. She saw within it the whole universe of moving and unmoving entities—the sky and the quarters; the earth with its mountains and oceans, including the spheres of wind called Pravāha and of lightning called fire; and the moon and the stars and all the other worlds. 38. Besides, she saw the whole heaven with its luminaries, the surrounding girdle of the categories of water, fire, air and sky;

एतद् विचित्रं सहजीवकालस्वभावकर्माशयलिङ्गभेदम् ।
 सूतोस्तनौ वीक्ष्य विदारितास्ये व्रजं सहात्मानमवाप शङ्काम् ॥39॥
 किं स्वप्न एतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः ।
 अथो अमुष्यैव मामार्भकस्य यः कश्चनौत्पत्तिक आत्मयोगः ॥40॥
 अथो यथावन्न वितर्कगोचरं चेतोमनःकर्मवचोभिरञ्जसा ।
 यदाश्रयं येन यतः प्रतीयते सुदुर्विभाव्यं प्रणतास्मि तत्पदम् ॥41॥
 अहं ममासौ पतिरेष मे सुतो व्रजेश्वरस्याखिलवित्तपा सती ।
 गोप्यश्च गोपाः सहगोधनाश्च मे यन्माययेत्थं कुमतिः स मे गतिः ॥42॥

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥43॥
 सद्योनष्टस्मृतिर्गोपी साऽऽरोप्यारोहमात्मजम् । प्रवृद्धस्नेहकलिलहृदयाऽऽसीद् यथा पुरा ॥44॥
 त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहात्म्यं हरिं सामान्यतात्मजम् ॥45॥

राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥46॥
 पितरौ नान्विन्देतां कृष्णोदारार्भकेहितम् । गायन्त्यद्यापि कवयो यत्लोकशमलापहम् ॥47॥

the deities presiding over the Indriyas and the Indriyas (sense powers) themselves; and the mind, the elements forming the objects of senses, and the Gunas of Prakriti. 39. She saw within her child the whole universe with all its diversities and distinctions caused by the Jiva (or individuality), Time (or the principle of change), Swabhava (Nature), the impressions caused by Karma and the mind. What was more, she was filled with worry and doubts to see within his open mouth even that land of Vraja with herself in it. 40. She then thought: What can this be? Is it a dream or the Lord's Maya or the work of my deranged brain? Or can this be due to some extraordinary powers natural to my boy? 41. I salute that supremely mysterious Being by whom, out of whom, and on whose support, this world has its existence a world which stands as a puzzle to all the efforts of man to understand it through his intellect, mind, action and words. 42. My only support is He by whose Maya I have come to think perversely—'I am Yasoda; Nanda is my husband; this is

my son; I am heir to all the wealth of this chief of cowherds; all these Gopas and Gopis and cows are under my command!' 43. The Lord thereupon cast the spell of Vishnu's Maya of parental affection on his mother who had come to glimpse the truth. 44. At once Yasoda lost even the memory of the experience she had, and she gathered up her son in her lap, overcome by intense affection for him as before. 45. He whom the followers of the Vedic Karmakanda speak of as Indra and other Deities, whom the Vedantins call Brahman, whom the Sankhyas speak of as Purusha, whom Yogins call the Atman, and whom the devotees call the Bhagavan—that Hari was considered as her own son by Yasoda!

Sri Suka on the Past of Nanda and Yasoda (46-52)

The Rajah said: 46. O holy one! What meritorious act was done by Nanda to have had this great blessing, and by Yasoda, too, to have suckled the great Lord Himself? 47. It was not 'Krishna's

श्रीशुक उवाच

द्रोणो वसूनां प्रवरो धरया सह भार्यया । करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह ॥48॥
जातयोर्नो महादेवे भुवि विश्वेश्वरे हरौ । भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥49॥
अस्त्वित्युक्तः स भगवान् ब्रजे द्रोणो महायशः । जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥50॥
ततो भक्तिर्भगवति पुत्रीभूते जनार्दने । दम्पत्योर्नितरामासीद् गोपगोपीषु भारत ॥51॥
कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं ब्रजे विभुः । सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे विश्वरूपदर्शनेऽष्टमोऽध्यायः ॥ 8॥

parents but Nanda and Yasoda who had the good fortune of witnessing these sanctifying boyhood deeds of Krishna, hymned about by sages even today.

Sri Suka said: 48. On the eve of Krishna's incarnation, Brahma had ordered all Devas to be born on earth for his service. Drona, the leader of the Vasus, and his wife Dhara were thus asked by Brahma to be born on earth as cowherds maintaining cattle. 49. They thereupon said to Brahma: 'May we have, in our embodiment on earth, that kind of supreme devotion to Sri Hari, the Lord of all,

by means of which people easily overcome this misery of Samsara!' 50. Brahma granted him that boon, and this Drona of great fame and fortune was born as Nanda, and this Dhara as Yasoda, his wife. 51. For this reason, the Lord, who happened to stand in the relationship of a child to them, was loved by them in that aspect more than by any Gopa or Gopi in the Gokula. 52. In order to fulfil the words of Brahma, Krishna along with Rama stayed in Vraja and gave supreme joy to the couple.

अथ नवमोऽध्यायः

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी । कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥ 1॥
यानि यानीह गीतानि तद्बालचरितानि च । दधिनिर्ममन्थने काले स्मरन्ती तान्यगायत ॥ 2॥
क्षौमं वासः पृथुकटितटे बिभ्रती सूत्रनद्धं पुत्रस्नेहस्नुतकुचयुगं जातकम्पं च सुभ्रूः ।
रज्ज्वाकर्षश्चमभुजचलत्कङ्कणौ कुण्डले च स्विन्नं वक्त्रं कवरविगलन्मालती निर्ममन्थ ॥ 3॥

Skandha X : Chapter 9

KRISHNA BEING TIED TO MORTAR

Krishna breaking the Milk Pot (1-8)

Sri Suka said. 1. Once Yasoda, the wife of Nanda, had set her assisting housemaids to various items of household

work, and was herself engaged in churning the curds. 2. While churning, she kept on remembering and singing songs on the childhood plays of Krishna that have been described heretofore. 3. A

तां स्तन्यकाम आसाद्य मथन्तीं जननीं हरिः । गृहीत्वा दधिमन्थान न्यषेधत् प्रीतिमावहन् ॥ 4॥
 तमङ्कुमारुढमपाययत् स्तनं स्नेहस्तुतं सस्मितमीक्षती मुखम् ।
 अतृप्तमुत्सृज्य जवेन सा ययावुत्सिच्यमाने पयसि त्वधिधिते ॥ 5॥
 सञ्जातकोपः स्फुरितारुणाधरं संदश्य दद्भिर्दधिमन्थभाजनम् ।
 भित्त्वा मृषाश्रुर्दृषदश्मना रहो जघास हैयङ्गवमन्तरं गतः ॥ 6॥
 उत्तार्य गोपी सुभृतं पयः पुनः प्रविश्य संदश्य च दध्यमत्रकम् ।
 भग्नं विलोक्य स्वसुतस्य कर्म तज्जहास तं चापि न तत्र पश्यती ॥ 7॥
 उलूखलाङ्घ्रेरुपरि व्यवस्थितं मर्कयि कामं ददतं शिचि स्थितम् ।
 हैयङ्गवं चौर्यविशङ्कितेक्षणं निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥ 8॥
 तामात्तयष्टिं प्रसमीक्ष्य सत्वरस्ततोऽवरुह्यापससार भीतवत् ।
 गोप्यन्वधावन्न यमाप योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः ॥ 9॥
 अन्वन्वमाना जननी बृहच्चलच्छ्रेणीभराक्रान्तगतिः सुमध्यमा ।
 जवेन विस्त्रसितकेशबन्धनच्युतानुगतिः परामृशत् ॥ 10॥

silken cloth round her heavy hips encircled by a girdle; her breasts tremulous and shedding milk out of her overflowing affection for her child; her bracelets and ear ornaments moving with her exertion in churning; her face revealing drops of perspiration on it; her tresses shedding jasmine flowers—such was the picture of handsome Yasoda as she sat churning. 4. Thirsty for milk, Hari approached the mother engaged in churning, and stopped her churning operation by arresting the churning rod, thereby filling the mother's heart with great joy. 5. Seating him on her lap, she suckled him with the abundant flow of milk that her intense affection was generating, watching all the while the charming face of her boy with waves of smile playing upon it. Just then she noticed that the milk kept on the fire for boiling was overflowing. She ran towards it, keeping on the floor her child, who had still not had his full feed.

6. Angry at this, child Krishna's eyes became red, and his lips trembled and he began to bite his lips. He then took a stone roller, broke the churning pot and let go all its contents. With make-believe

stage-tears in his eyes, he repaired to a solitary place in the interior of the house, where he sat eating a lump of butter that he took from the store. 7. After taking down the boiled milk from the oven, Yasoda returned only to see the broken curd pot and the curd all spilt. She understood that this was her son's work, but only laughed at it. The boy, however, was not to be seen anywhere near. 8. Soon she caught sight of him, sitting on an upturned rice-husking mortar and throwing lumps of butter stolen from the sling to monkeys. Occasionally, with the fear of discovery of his theft writ large in his eyes, he was glancing hither and thither. Yasoda approached him slowly from behind.

Krishna tied to the Mortar (9-18)

9. On seeing the mother approach stick in hand, he got up in great haste, and ran away as if in mighty fear. The mother also followed him—Him whom even a Yogi's mind, well-prepared by practice and austerity, fails to reach without His grace. 10. Her pursuit of him was

कृतागसं तं प्ररुदन्तमक्षिणी कषन्तमञ्जन्माषिणी स्वपाणिना ।

उद्वीक्षमाणं भयविह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥11॥

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला ।
न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ।
तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः ।
यदाऽऽसीत्तदपि न्यूनं तेनान्यदपि सन्दधे ।
एवं स्वगेहदामानि यशोदासन्दधत्यपि ।
स्वमातुः स्विन्नगात्राया विस्त्रस्तकंबरस्रजः ।
एवं सन्दर्शिता ह्यङ्ग हरिणा भृत्यवश्यता ।
नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।
नायं सुखापो भगवान् देहिनां गोपिकासुतः ।

इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥12॥
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥13॥
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥14॥
द्व्यङ्गुलोनमभुत्तेन सन्दधेऽन्यच्च गोपिका ॥15॥
तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम् ॥16॥
गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥17॥
दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत् स्वबन्धने ॥18॥
स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥19॥
प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥20॥
ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह ॥21॥

slowed by the heaviness of her hips, and in the course of the effort she put into the task, she was found to be followed by the numerous flowers that fell from her loosened tresses. 11. Weeping from a sense of guilt, rubbing his collyrium-painted eyes with the hand, and looking now and then at the mother's face with terror-stricken eyes, he was caught by Yasoda by the hand and threatened and scolded. 12. As she saw her son frightened, she threw away the stick (giving up the idea of beating him), and without any inkling of his powers, decided to tie him up to the husking mortar. 13-14. He who has neither inside nor outside, who has neither before nor after; who is yet the 'before' and the 'after,' the 'inside' and the 'outside' of the whole universe, nay, who is the universe itself—Him, the Unmanifest and the Supreme sporting a human form, the master of the senses—Him, the Gopi, taking for her child, tried to fasten to the mortar. 15. In tying her guilty child to the mortar, she found that the string in her hand was short by about two inches to complete the round. So she attached another string to it. 16. When she found that even that was

short by two inches, she attached another with the same result. Whatever attachment she made, it was all found to be short by two inches. 17. Yasoda thus exhausted all the strings in her house, but still there was the shortage of two inches to complete the round. The Gopis who were watching all this standing round her, began to laugh at Yasoda's predicament; and she too burst into laughter in utter astonishment. 18. Finally, seeing his mother perspiring, with her hair dishevelled and flowers falling from it, Krishna felt pity for her exertions, and allowed himself to be tied up out of kindness to her.

The Lord subordinates Himself to His Devotees (19-23)

19. Sri Hari has thus shown how He subordinates Himself to His devotees, although He is eternally free and is the master of all the worlds and their guardian deities. 20. Neither Brahma nor Siva, nor even Sri who always clings to Him, could attain this measure of grace from Krishna, the bestower of liberation, as this Gopi did. 21. The worshipful Lord, embodied as the son of the Gopi, is not

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः । अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥22॥
पुरा नारदशापेन वृक्षतां प्रापितौ मदात् । नलकूबरमणिग्रीवाविति ख्यातौ श्रियान्वितौ ॥23॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गोपीप्रसादो नाम नवमोऽध्यायः ॥ 9 ॥

as easy of approach to persons whose spiritual practices are based on body-consciousness, nor even to the Jnanis who have given up body-consciousness and have become Atman-conscious, as He is to devotees possessed of Bhakti.

22. After the incident, Krishna's mother was again busily engaged in her household duties. And Krishna, tied to

the mortar, found nearby a pair of Arjuna trees—formerly two Guhyakas, sons of Kubera, now become trees under a curse. 23. They were formerly known as Nalakūbara and Manigrīva, well-known and prosperous. They were cursed to become trees by Narada to curb their pride and audacity.

अथ दशमोऽध्यायः

राजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् । यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः ॥ 1॥

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुदृप्तौ धनदात्मजौ । कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥ 2॥
वारुणीं मदिरां पीत्वा मदाधूणितलोचनौ । स्त्रीजनैरनुगायद्भिश्चैरतुः पुष्पिते वने ॥ 3॥
अन्तः प्रविश्य गङ्गायामम्भोजवनराजिनि । चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥ 4॥
यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव । अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत ॥ 5॥

Skandha X : Chapter 10

LIBERATION OF NALAKŪBARA AND MANIGRĪVA

The Antecedents of Nalakūbara and Manigrīva (1-7)

The Rajah said: 1. O Master! What was the nature of the heinous offence that these two committed so as to provoke even a very holy Devarshi like Narada to pronounce a curse on them out of anger, which is a characteristic of Tamas (darkness or ignorance)? *Sri Suka said:* 2-3. These were two sons of Kubera, the Lord of wealth, who joined as the attendants of Rudra. Haughty by nature, they were

moving about, intoxicated with drink, in the beautiful outer gardens of Kailasa on the banks of the Ganga and in woodlands full of flowers. Dead drunk and with eyes rolling in intoxication, they were holidaying with a group of women who were singing along with them. 4. Getting into the Ganga waters full of lotus blossoms, they engaged themselves in water sports in the company of women, like bull elephants with their cows. 5. O scion of the Kuru race! Narada, the Devarshi who happened to pass that way

तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः ।
तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ ।

वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ ॥6॥
तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥ 7॥

नारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः ।
हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः ।
देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम् ।
देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च ।
एवं साधारणं देहमव्यक्तप्रभवाप्ययम् ।
असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम् ।
यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम् ।
दारिद्र्यो निरहंस्तम्भो मुक्तः सर्वमदैरिह ।
नित्यं क्षुत्क्षामदेहस्य दारिद्र्यस्यान्नकाङ्क्षिणः ।

श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः ॥ 8॥
मन्यमानैरिमं देहमजरामृत्यु नश्वरम् ॥ 9॥
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥10॥
मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा ॥11॥
को विद्वानात्मसात् कृत्वा हन्ति जन्तूनृतेऽसतः ॥12॥
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥13॥
जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः ॥14॥
कृच्छ्रं यदृच्छयाऽऽप्नोति तद्वि तस्य परं तपः ॥15॥
इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते ॥16॥

by chance, saw them, and recognised that they were in an intoxicated state. 6. On seeing Narada, the naked women put on their dress out of shame as also in fear of being cursed by the Rishi. But the two Guhyakas continued to be naked. 7. Narada was struck with pity at the sight of those sons of Kubera who had lost their senses on account of liquor and pride of wealth. So Narada said as follows in the form of a curse but really as a blessing on them.

Narada's Curse (8-22)

Narada said: 8. For a person indulging in wordly enjoyments, wealth is the one factor that does the greatest harm. Pride of birth and other traits born of Rajoguna do not make him so perverse. For, in the train of wealth come such vices as gambling, drinking and sexual perversities. 9. Such people, slaves of the senses, forget that this body is perishable, subject as it is to old age and death, and kill mercilessly large numbers of animals for feeding themselves and sustaining this perishable body. 10. This body of man which is indicated sometimes by the suffix Deva 'a god' (as in Bhudeva, Naradeva etc.), in the end becomes fit to be in-

dicated only by such expressions as worm, dirt, or ashes. Do those persecutors of fellow-beings know that what awaits them is nothing but terrible hells? 11. Whose property is this body—of one who feeds it? or of the father or the mother from whom it originates? Does it belong to the father, or mother? or to the one who purchases it for service or slavery, or to fire or to dogs? 12. Is he a wise man who identifies himself with this worthless thing called body—which comes from and dissolves into primordial substances,—and who persecutes other beings for the upkeep of it? 13. Poverty is the panacea for an evil man's blindness arising from pride of wealth. For, a poor man can sympathise with other poor people as fellow-sufferers. 14. A man who has been lacerated by a thorn does not like a similar fate to befall others. By noticing the similarity of sufferings in others, he is likely to be moved by fellow-feeling. Not so a man who has never had a thorn enter his flesh. 15. The sufferings that come by chance to a poor man, who is devoid of I-sense and of the pride resulting from it, is like supreme austerity performed by him. 16. A man whose body and senses have been weakened by hunger

दरिद्रस्यैव युज्यन्ते साधवः समदोशनः ।
 साधूनां समचित्तानां मुकुन्दचरणैषिणाम् ।
 तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः ।
 यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ ।
 अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः ।
 वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते ।

श्रीशुक उवाच

एवमुक्त्वा स देवर्षिर्गतो नारायणाश्रमम् ।
 ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः ।
 देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ ।
 इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ ।

बालेन निष्कर्षयतान्वगुलूखलं तद् दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ ।

निष्पेततुः परमविक्रमितातिवेपस्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥27॥

and who is always feeling the need for more food, will naturally turn away from cruel and oppressive actions. 17. Holy men with equanimity of outlook go of themselves to the houses of poor men without any invitation. By association with holy men they overcome excessive greed. Their minds attain to purity soon. 18. To a Sadhu whose mind is in a state of equanimity and who has taken shelter at the feet of the Lord, of what use is a proud rich man who is full of evil spirit, who associates with evil men and things, and who therefore on all accounts deserves to be shunned? 19. Because of ignorance-born pride, these Guhyakas have become infatuated with wealth, wine and women. I shall now correct these men of uncontrolled senses.

20-22. Though these are the sons of Kubera, one of the protecting deities of the world, the darkness of ignorance has made them perverse and proud. They are intoxicated to the point of forgetting that they are standing stark naked. To lift them up from this state of mind and to prevent a relapse into it afterwards, I shall convert them into trees. By my blessing they shall have memory of

सांद्भूः क्षिणोति तं तर्षं तत आराद् विशुद्धयति ॥17॥
 उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥18॥
 तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥19॥
 न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥20॥
 स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥21॥
 वृत्ते स्वर्लोकतां भूयो लब्धमक्ती भविष्यतः ॥22॥

नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ ॥23॥
 जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥24॥
 तत्तथा साधयिष्यामि यद् गीतं तन्महात्मना ॥25॥
 आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥26॥

their previous state even when they are reduced to trees. At the end of a hundred divine years, they will be blessed with the association of the Lord Vāsudeva. They will then be redeemed from this curse and again become celestials with great devotion for the Lord.

Krishna felling the Arjuna Trees (23-28)

Sri Suka said: 23. Pronouncing such a curse, the Devarshi went away to Nara-yanāśrama, while the two Guhyakas, Nalakūbara and Manigriva, became two Arjuna trees (in the region of Vraja). 24. In order to fulfil the words of the Deva-rshi, Sri Krishna now moved towards these trees, dragging the mortar to which he had been tied. 25. He thought: 'The Devarshi is very dear to me, and these two are the sons of Kubera, a devotee. I shall therefore fulfil what the Devarshi pronounced. 26. Thinking in this way, the Lord passed between the Arjuna trees, which had grown together closeby. As soon as he entered through the inter-space, the mortar got stuck crosswise between the trees. 27. As the boy Krishna pulled the mortar attached to him with

तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धावुपेत्य कुजयोरिव जातवेदाः ।

कृष्णं प्रणम्य शिरसाखिललोकनाथं बद्धाञ्जली विरजसाविदमूचतुः स्म ॥28॥

कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः ।
त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः ।
त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी ।
गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः ।
तस्मै तुभ्यं भगवते वासुदेवाय वेधसे ।
यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः ।
स भवान् सर्वलोकस्य भवाय विभवाय च ।
नमः परमकल्याण नमः परममङ्गल ।

व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥29॥
त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥30॥
त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् ॥31॥
कोन्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः ॥32॥
आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥33॥
तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसङ्गतैः ॥34॥
अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् ॥35॥
वासुदेवाय शान्ताय यदूनां पतये नमः ॥36॥

all force through the interspace between the trees, their taproots were broken. Shaken violently all over, including their branches, twigs and leaves, by the mighty pull of the Lord, they fell down with a thunderous sound. 28. As if it were the fire lodged within, two celestial beings, illumining the quarters by their splendour, emerged from the trees, and approaching Krishna and bowing down in all humility and keeping their palms joined in salutation, said as follows:

The Hymn of the two Guhyakas (29-43)

29. O Krishna! O Supreme Yogin! Thou art the transcendent, Supreme Being and the first cause. Thou art not only the instrumental cause of the universe but its material cause too, as the universe in its subtle and gross conditions constitute Thy body. The knowers of Brahman experience it so. 30. Thou, the one without a second, dost constitute the body, Pranas, Ahankara and Indriyas of all beings. Thou art Bhagavan Vishnu, who is all-pervasive, who is Time, who is the eternal One, and who is the ruler of all. 31. Thou art the subtle Prakriti constituted of the three Gunas, its effects like Mahattattva, the all-pervading Purusha,

and the universal witness of all movements of Prakriti. 32. Thou canst not be apprehended by any of the modifications of Prakriti like Buddhi, Ahankara, mind, senses etc., because Thou art the ultimate source of them all. The seen, the object, cannot see the seer, the subject. Even the Jiva cannot be the seer in regard to Thee, because Thou pre-existed the Jiva, and how can the ignorance-bound Jiva, which is covered by mind, body etc., and possesses a form, know Thee! 33. Salutations to Thee, Vāsudeva, who is possessed of all divine glories, who is the creator, who is Brahman, and whose glory is hidden by the Gunas having their origin in Him, just as the glory of the sun is hidden by the clouds originating from him. 34. The incarnations of Thee, the Spirit untrammelled by an extraneous body, are distinguished from the ordinary embodied beings by the manifestations of extraordinary powers, which are unmatched and incomparable and therefore incompatible with the state of embodiment. 35. Thou art that Supreme Being, the Lord of all blessings, manifested for the preservation and prosperity of the world by an aspect of Thyself (*amsa-bhāgena*). 36. Salutations to Thee the supremely good! Salutations to Thee the supremely

अनुजानीहि नौ भूमस्तवानुचरकिङ्करो। दर्शनं नौ भगवत ऋषेरासीदनुग्रहात् ॥37॥
 वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
 स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥38॥

श्रीशुक उवाच

इत्थं संकीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः । दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ ॥39॥

श्रीभगवानुवाच

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना । यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः ॥40॥
 साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् । दर्शनात्नो भवेद् बन्धः पुंसोऽक्ष्णोः सवितुर्यथा ॥41॥
 तद् गच्छतं मत्परमौ नलकूबर सादनम् । सञ्जातो मयि भावो वामीप्सितः परमोऽभवः ॥42॥

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः । बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नारदशापो नाम दशमोऽध्यायः ॥10॥

auspicious! Salutations to Vāsudeva, the peaceful, the lord of the Yadus! 37. O Lord! Bless us the servants of Thy devotee Narada. It was by the blessing of that sage that we got the opportunity of seeing Thee. 38. May our words be devoted to the narration of Thy excellences! May our ears be always hearing accounts of Thy deeds! May our hands be engaged in Thy works! May our minds ever rest in constant remembrance of Thy feet! May our heads always remain bowed in reverence before Thy habitation, the whole universe! And may our eyes be engaged in seeing Thy devotees who are really Thy embodiments!

Sri Suka said: 39. On being hymned in this manner by the Guhyakas, the Bhagavan, the Lord of Gokula, still tied to the mortar, spoke to the Guhyakas with a smile. *Sri Bhagavan said:* 40. I have already known how you, who had

lost all your good sense owing to the infatuation of wealth, were given a curse, which was in effect only a blessing, by the sage Narada, depriving you of your prosperity and affluence, and leading you to your present state of spiritual elevation. 41. Even the very sight of holy men, whose minds are always at peace, and who have made whole-hearted self-surrender to Me, will remove the bondage of men, as the sight of the sun removes darkness and enables the eyes to see. 42. O Nalakūbara! Both of you may now go home, and live a life of devotion and self-surrender to Me. As desired by you, love of Me, which puts an end to a man's Samsara, is already generated in you. *Sri Suka said:* 43. Directed so by the Lord, they circumambulated the Lord several times, and took leave of him, who was still standing tied to the mortar, and went home in the northern direction.

अथैकादशोऽध्यायः

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम् ।
 भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ ।
 उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम् ।
 बाला ऊचुरनेनेति तिर्यग्गतमुलूखलम् ।
 न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत् ।
 उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम् ।
 गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्वचित् ।
 बिभर्ति क्वचिदाज्ञप्तः पीठकोन्मानपादुकम् ।
 दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम् ।
 क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः ।

तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥ 1॥
 बभ्रमुस्तदविज्ञाय लक्ष्यं पतनकारणम् ॥ 2॥
 कस्येदं कुत आश्चर्यमुत्पात इति कातराः ॥ 3॥
 विकर्षता मध्यगेन पुरुषावप्यचक्षमहि ॥ 4॥
 बालस्योत्पाटनं तर्वोः केचिद् सन्दिग्धचेतसः ॥ 5॥
 विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह ॥ 6॥
 उद्गायति क्वचिन्मुग्धस्तद्विशो दारुणन्त्रवत् ॥ 7॥
 बाहुक्षेपं च कुरुते स्वानां च प्रीतिमावहन् ॥ 8॥
 व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥ 9॥
 फलार्थी धान्यमादाय ययौ सर्वफलप्रदः ॥ 10॥

Skandha X : Chapter 11

THE TREK TO VRINDAVANA

The Childhood Sports of Krishna (1-20)

Sri Suka said: 1. O noble king! Hearing the terrific sound of the fallen trees, Nanda and other Gopas rushed there, fearing it was a thunder-bolt. 2. They saw that pair of Arjuna trees fallen on the ground. Though the trees were lying before them, they got puzzled, as they could not understand why they fell. 3. Seeing the child dragging the mortar to which he was tied, they began to speak among themselves expressing great fear: 'Which Rakshasa has done this? The incident forebodes great danger.' 4. Some boys now informed them: 'The trees have been felled by this boy (Krishna) standing between them, dragging the mortar cross-wise. Besides, we also saw two super-human beings.' 5. Most of the grown-ups rejected the version of the boys, as it was impossible to conceive how such a small boy could fell those big trees. But some, however, were not so sure, considering the series of marvels that had

taken place recently. 6. Seeing his son tied to the mortar and dragging it, Nanda smiled and released him. Oh! what an exquisite irony—Nanda releasing Him who releases all!

7. At the prompting of the Gopis, the Bhagavan, the possessor of all divine majesties, danced like an ordinary boy; and assuming the role of a simple-minded boy, he sang loudly at their wish, as if he were a push-button doll under their control. 8. The Gopis would ask him sometimes: 'Krishna, bring that stool; bring that measuring vessel; bring those sandals.' Ready to please all devotees, he would go and take them; but if they were too heavy for him, he would keep them again on the ground and throw up his hands to the amusement of all. 9. Revealing thus to the wise ones the truth that he subordinates himself to his devotees, the Lord delighted the inhabitants of Vraja by his childish plays and behaviour. 10. When the fruit-seller cried in the street: 'Come, buy fruits, buy

फलविक्रयिणी तस्य च्युतधान्यं करद्वयम् ।
सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्वयत् ।
नोपेयातां यदाऽऽहूतौ क्रीडासङ्गेन पुत्रकौ ।
क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम् ।
कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब ।
हे रामागच्छ ताताशु सानुजः कुलनन्दन ।
प्रतीक्षते त्वां दाशार्हं भोक्ष्यमाणो ब्रजाधिपः ।
धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह ।
पश्य पश्य वयस्यांस्ते मातृमृष्टान् स्वलङ्कृतान् ।

इत्थं यशोदा तमशेषशेखरं मत्वा सुतं स्नेहनिबद्धधीर्नृप ।

हस्ते गृहीत्वा सहराममच्युतं नीत्वा स्ववाटं कृतवत्यथोदयम् ॥20॥

गोपवृद्धा महोत्पाताननुभूय बृहद्वने ।

तत्रोपनन्दनामाऽऽह गोपो ज्ञानवयोऽधिकः ।

fruits!'—the boy Krishna, the bestower to all of the fruits of their actions, would rush out with hands full of paddy, as if anxious to purchase fruits with it. 11. The fruit-seller would fill with fruits those little hands, from which all grains had already fallen out. But in return she would find her fruit basket filled with precious gems.

12. One day after the crash of the Arjuna trees, Krishna along with Rama and other boys was absorbed in play on the banks of the Kalindi (Yamuna), when mother Rohini went there and called him home. 13. Finding that, owing to their engrossment in play, the children were not coming, however much she called, Rohini went back and sent Yasoda, the fond mother. 14. So, Yasoda with a heart full of love, went to call the boys who had been playing too late into the day, and said: 15. 'O Krishna darling! Come and have a feed. Enough of play now. You must be hungry and weary. 16. O Rama dear! Good boy, you too come with your brother; you took your breakfast so early in the morning. It is now getting very late for your next meal. 17. Nanda, the chief of Gokula (your father), is awaiting your arrival to take

फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥11॥

रामं च रोहिणी देवी क्रीडन्तौ बालकैर्मृशम् ॥12॥

यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम् ॥13॥

यशोदाजोहवीत् कृष्णं पुत्रस्नेहस्नुतस्तनी ॥14॥

अलं विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक ॥15॥

प्रातरिव कृताहारस्तद् भवान् भोक्तुमर्हति ॥16॥

एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः ॥17॥

जन्मर्क्षमद्य भवतो विप्रेभ्यो देहि गाः शुचिः ॥18॥

त्वं च स्नातः कृताहारो विहरस्व स्वलङ्कृतः ॥19॥

नन्दादयः समागम्य ब्रजकार्यममन्त्रयन् ॥21॥

देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः ॥22॥

food. So come soon and make us all happy. And you, boys, you too go home. 18. O my boy! You are bathed in dust. Take a bath and make yourself clean. Today is your birthday. After bathing you have got to give gifts of cows to Brahmanas. 19. Look at those companions of yours. They have been bathed, fed and bedecked by their mothers. You too can bathe, take food and then play as you like.' 20. O King! Bound by ties of affection for that Transcendent Being, whom she looked upon as her child, Yasoda took her son, Krishna's hand and along with Rama brought him home, after which she bathed, decorated and fed him.

Migration to Vrindavana (21-40)

21. Nanda and other elders among the Gopas now, felt alarmed by all these extraordinary happenings in the settlement situated in Brihadvana. They interpreted these as portending further calamities in store. So they all met in conference to think about the welfare of the cowherd settlement. 22. There, Upananda, a Gopa old both in age and in wisdom,

उत्थातव्यमितोऽस्माभिर्गोकुलस्य हितैषिभिः ।
 मुक्तः कथञ्चिद् राक्षस्या बालघ्न्या बालको ह्यसौ ।
 चक्रवातेन नीतोऽयं दैत्येन विपदं वियत् ।
 यन्न म्रियेत द्रुमयोरन्तरं प्राप्य बालकः ।
 यावदौत्पातिकोऽरिष्टो व्रजं नाभिभवेदितः ।
 वनं वृन्दावनं नाम पशव्यं नवकाननम् ।
 तत्तत्राद्यैव यास्यामः शकटान् युङ्क्त मा चिरम् ।
 तच्छुत्वैकधियो गोपाः साधु साध्विति वादिनः ।
 वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च ।
 गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः ।
 गोप्यो रूढरथा नूतनकुचकुङ्कुमकान्तयः ।
 तथा यशोदारोहिण्यावेकं शकटमास्थिते ।
 वृन्दावनं सम्प्रविश्य सर्वकालमुखावहम् ।

and always solicitous about the welfare of Rama and Krishna—one who had a full comprehension of time, place and the heart of a situation—counselled as follows: 23. 'We who are interested in the welfare of this Gokula, should make haste to move away from this place. Every day we are meeting with danger signals indicating perils for the colony. 24. By the grace of God this child escaped from the hands of that wicked demoness indulging in infanticide, as also from the danger of being crushed by that big cart. 25. This child was lifted into the sky, the sphere of birds, by that Asura who came as a whirlwind and dropped him on a rock. Divine Providence alone saved the darling on this occasion also. 26. That neither this boy nor any other died crushed by these giant trees, is yet another instance of the Lord's protective hand. 27. Before the terrible calamity, which all these portents indicate, happens, let us leave this place with our children and all our dependants. 28. There is a famous woodland called Vrindavana, which has virgin pastures for cows, which will be very congenial for Gopas, Gopis and cattle, and which abounds in sacred hills, grasslands, trees,

आयान्तत्र महोत्पाता बालानां नाशहेतवः ॥23॥
 हरेरनुग्रहान्नूनमनश्चोपरि नापतत् ॥24॥
 शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः ॥25॥
 असावन्यतमो वापि तदप्यच्युतरक्षणम् ॥26॥
 तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः ॥27॥
 गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम् ॥28॥
 गोधनान्यग्रतो यान्तु भवतां यदि रोचते ॥29॥
 व्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः ॥
 अनःस्वारोप्य गोपाला यत्ता आत्तशरासनाः ॥31॥
 तूर्यघोषेण महता ययुः सहपुरोहिताः ॥32॥
 कृष्णलीला जगुः प्रीता निष्ककण्ठयः सुवाससः ॥33॥
 रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके ॥34॥
 तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत् ॥35॥
 creepers and other vegetation. 29. We shall migrate to that place even now. If you are agreeable to this proposal, then get your carts ready to start, and let the cattle, which form our wealth, go in advance.'

30. All the Gopas unanimously agreed to the idea. So all their carts were got ready and all their possessions put into them. 31-32. The Gopas started on their trek, the old men, women, children and their possessions put in their carts, the cows marching ahead, and themselves and their priests following vigilantly with bows ready in hand. They blew their horns loudly, and the sound of trumpets and other instruments spread everywhere. 33. Dressed in new clothes, having fresh saffron powder rubbed on their breasts, and adorned with shining necklaces, the Gopis sat in their carts joyously, singing sweet songs dealing with the sportive doings of Krishna. 34. Yasoda and Rohini with Krishna and Rama by their side occupied one cart, and heard with great delight the songs about their children's deeds sung by the Gopis. 35. Entering into Vrindavana, which was pleasant to stay in all seasons, they

वृन्दावनं गोवर्धनं यमुनापुलिनानि च ।
 एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः ।
 अविदूरे व्रजभुवः सह गोपालदारकैः ।
 क्वचिद् वादयतो वेणुं क्षेपणैः क्षिपतः क्वचित् ।
 वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् ।
 कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः ।
 तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः ।
 गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः ।

स कपित्थैर्महाकायः

तं वीक्ष्य विस्मिता बालाः शशंसुः साधु साध्विति ।
 तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ ।
 स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा ।
 ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् ।

first fixed the site for their settlement, arranging their carts in a semi-circular form. 36. Rama and Krishna were in great glee to see the beautiful scenery of Vrindavana, its Govardhana mountain, and the sand dunes on the Yamuna banks. 37. By their boyish pranks and sweet speech, Rama and Krishna delighted all in the Gokula. Gradually as they grew up, they began to tend small calves. 38. In the company of other boys, they took the calves to tend in places not far from the Vraja, carrying with them numerous playthings to engage themselves in sports. 39-40. Sometimes they played on their flutes; sometimes they flung stones with their catapults (slingshots); sometimes they kicked balls sounding the mini-bells on their anklets; sometimes they put on the masks of bulls and engaged themselves in mock fight, bellowing like bulls; sometimes they mimicked the sounds of different types of animals. Thus they played about like ordinary boys.

Attack of Vatsasura (41-44)

41. One day, while Rama and Krishna

वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप ॥36॥
 कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः ॥37॥
 चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥38॥
 क्वचित् पादैः किङ्किणीभिः क्वचित् कृत्रिमगोवृषैः ॥
 अनुकृत्य रुतैर्जन्तुंश्चेरतुः प्राकृतौ यथा ॥40॥
 वयस्यः कृष्णबलयोर्जिघांसुर्देत्य आगमत् ॥41॥
 दर्शयन् बलदेवाय शनैर्मृगध इवासदत् ॥42॥
 भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ।

पात्यमानैः पपात ह ॥43॥

देवाश्च परिसंतुष्टा बभूवुः पुष्पवर्षिणः ॥44॥
 सप्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः ॥45॥
 गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम् ॥46॥
 तत्रसुर्वज्रनिभिन्नं गिरेः शृङ्गमिव च्युतम् ॥47॥

were tending calves with the other boys, an Asura came there with the idea of killing them. 42. Detecting him among the calves in the disguise of a calf, Sri Hari pointed him out to Rama, and then went near him as if innocently. 43. He caught hold of his hind legs and tail together, and whirling him round and round, hurled him dead to the top of a Kapittha tree. His huge carcass fell down from the tree, bringing large numbers of Kapittha fruits with it. 44. The boys, astounded to see his huge dead body, loudly acclaimed the feat of Krishna, while the Devas rained flowers in joy.

Attack of Bakasura (45-59)

45. Rama and Krishna, who were really the Guardians of the worlds, now went about as the guardians of small calves. Starting from home in the early morning with food packets in their kit, they moved about feeding the calves in pasture grounds. 46. One day they went to a lake to water the calves. After doing so, they themselves quenched their thirst with that water. 47. The boys were now ter-

स वै बको नाम महानसुरो बकरूपधृक् । आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली ॥४८॥
 कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः । बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः ॥४९॥
 तं तालुमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगद्गुरोः ।
 चच्छर्द सद्योऽतिरूषाक्षतं बकस्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥५०॥
 तमापतन्तं स निगृह्य तुण्डयोर्दोभ्यां बकं कंससखं सतां पतिः ।
 पश्यत्सु बालेषु ददार लीलया मुदावहो वीरणवद् दिवौकसाम् ॥५१॥
 तदा बकारिं सुरलोकवासिनः समाकिरन् नन्दनमल्लिकादिभिः ।
 समीडिरे चानकशङ्खसंस्तवैस्तद् वीक्ष्य गोपालसुता विसिस्मिरे ॥५२॥
 मुक्तं बकास्यादुपलभ्य बालका रामादयः प्राणमिवैन्द्रियो गणः ।
 स्थानागतं तं परिरम्य निर्वृताः प्रणीय वत्सान् व्रजमेत्य तज्जगुः ॥५३॥
 श्रुत्वा तद् विस्मिता गोपा गोप्यश्चातिप्रियादृताः । प्रेत्यागतमिवौत्सुक्यादैक्षन्त तृषितेक्षणाः ॥५४॥
 अहो बतास्य बालस्य बहवो मृत्यवोऽभवन् । अप्यासीद् विप्रियं तेषां कृतं पूर्वं यतो भयम् ॥५५॥
 अथाप्यभिवन्त्येनं नैव ते घोरदर्शनाः । जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतद्भवत् ॥५६॥
 अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित् । गर्गो यदाह भगवानन्वभावि तथैव तत् ॥५७॥

ribly frightened to see nearby a huge creature like one of those fabled mountains whose wings were cut off by Indra. 48. That creature was the powerful Asura Baka come in the shape of a crane with sharp beaks. The monster now rushed towards Krishna and swallowed him: 49. Rama and other boys became completely paralysed to see Krishna being swallowed by the monstrous crane. Their condition was like that of the senses when the Prana has escaped—more dead than alive. 50. But the crane immediately vomited that cowherd boy, the master even of Brahma, as that creature felt him hot and burning like a ball of fire. Finding the child absolutely unhurt, the monster now ran at him to attack and kill him with his beaks. 51. As the boys looked on and the celestials watched with excitement, Krishna killed the attacking monster-crane, an ally of Kamsa, by tearing it asunder by its two beaks. For him it was as easy as splitting a blade of grass. 52. Thereupon the celestials began to rain jasmine flowers collected from the heavenly garden of Nandana, and also

sang hymns in his praise to the accompaniment of musical instruments like conch and drums. The Gopa boys watched all this in utmost wonder. 53. Just as all the senses cling to the Prana on its restoration, so did all the Gopa boys embrace Krishna on his getting back to their midst. Then they returned home, herding all the calves, and reported the events of the day to the elders. 54. The Gopas and Gopis were wonderstruck on hearing it. With their hearts melting in the intensity of their affection, and eyes unsatisfied by his sight, they gazed on him intently, considering him as one restored to life from the jaws of death.

55. They began to say: 'Alas! This boy has met death several times. But lo! death in the end overtook only those who came to destroy him. Perhaps these killers had done much evil in the past, and it is the cumulative effect that has destroyed them. 56. Though all these attackers are terrific in appearance, they have not been able to do any harm to the boy. Though they came to kill him, they perished as moths in fire. 57. Indeed,

इति नन्दादयो गोपाः कृष्णरामकथां मुदा । कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम् ॥58॥
 एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे । निलायनैः सेतुबन्धैर्मर्कटोटप्लवनादिभिः ॥59॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्द्धे वत्सबकवधो नामैकादशोऽध्यायः ॥ 11॥

the words of knowers of Brahman never prove false. All that Bhagavan Garga said the other day, has come true.' 58. Nanda and the other Gopas, by recounting these exploits of Rama and Krishna with great feeling, forgot completely the

sufferings of worldly life. 59. Engaging themselves in various childish plays like hide-and-seek, making embankments, leaping like monkeys etc., the two divine children spent their early boyhood (Kau-mara extending to the fifth year) in Vraja.

अथ द्वादशोऽध्यायः

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात् प्रातः समुत्थाय वयस्यवत्सपान् ।
 प्रबोधयञ्छृङ्गरेण चारुणा विनिर्गतो वत्सपुरःसरो हरिः ॥ 1॥
 तेनैव साकं पृथुकाः सहस्रशः स्निग्धाः सुशिवेन विषाणवेणवः ।

स्वान् स्वान् सहस्रोपरिसंख्ययान्वितान् वत्सान् पुरस्कृत्य विनिर्ययुर्मुदा ॥ 2॥

कृष्णवत्सैरसंख्यातैर्यथीकृत्य स्ववत्सकान् । चारयन्तोऽर्भलीलाभिर्विजह्नुस्तत्र तत्र ह ॥ 3॥
 फलप्रवालस्तबकसुमनःपिच्छधातुभिः । काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् ॥ 4॥
 मुष्णन्तोऽन्योन्यशिक्ष्यादीन् ज्ञातानाराच्च चिक्षिपुः तत्रत्याश्च पुनर्द्वाराद्वसन्तश्च पुनर्ददुः ॥ 5॥

Skandha X : Chapter 12

THE SALVATION OF AGHA

The Scene at the Picnic in the Woods (1-12)

Sri Suka said: 1. One day Krishna decided that he would have his lunch in the woodlands and not at home. So getting up very early in the morning, he woke up all his companions by loudly blowing his cowherd's horn. In their company he started to the woods, with the calves herded in front. 2. With him started merrily a very large number of Gopa boys with their equipment consisting of slings, sticks, horns and flutes and pots of curd-rice, and they marched ahead, their calves numbering over a thousand.

3. Mixing their calves with the very large number of Krishna's calves, they engaged themselves in various boyish games, as the calves grazed. 4. Though their mothers had decorated them with ornaments of *Kācha*, red beads, precious stones, gold etc., they regaled themselves with additional decorations of fruits, tender leaves, bunches of flower, flower buds, peacock feathers and mineral powders. 5. Some of them would in play thief the slings and equipment of others, and when found out, throw them away to some others at a distance, who in turn would throw them still further. When the owners felt teased,

यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम् ।
 केचिद् वेणून् वादयन्तो ध्रुमान्तः शृङ्गाणि केचन ।
 विच्छायाभिः प्रधावन्तो गच्छन्तः साधु हंसकैः ।
 विकर्षन्तः कीशबालानारोहन्तश्च तैर्दुमान् ।
 साकं भेकैर्विलङ्घन्तः सरित्प्रस्रवसम्प्लुताः ।

इत्थं सतां ब्रह्ममुखानुभूत्या

मायाश्रितानां नरदारकेण साकं

यत्पादपांसुर्बहुजन्मकृच्छ्रतो

स एव यद्दृग्विषयः स्वयं स्थितः किं वर्ण्यते दिष्टमतो व्रजौकसाम् ॥12॥

अथाघनामाभ्यपतन्महासुरस्तेषां

नित्यं यदन्तर्निजजीवितेषुभिः पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥13॥

दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः ।

अयं तु मे सोदरनाशकृत्तयोर्द्वयोर्ममैतं सबलं हनिष्ये ॥14॥

अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे ॥ 6॥
 केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥ 7॥
 बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥ 8॥
 विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु ॥ 9॥
 विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥10॥

दास्यं गतानां परदैवतेन ।

विजह्लुः कृतपुण्यपुञ्जाः ॥11॥

धृतात्मभिर्योगिभिरप्यलभ्यः ।

सुखक्रीडनवीक्षणाक्षमः ॥

पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥13॥

स बकीबकानुजः ।

हनिष्ये ॥14॥

they laughed, and restored them to their owners. 6. If Krishna happened to go to some distance drawn by the beauty of the forest scenery, the boys would run in competition to near him and touch him. 7. Some of them sounded their flutes; some blew their horns; some buzzed with honey beetles; and some cooed with the singing birds, the Kokilas—thus did they engage themselves in play. 8. Some ran pursuing the shadows of flying birds; some walked with swans imitating their elegant tread; some mimicked the pose of cranes; some danced with the peacocks—thus did they engage themselves in play. 9. Some of them pulled monkeys by the tail; some climbed trees after them; some imitated their grimaces and contortions; some jumped from one branch of a tree to another—thus did they engage themselves in play. 10. Some jumped into streams and chased the frogs right to the other bank; some conversed mockingly at their own images in water; some scolded the echoes of their own voices from caverns—thus did they engage themselves in play. 11. Those boys of exceeding merit did thus play with Him who

appeared as Brahmic Bliss to knowing ones, as the Deity to those moved by devotion, and as a mere human child to those in the grip of Maya. 12. Ah! how can one describe the good fortune of the inhabitants of Vraja before whose fleshy eyes stood He, the dust of whose feet the Yogis fail to attain even through austerities practised in life after life, with their minds indrawn and concentrated on Him!

Appearance of the Demon Agha (13-24)

13. At this time an Asura named Agha (an embodiment of sin), unable to bear the sight of the delightful sports of these children, made his appearance there with a view to destroy them. This Asura was a terror even to the Devas who, though they had drunk the elixir of immortality, still felt it necessary to safeguard their lives against him. 14. This Aghāsura, an emissary of Kamsa, was the brother of Putana and Baka who had met with their death at Krishna's hands. Seeing Krishna and the boys, he thought within himself: 'This boy is the killer of

एते यदा मत्सुहृदोस्तिलापः कृतास्तदा नष्टसमा व्रजौकसः।
प्राणे गते वर्ष्मसु का नु चिन्ता प्रजासवः प्राणभृतो हि ये ते ॥15॥

इति व्यवस्याजगरं बृहद् वपुः स योजनायाममहाद्रिपीवरम्।
धृत्वाद्भुतं व्यात्तगुहाननं तदा पथि व्यशेत ग्रसनाशया खलः ॥16॥

धराधरोष्ठो जलदोत्तरोष्ठो दर्यानिनान्तो गिरिशृङ्गदंष्ट्रः।

ध्वान्तान्तरास्यो वितताध्वजिह्वः परुषानिलश्वासदवेक्षणीष्णः ॥17॥

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम्। व्यात्ताजगरतुण्डेन ह्युत्प्रेक्षन्ते स्म लीलया ॥18॥

अहो मित्राणि गदत सत्त्वकूटं पुरःस्थितम्। अस्मत्संग्रसनव्यात्तव्यालतुण्डायते न वा ॥19॥

सत्यमर्ककरारक्तमुत्तराहनुवद् घनम्। अधराहनुवद् रोधस्तत्प्रतिच्छाययारुणम् ॥20॥

प्रतिस्पर्धेति सृक्किभ्यां सव्यासव्ये नगोदरे। तुङ्गशृङ्गालयोऽप्येतास्तदंष्ट्राभिश्च पश्यत ॥21॥

आस्तृतायाममार्गोऽयं रसनां प्रतिगर्जति। एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् ॥22॥

दावोष्णखरवातोऽयं श्वासवद् भाति पश्यत। तद्गन्धसत्त्वदुर्गन्धोऽप्यन्तरामिषेगन्धवत् ॥23॥

my sister and brother. I shall kill him along with Bala to give satisfaction to my two dead dear ones. 15. If these boys are given by me as funeral offerings to my dead brother and sister, then all the inhabitants of Vraja are as good as dead. For they are like their Prana to people; if they perish, the whole community perishes in the next generation. So if the Prana of the community, their children, are killed, there is nothing to fear from them afterwards, as one need not concern oneself with a body whose Prana has left it.'

16. Cogitating thus, that evil-minded demon assumed the form of a huge python, and with its mountain-like body a Yojana long and its mouth wide-open like a huge cave, lay in wait on the way to devour the children. 17. His lower lip touched the earth and the upper one the clouds in the sky. The corners of his mouth were like caverns while his molars resembled mountain peaks. In the cavity of his mouth, where pitch darkness reigned, his tongue lay like a broad road. His breath came out like a piercing wind, and his eyes shone like the flames of a

forest fire. 18. The boys, on seeing Aghāsura of the above description, mistook the sight to be another wonderful feature of the scenery of Vrindavana. They admired and praised its striking resemblance to a python.

They said: 19. Look here, friends! What is it that we see before us—is it a living creature or not? Can you say whether it is a real python lying there to swallow us or a mere feature of the mountain side? 20. See, the cloud slightly reddened by the sun's rays look like the upper part of the jaw, and the ground below, which reflects a little of that redness, looks like the lower jaw. 21. The caves on the left and right of the mountain feature look like the corners of a python's lips. The series of lofty peaks look like its molars. 22. This broad and long path is very much like a tongue. The darkness in this gorge between these two peaks resembles the darkness within the mouth of the giant creature. 23. The hot wind caused by the forest fire is like its breath, and the smell of burnt flesh coming from that fire is the foul smell emitted by the rotten flesh in the python's stomach.

अस्मान् किमत्र ग्रसिता निविष्टानयं तथा चेद् बकवद् विनङ्क्ष्यति ।
 क्षणादनेनेति बकार्युशन्मुखं वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥24॥
 इत्थं मिथोऽतथ्यमतज्जभाषितं श्रुत्वा विचिन्त्येत्यमृषा मृषायते ।
 रक्षो विदित्वाखिलभूतहृत्स्थितः स्वानां निरोद्धुं भगवान् मनो दधे ॥25॥
 तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न गीर्णाः शिशवः सवत्साः ।
 प्रतीक्षमाणेन बाकारिवेशनं हतस्वकान्तस्मरणेन रक्षसा ॥26॥
 तान् वीक्ष्य कृष्णः सकलाभयप्रदो ह्यनन्यनाथान् स्वकरादवच्युतान् ॥
 दीनान्श्च मृत्योर्जठराग्निघासान् घृणादितो दिष्टकृतेन विस्मितः ॥27॥
 कृत्यं किमत्रास्य खलस्य जीवनं न वा अमीषां च सतां विहिंसनम् ।
 द्वयं कथं स्यादिति संविचिन्त्य तज्ज्ञात्वाविशत्तुण्डमशेषदृग्घरिः ॥28॥
 तदा घनच्छदा देवा भयाद्वाहेति चुक्रुशुः । जहृषुर्ये च कंसाद्याः कौणपास्त्वघबान्धवाः ॥29॥
 तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम् । चूर्णीचिकीर्षोरात्मानं तरसा ववृधे गले ॥30॥
 ततोऽतिकायस्य निरुद्धमार्गिणो ह्युद्गीर्णदृष्टेर्भ्रमतस्त्वितस्ततः ।
 पूर्णोऽन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्पाद्य विनिर्गतो बहिः ॥31॥

24. If we get into this mouth, would the creature swallow us? If he does so, he will also follow the footsteps of Baka at the hands of Krishna. Saying so, they looked at the beautiful face of the destroyer of Baka, and laughed, clapping their hands.

Agha swallowing the Party, and his Death (25-39)

25-26. Hearing the conversation between these ignorant boys oblivious of the real state of affairs, the Lord, who is present in the hearts of all, understood that it was a real serpent and the boys had ignorantly taken fact for fancy. Anxious to save them, he wanted to stop them from proceeding further. Before he could do so, however, the boys and the calves entered into the monster's mouth. But instead of swallowing them immediately, the python kept his mouth open for the destroyer of Baka to enter, so that he could avenge the death of two of his most dear ones. 27-28. Krishna, the

protector of the whole universe, was overcome with pity and wonder at the tragic fate of the boys and the calves, who had none except he as protector, but had slipped out of his hands even into the flaming fire of death. He thought within himself how he could save the good boys and destroy the wicked monster at one stroke. Having arrived at a plan, the all-seeing Hari entered into the python's mouth. 29. The Devas, standing behind the clouds, cried out, expressing their apprehension, while monstrous beings and the friends and allies of Kamsa felt jubilant.

30. Hearing the wailings of the Devas, Krishna, the deathless one, began to grow in size within the throat of that monster who wanted to pulverize all of them—Krishna, the boys and the calves—at one stroke. 31. That gigantic monster, having his air passage thus obstructed by the enlarging body of the Lord, began to roll hither and thither with his eyes protruding. As the breath could not come out through any passage, it burst his

तेनैव सर्वेषु बहिर्गतेषु प्राणेषु वत्सान् सुहृदः परेतान् ।
 दृष्ट्वा स्वयोत्थाप्य तदन्वितः पुनर्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥32॥
 पीनाहिभोगोत्थितमद्भुतं महज्ज्योतिः स्वधाम्ना ज्वलयद् दिशो दश ।
 प्रतीक्ष्य खेऽवस्थितमीशनिर्गमं विवेश तस्मिन् मिषतां दिवौकसाम् ॥33॥
 ततोऽतिहृष्टाः स्वकृतोऽकृताह्णं पुष्पैः सुरा अप्सरसश्च नर्तनैः ।
 गीतैः सुगा वाद्यधराश्च वाद्यकैः स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ॥34॥
 तदद्भुतस्तोत्रसुवाद्यगीतिकाजयादिनैकोत्सवमङ्गलस्वनान् ।
 श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद् दृष्ट्वा महीशस्य जगाम विस्मयम् ॥35॥
 राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम् । व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् ॥36॥
 एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौण्डिके बाला दृष्ट्वोर्चुर्विस्मिता व्रजे ॥37॥
 नैतद् विचित्रं मनुजार्भमायिनः परावराणां परमस्य वेधसः ।
 अघोऽपि यत्स्पर्शनधौतपातकः प्रापात्मसाम्यं त्वसतां सुदुर्लभम् ॥38॥
 सकृद् यदङ्गप्रतिमान्तराहिता मनोमयी भागवती ददौ गतिम् ।
 स एव नित्यात्मसुखानुभूत्यभिव्युदस्तमायोऽन्तर्गतो हि किं पुनः ॥39॥

head and came out. 32. When the monster's life force had entirely left his body, Krishna, the supreme Self, revived all the calves and friends by his look, and came out with them all through the mouth of the dead monster. 33. Now there came out from the body of the huge serpent a radiance that illuminated all the quarters. It lingered in the sky for a moment for Sri Krishna to come out of the serpent's body, and then merged into him, as all the Devas watched.

34. Jubilant at the event, the Devas honoured their saviour by a rain of flowers, the Apsaras by dancing, Gandharvas by music, instrumental musicians by orchestra, Brahmanas by praises and hymns, and his attendants by exclamations of 'Jaya'. 35. Brahma, hearing in Satyaloka the above-mentioned auspicious sounds and festive exclamations of hymns, instrumental music, songs, and shouts of joy, soon came to see the expression of the Lord's divine majesty and was wonder-struck to see what had happened. 36. The dried skin of the python-

demon became for a long time a cave for purposes of play for the boys of Vraja.

37. This act of Sri Hari (Krishna), resulting in the release from death of themselves as well as the liberation of Aghāsura from Samsara, was reported by the boys to their elders at Gokula only one year after, i.e., in Krishna's sixth year. All were astounded to hear it. 38. It is not to be wondered at (or considered improbable) that Aghāsura got rid of all his sins and attained identity with the Supreme, which is never to be had by sinners like him ordinarily—all because of the purifying touch of the Lord, the creator and the supreme master of the worlds, who had appeared as a human child in Vraja. 39. Even those who once get a mental picture of Him within themselves in meditation do attain to the Divine state. Why not then this Aghāsura, into whom the very Lord—the one without any stain of Maya and ever immersed in the bliss of the Spirit—entered in truth and in reality (without any imaginary element as in meditation)!

सूत उवाच

इत्थं द्विजा यादवदेवदत्तः श्रुत्वा स्वरातुश्चरितं विचित्रम् ।
पप्रच्छ भूयोऽपि तदेव पुण्यं वैयासकिं यन्निगृहीतचेताः ॥40॥

राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् । यत् कौमारे हरिकृतं जगुः पौण्ड्रकेऽर्भकाः ॥41॥
तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो । नूनमेतद्वरेरेव माया भवति नान्यथा ॥42॥
वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः । यद् पिबामो मुहुस्त्वत्तः पुण्यं कृष्णकथामृतम् ॥43॥

सूत उवाच

इत्थं स्म पृष्टः स तु बादरायणिस्तत्स्मारितानन्तहृताखिलेन्द्रियः ।
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः प्रत्याह तं भागवतोत्तमोत्तम ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे द्वादशोऽध्यायः ॥12॥

Parikshit puts further Questions about the Incident (40-44)

The Suta said: 40. Parikshit, who was really a gift of Krishna to the line of the Pandavas, hearing all these accounts of him who was his protector, questioned Suka again on the same theme with his mind fully controlled. *The Rajah said: 41.* O learned Sir! How can something that had been done at a distant past become a current incident? How can an event that has been done at a distant past become a current incident? How can an event that took place in the fifth year of Krishna be reported by the boys, his companions, only one year after, that is in Krishna's sixth year? *42.* O great Yogin and teacher!

This seems to me to be so puzzling. Tell me all about it. It must surely be due to the Lord's Maya, his mysterious spiritual potency, and to nothing else. *43.* Though I am only an ordinary Kshatriya, I am the most fortunate person in this world. For I am able to hear again and again from no less a personage than your holy self the sanctifying accounts of Krishna's deeds. *The Suta said: 44.* On being questioned in this way, Suka, the son of Vyasa, thought of the Supreme Being, whereupon all his sense powers and mind got absorbed in Him in Samadhi. O the best among devotees! With great effort, he then brought his mind to the consciousness of the external world, and began to speak.

अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

साधु पृष्टं महाभाग त्वया भागवतोत्तम । यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः ॥ 1॥

Skandha X : Chapter 13

BRAHMA TESTING KRISHNA

Krishna at Lunch: a pastoral mid-day Scene (1-11)

Sri Suka said: 1. You have put the right question, O thou the most fortunate

सतामयं सारभृतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि ।
 प्रतिक्षणं नव्यवदच्युतस्य तत् स्त्रिया विटानामिव साधुवार्ता ॥ 2॥
 शृणुष्ववहितो राजन्नपि गुह्यं वदामि ते । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ 3॥
 तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान् । सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥ 4॥
 अहोऽतिरम्यं पुलिनं वयस्याः स्वकेलिसम्पन्मृदुलाच्छवालुकम् ।
 स्फुटत्सरोगन्धहृतालपत्रिकध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥ 5॥
 अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधादिताः । वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥ 6॥
 तथेति पाययित्वाभ्यां वत्सानारुध्य शाद्वले । मुक्त्वा शिष्यानि बुभुजुः समं भगवता मुदा ॥ 7॥
 कृष्णस्य विष्वक् पुरुराजिमण्डलैरभ्याननाः फुल्लदृशो व्रजार्भकाः ।
 सहोपविष्टा विपिने विरेजुश्छदा यथाभोरुहकर्णिकायाः ॥ 8॥
 केचित् पुष्पैर्दलैः केचित् पल्लवैरङ्कुरैः फलैः । शिग्भिस्त्वग्भिर्दृषद्भिश्च बुभुजुः कृतभाजनाः ॥ 9॥
 सर्वे मिथो दर्शयन्तः स्वस्वभोज्यहोच पृथक् । हसन्तो हासयन्तश्चाभ्यवजहुः सहेश्वराः ॥ 10॥
 बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे वामे पाणौ मसृणकबलं तत्फलान्यङ्गुलीषु ।
 तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः ॥ 11॥

and the best among the Bhāgavatas. The story of the Lord's deeds appears fresh in spite of hearing them time after time. 2. For those wise men who consider that the real purpose of the powers of speech, hearing and thought consists in dedicating them to Him, this interest in hearing about the deeds of the Lord becomes natural and instinctive. These accounts have an ever-renewing novelty about them, just as stories about women have for vulgar people. 3. Listen with faith and attention, O King! I am going to give you something in spite of it being a great secret. To a beloved disciple, teachers reveal even the most esoteric verities.

4. After having rescued the boys and the calves from death in the mouth of Aghasura, the Lord brought them to the bank of the river and said: 5. 'Ah friends! How charming are these river banks! These sandy regions, besides being useful for our games, are naturally endowed with pure and soft sands. The whole river surface is a blossom of flowers, whose fragrance is attracting the buzzing honey-

bees and chirping birds, and their sounds mixed with the murmuring music of the river are reverberating from the foliage of thick vegetation round about. 6. It is now late in the noon and we are very hungry. Let us therefore sit here and take lunch. Let the calves drink water and graze about here.' 7. Thereupon the boys made the calves drink their fill and tied them up in regions where there was plenty of grass. Then they took out their food and plates from their slings and sat delightedly with the Lord to lunch. 8. Sitting round Krishna in several rows and constantly gazing at his face with eyes wide open, they looked like the petals of a lotus arranged round its pericarp. 9. They ate in plates improvised from flowers, flower-petals, tender leaves, fruits, tree-barks and stones as well as in the ready-made ones taken from the sling. 10. Commenting on the flavour and delicacy of their respective dishes, and laughing and making one another laugh by jokes, they dined along with the Lord. 11. 'Imagine the sight of Him, to whom all the offerings of Yajnas are made,

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु । वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः ॥12॥
 तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम् । मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम् ॥13॥
 इत्युक्त्वाद्रिदरीकुञ्जगह्वरेष्वात्मवत्सकान् । विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ ॥14॥
 अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितुर्दृष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान् ।
 नीत्वान्यत्र कुरुद्वहान्तरदधात्खेऽवस्थितो यः पुरा दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम् ॥15॥
 ततो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान् । उभावपि वने कृष्णो विचिकाय समन्ततः ॥16॥
 क्वाप्यदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित् । सर्वं विधिकृतं कृष्णः सहसावजगाम ह ॥17॥
 ततः कृष्णो मुदं कर्तुं तन्मातृणां च कस्य च । उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥18॥
 यावद् वत्सपवत्सकाल्पकवपुर्यावत् कराङ्घ्र्यादिकं यावद् यष्टिविषाणवेणुदलशिग् यावद्विभूषाम्बरम् ।
 यावच्छीलगुणाभिधाकृतिवयो यावद् विहारादिकं सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥19॥

sitting in boyish glee to take his food amidst his companions! With the flute stuck between his waist-cloth and the abdomen, with blow-horn and staff in the left armpit and the left hand respectively, with the balls of curd-rice in his right palm, and various condiments between the fingers, he sat in the midst of his friends cracking jokes and making them laugh, as the celestials looked on steeped in wonder.

*Brahma's Spiriting away of the Boys
and the Calves (12-19)*

12. As the cow-keeping boys were thus engaged in their dinner, oblivious of everything but Krishna, the calves, eager for grass, moved to distant parts of the woodland. 13. Later, missing the calves, the boys were filled with apprehension; but Krishna who is the remover of the fears of all the world told them: 'Friends, continue your meal. I shall go and fetch all the calves.' 14. So saying, Krishna with the ball of rice still in his hand went about searching for the calves on mountain tops, caves and groves of creepers. 15. Brahma, the Lotus-born, who had been thoroughly astonished to see the divine play of the liberation of Aghasura,

was desirous of seeing more of the unique power and greatness of the Divine Child incognito. He therefore spirited away and hid all the calves that Krishna was in search of. By the time Krishna returned to his companions, unsuccessful in his attempt to find out the calves, he discovered that the boys too had disappeared. 16. Not finding the cowherd boys also on his return to the river bank, Krishna moved about in the woods everywhere seeking both. 17. Searching everywhere he could see neither the boys nor the calves. Presently it dawned on him who is all-knowing that the whole affair was a machination of Brahma. 18. So Krishna, in order to give joy to all the parties concerned—the mothers of the cowherd boys, the cows and also Brahma—assumed the forms of both the boys and the calves. To Him who is the maker and the master of all, this is but a trifle. 19. Whatever number of small boys and cows there were, whatever organs and limbs they were endowed with, whatever equipment they had like staff, cowhorns, flutes, vessels and slings, whatever ornaments and clothes they were wearing, whatever playthings they possessed, whatever distinguishing features they had like traits of character, virtues, name, form,

स्वयमात्माऽऽत्मगोवत्सान् प्रतिवार्यात्मवत्सवैः । क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥20॥
 तत्तद्वत्सान् पृथङ्नीत्वा तत्तद्गोष्ठे निवेश्य सः । तत्तदात्माभवद् राजंस्तत्तत्सद्यः प्रविष्टवान् ॥21॥
 तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोभिः परिरभ्य निर्भरम् ।
 स्नेहस्नुतस्तन्यपयःसुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥22॥
 ततो नृपोन्मर्दनमज्जलेपनालङ्काररक्षातिलकाशनादिभिः ।
 संलालितः स्वाचरितैः प्रहर्षयन् सायं गतो यामयमेन माधवः ॥23॥
 गावस्ततो गोष्ठमुपेत्य सत्वरं हुङ्कारघोषैः परिहृतसङ्गतान् ।
 स्वकान् स्वकान् वत्सतरानपाययन् मुहुर्लिहन्त्यः स्रवदौघसं पयः ॥24॥
 गोगोपीनां मातृतास्मिन् सर्वा स्नेहद्विकां विना । पुरोवदास्वपि हरेस्तोक्ता मायया विना ॥25॥
 व्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम् । शनैर्निःसीम ववृधे यथा कृष्णे त्वपूर्ववत् ॥26॥
 इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः । पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः ॥27॥
 एकदा चारयन् वत्सान् सरामो वनमाविशत् । पञ्चपासु त्रियामासु हायनापूरणीष्वजः ॥28॥

age and the like—all these that Immortal One became, as a literal illustration of the great truth that 'All this is Vishnu'.

Krishna as all the Boys and Calves
(20-34)

20. Himself Krishna, himself the calves, himself the cowherd boys directing the calves, himself enacting various plays and himself the toys and the sports materials—Krishna, the soul of all beings, entered the cowherd settlement. 21. O King! Separating each one's calves, driving them into the respective cowsheds, Krishna, who had become each and every one of the boys and the calves, entered their respective houses in the very likeness of each boy. 22. Their mothers, hearing the sound of flutes, had got up hurriedly to receive them and on arrival they embraced with both arms and suckled ecstatically the Parabrahman in the shape of their boys. 23. The daily routine finished, the Lord, in the guise of so many boys, was in the evening rubbed, bathed, anointed with cosmetics, decked in silks and with jewels, sanctified with marks, fed sumptuously and fondled by the respective mothers of the boys. And he

in turn regaled them all separately by his charming gestures and after a couple of hours retired to bed. 24. The cows returning from pasture rushed into the cowsheds and, lowing to summon their respective calves, began to lick the young ones again and again and fed them with the milk that was overflowing from their udders. 25. The cows and the mothers continued to have towards the multi-formed Krishna the same maternal attitude that they used to have towards their erstwhile calves and sons. The only difference was that the intensity of their affection was greater than before. And Krishna, in the form of their young ones, had the same affection towards their mothers as before, the only difference being that it was not prompted by Maya through a sense of possession. 26. In the case of the Gopas the creeper of their affection for their children remained ever green and limitlessly growing, as it was based in Krishna the Infinite Being. 27. Thus Krishna spent one year in the houses of the Gopas as their children and in the cowsheds as the calves, assuming the forms of both and tending himself (as calves) by himself (as the cowherd boys).

28. Once, when only five or six days

ततो विद्वराच्चरतो गावो वत्सानुपव्रजम् । गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् ॥29॥
 दृष्ट्वाथ तत्स्नेहवशोऽस्मृतात्मा स गोव्रजोऽत्यात्मपदुर्गमार्गः ।
 द्विपात् ककुद्ग्रीव उदास्यपुच्छोऽगाद्भुङ्क्तैरास्रपया जवेन ॥30॥
 समेत्य गावोऽधो वत्सान् वत्सवत्योऽप्यपाययन् । गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः ॥31॥
 गोपास्तद्रोधनायासमौघ्यलज्जोरुमन्युना । दुर्गाध्वकृच्छृतोऽभ्येत्य गोवत्सैर्ददृशुः सुतान् ॥32॥
 तदीक्षणोत्प्रेमरसाप्लुताशया जातानुरागा गतमन्यवोऽर्भकान् ।
 उदुह्य दोर्मिः परिरभ्य मूर्धनि घ्राणैरवापुः परमां मुदं ते ॥33॥
 ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः । कृच्छ्राच्छनैरपगतास्तदनुस्मृत्युदश्रवः ॥34॥
 व्रजस्य रामः प्रेमद्वैर्वीक्ष्यौत्कण्ठ्यमनुक्षणम् । मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥35॥
 किमेतदद्भुतमिव वासुदेवोऽखिलात्मनि । व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते ॥36॥
 केयं वा कुत आयाता दैवी वा नार्युतासुरी । प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी ॥37॥
 इति सञ्चिन्त्य दाशाहो वत्सान् सवयसानपि । सर्वानाचष्ट वैकुण्ठं चक्षुषा वयुनेन सः ॥38॥

were left to complete one year of this divine drama, Krishna along with Rama went to the forest with the calves. 29. The cows which were grazing on the top of the Govardhana mountain saw the calves at a long distance moving about near Vraja. 30. Seeing them, they forgot themselves out of love for the calves and, overcoming the impediments posed by their tending cowherds and natural obstacles, ran towards them with the gait and speed of horses, their heads turned to the hump, tails raised and udders shedding milk. So fast did they gallop that it looked as if they had only two legs (for as they galloped the two forelegs moved together and so did the two hind legs). 31. Hurtling down to the valley these cows, though they had other calves, began to lick these calves with such excitement that it made one think that they were going to eat them up, and began to feed them with milk overflowing from their udders. 32. The cowherds tending them were discomfited and irritated at not being able to control these cows. With great difficulty they came hurrying through intricate hill tracks to the valley where they met the calves and their own sons. 33. Seeing their sons,

the irritated mood of these Gopas took to wings, and great was their joy when, overcome with affection for the boys, they took them up in their arms, embraced them and smelt the crown of their heads. 34. Thus having attained to the summit of satisfaction by embracing the boys, the elderly Gopas, feeling like youths, departed with their eyes overflowing with tears.

Rama's Doubt (35-45)

35. Surprised at the growth of affection in the women of Vraja, as towards infants, for these grown-up boys who had been weaned long ago, Rama began to think about the cause of this: 36. 'What a wonder! The kind of love which the inhabitants of Vraja used to have towards Krishna, the soul of all, they are now found to have towards all children in Vraja. 37. What is the source of this magical spell? Is it human or celestial or Asuric in origin? It must certainly be that of my Master (Krishna), or else it could not have affected me.' 38. Cogitating in this manner, Balarama was able with his eye of knowledge to recognise all of them as expressions of Krishna,

नैते सुरेशा ऋषयो न चैते त्वमेव भासीश मिदाश्रयेऽपि ।

सर्वं पृथक्त्वं निगमात् कथं वदेत्युक्तेन वृत्तं प्रभुणा बलोऽवैत् ॥39॥

तावदेत्यात्मभूरात्ममानेन व्रुटचनेहसा ।
यावन्तो गोकुले बालाः सवत्साः सर्व एव हि ।
इत एतेऽत्र कुत्रत्या मन्मायामोहिते तरे ।
एवमेतेषु भेदेषु चिरं ध्यात्वा स आत्मभूः ।
एवं सम्मोहयन् विष्णुं विमोहं विश्वमोहनम् ।
तस्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि ।
तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् ।
चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः ।
श्रीवत्साङ्गदोरत्नकम्बुकङ्कणपाणयः ।
आङ्घ्रिमस्तकमापूर्णास्तुलसीनवदामभिः ।
चन्द्रिकाविशदस्मेरैः सारुणापाङ्गवीक्षितैः ।

पुरोवदब्दं क्रीडन्तं ददृशे सकलं हरिम् ॥40॥
मायाशये शयाना मे नाद्यापि पुनरुत्थिताः ॥41॥
तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम् ॥42॥
सत्याः के कतरे नेति ज्ञातुं नेष्टे कथञ्चन ॥43॥
स्वयैव माययाजोऽपि स्वयमेव विमोहितः ॥44॥
महतीतरमायैश्यं निहन्त्यात्मनि युञ्जतः ॥45॥
व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ॥46॥
किरीटिनः कुण्डलिनो हारिणो वनमालिनः ॥47॥
नूपुरैः कटकैर्भारिताः कटिसूत्राङ्गुलीयकैः ॥48॥
कोमलैः सर्वगात्रेषु भूरिपुण्यवदपितैः ॥49॥
स्वकार्थानामिव रजःसत्त्वाभ्यां स्रष्टृपालकाः ॥50॥

the Sat-chid-ananda. 39. He said: 'These boys are not parts of Devas, nor these cows of Rishis, as was supposed before. Thou art alone shining as all these different entities. The Vedas too declare that Thou art the manifold. So Thou alone shouldst clarify this mystery.' Tackled thus, the Lord explained the whole affair to him in brief.

40. One year after, which according to his (Brahma's) calculation of time is only one Truti (moment), Brahma came back to the scene, only to see the ever-full Krishna with his retinue of boys and calves still playing there as he was doing one year ago. 41. Brahma then thought within himself: 'All the boys and calves of Vraja are even now sleeping on my magical beds. They have not got up from them. 42. Wherefrom then have come all these calves and boys who continue to be with Krishna, grazing and playing here for the past one year?' 43. Thinking deeply over the problem of these two sets of boys and calves, Brahma was not able to arrive at any conclusion as to which was the genuine and which the pseudo set. 44. Thus,

the attempt of Brahma to confuse Vishnu, who is Himself undeluded by any false knowledge but who infatuates the whole world by His Maya, ended in his own confusion and discomfiture. 45. As the darkness caused by dew in a naturally dark night and as the light shed by glow-worms in the broad daylight; the magical powers displayed against Him, who is the source of the world magic, can only be ineffective. It only destroys the power of the person who does so.

Revelation vouchsafed to Brahma (46-64)

46. As Brahma was looking on in this confused state of mind, he found all the calves as well as the cowherd boys with their equipment of staff, horn, etc., suddenly turning into forms of blue complexion resembling heavy rain clouds and dressed in yellow silk cloth. 47-50. He found them all four-armed, holding in those arms conch, discus, mace and lotus, wearing diadem, ear-ring, necklace and floral wreaths, and having on their bodies Srivatsa, armlets, bracelet studded with gems, gir-

आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्भिश्चराचरैः ।	नृत्यगीताद्यनेकार्हेः पृथक् पृथगुपासिताः ॥51॥
अणिमाद्यैर्महिमभिरजाद्याभिर्विभूतिभिः ।	चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः ॥52॥
कालस्वभावसंस्कारकामकर्मगुणादिभिः ।	स्वमहिध्वस्तमहिभिर्मूर्तिमद्भिर्रूपासिताः ॥53॥
सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः ।	अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषद्दृशाम् ॥54॥
एवं सकृद् ददर्शजः परब्रह्मात्मनोऽखिलान् ।	यस्य भासा सर्वमिदं विभाति सचराचरम् ॥55॥
ततोऽतिकुतुकोद्वृत्तस्तिमितैकादशेन्द्रियः ।	तद्वाम्नाभूदजस्तूष्णीं पूर्वेव्यन्तीव पुत्रिका ॥56॥
इतीरेशेऽस्तर्क्ये निजमहिमनि स्वप्रमितिके	परत्राजातोऽतन्निरसनमुखब्रह्मकमितौ ।
अनीशेऽपि द्रष्टुं किमिदमिति वा मुह्यति सति चछादाजो ज्ञात्वा सपदि परमोऽजाजवनिकाम् ॥57॥	
ततोऽर्वाक् प्रतिलब्धाक्षः कः परेतवदुत्थितः ।	कृच्छ्रादुन्मील्य वै दृष्टीराचष्टेदं सहात्मना ॥58॥
सपद्येवाभितः पश्यन् दिशोऽपश्यत् पुरस्थितम् ।	वृन्दावनं जनाजीव्यद्रुमाकीर्णं समाप्रियम् ॥59॥
यत्र नैसर्गदुर्वैराः सहासन् नृमृगादयः ।	मित्राणीवाजितावासद्रुतर्हृत्तर्षकादिकम् ॥60॥

dle, anklet and ring. They were having on them holy Tulasi wreaths extending from head to foot, freshly offered by great devotees. Their faces were remarkable by the sidelong glances of their eyes having a red tinge and by their smile resembling the moon—the former symbolic of Rajas granting the desires in the hearts of devotees, and the latter symbolic of Sattva which preserves their spiritual interests. 51. All embodied beings from himself (Brahma) down to inanimate objects were adoring them separately in different ways, with dance, song and various ingredients of worship. 52. They were surrounded by the eight Yogic powers like Anima, by Maya and other Saktis, and by the twenty-four categories like Mahattattva. 53. They were being adored in an embodied state by Kāla (time), Swabhāva (nature), Sam-skāra (tendencies), Kāma (desire) and Karma (action), whose effulgence was engulfed by that of the Vishnu forms. 54. They were seen as the embodiments of Truth, Consciousness and Bliss and as inexhaustible repositories of countless auspicious qualities whose extent cannot be glimpsed even through the Upanishads. 55. Brahma thus saw them all simul-

taneously as Parabrahman, by whose light all this creation is manifested.

56. Astounded by these experiences, Brahma turned his gaze away. All his eleven senses became completely stilled in the presence of the divine majesty he witnessed, and he stood silent like a statuette beside the main deity of Vraja. 57. Brahma was utterly confused with what he saw, and thought: 'The Supreme Being is beyond logical thought; He is infinite in majesty, self-effulgent and blissful, beyond Prakriti and its effects, and capable only of being denoted negatively by the Vedas. How then am I seeing that Being as this multiplicity of forms?' Confused in this way, he could not see even who the original Krishna was. At that moment Krishna, the Original Being, cast off the spell of Maya. 58. Then Brahma came back to his normal consciousness like a dead man revived. Rubbing his eyes he looked out and saw the whole universe and himself distinct from it. 59. He looked around immediately and saw before him the Vrindavana with its magnificent vegetation and graced by the presence of Sri Krishna therein. 60. Because of his presence, men and animals that are naturally antagonistic

तत्रोद्वहत् पशुपवंशशिशुत्वनाट्यं ब्रह्माद्वयं परमनन्तमगाधबोधम् ।
 वत्सान् सखीनिव पुरा परितो विचिन्वदेकं सपाणिकवलं परमेष्ठ्यचष्ट ॥61॥
 दृष्ट्वा त्वरेण निजधोरणतोऽवतीर्य पृथ्व्यां वपुः कनकदण्डमिवाभिपात्य ।
 स्पृष्ट्वा चतुर्मुकुटकोटिभिरङ्घ्रियुग्मं नत्वा मुदश्रुसुजलैरकृताभिषेकम् ॥62॥
 उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन् । आस्ते महित्वं प्रदृष्टं स्मृत्वा पुनःपुनः 63
 शनैरथोत्थाय विमृज्य लोचने मुकुन्दमुद्रीक्ष्य विनम्रकन्धरः ।
 कृताञ्जलिः प्रश्रयवान् समाहितः सवेपथुर्गद्गदयैलतेलया ॥64॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे त्रयोदशोऽध्यायः ॥13॥

to one another lived there peacefully, and evil passions like greed and anger fled from the hearts of men. 61. There he saw the Non-dual Brahman, immeasurable Consciousness, in the assumed form of a cowherd boy, going about in search of his calves and companions with a ball of rice and condiments in his hand. 62. Thereupon Brahma got down from his vehicle in haste, and fell down in prostration before Krishna, stretching his body like a staff of gold at his feet. Doing obeisance by touching his feet with his

four diademed heads, he washed those feet with the tears of joy that were welling from his eyes. 63. Remembering again and again the divine majesties of Krishna that he witnessed earlier, he got up and prostrated again and again at his feet. 64. Then he stood up slowly, composed himself, wiped his eyes moistened by tears, took a look at Krishna and with head bent down and palms joined in humble salutation, began to recite a hymn in His praise, his voice and body trembling with high emotion.

अथ चतुर्दशोऽध्यायः

ब्रह्मोवाच

नौमीड्य तेऽभ्रवपुषे तडिदम्बराय गुञ्जावतंसपरिपिच्छलसन्मुखाय ।
 वन्यस्त्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय ॥ 1॥
 अस्यापि देव वपुषो मदनग्रहस्य स्वेच्छामयस्य न तु भूतमयस्य कोऽपि ।
 नेशे महि त्ववसितुं मनसाऽऽन्तरेण साक्षात्तवैव किमुतात्मसुखानुभूतेः ॥ 2॥

Skandha X : Chapter 14

THE HYMN OF BRAHMA

The Special Excellence of Devotion (1-8)

Brahma said: 1. Salutation to Thee, O worshipful One! Salutations to Thee, the tender-footed son of the cowherd Nanda, who art of cloud-like complexion, who wearest a cloth bright like lightning,

whose face is beautified by ear-rings of red beads and a plume of peacock feathers, who wearest a wreath of wild flowers, who sportest with a staff, cow-horn and flute, and who carriest a ball of rice in hand. 2. O Lord! Even I, Brahma, with a controlled and concentrated mind am

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
 स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥ 3॥
 श्रेयःस्रुतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये ।
 तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनाम् ॥ 4॥
 पुरेह भूमन् बहवोऽपि योगिनस्त्वदर्पितेहा निजकर्मलब्धया ।
 विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम् ॥ 5॥
 तथापि भूमन् महिमागुणस्य ते विबोद्धुमर्हत्यमलान्तरात्मभिः ।
 अविक्रियात् स्वानुभवादरूपतो ह्यनन्यबोद्ध्यात्मतया न चान्यथा ॥ 6॥
 गुणात्मनस्तेऽपि गुणान् विमातुं हितावतीर्णस्य क ईशिरेऽस्य ।
 कालेन यैर्वा विमिताः सुकल्पैर्भूपांसवः खे मिहिका द्युभासः ॥ 7॥
 तत्तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।
 हृद्वाग्वपुर्भविदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ 8॥

not able to understand the mystery of this form which is fashioned not of material elements but of Thy own will to bless devotees like me. Far, far away is it therefore for anyone to know Thee as the Transcendent Spirit of the nature of pure Bliss-Consciousness. 3. There are some who, without struggling in the path of Jnana, remain in the same Order of life to which they have been called, spend their time in hearing in all humility about Thy excellences from Thy great devotees, and allow their action, speech and thought to be saturated with the devotional fervour they breathe—these, O unconquerable One, are the people who conquer Thee even. 4. There are some who abandon the practice of devotion to Thee (as an inferior discipline)—devotion which is like an inexhaustible stream gushing out with all spiritual graces—and strive for the attainment of mere knowledge (without renunciation and love). All that they will attain out of it is only the strain and the difficulties they have put themselves to. It will be without any positive result beyond the labour lost, just like husking chaff of paddy for rice. 5. O All-pervading and undecaying One! Many are the

Yogis who attained to Thy supreme state by dedicating all their actions to Thee and through devotion, generated by the ninefold Bhakti discipline beginning with Sravana (hearing), to which they were directed by their past good Karma. 6. Still, O All-pervading One! It may be possible for some very pure souls under the instruction of one who has realised the Supreme Spirit as not different from the Self within, to attain to Thy transcendent nature without any touch of the Gunas of Prakriti, by means of intuitive apprehension as subject-objectless existence free from any modification or form-taking tendency. 7. To make an exact calculation of the attributes (Gunas) characterising Thee, who art the support of Gunas (Prakriti) and who hast incarnated Thyself for the good of all, is an impossibility for any person, however great. It may be possible for some extraordinary person in the course of a long period of time to calculate the number of grains of dust composing the earth, or the particles of dew in the air, or the stars in the sky, but not the attributes of Thine, the Infinite Being. 8. Therefore, whoever lives patiently under-

पश्येश मेऽनार्यमनन्त आद्ये परात्मनि त्वय्यपि मायिमायिनि ।
 मायां वितत्येक्षितुमात्मवैभवं ह्यहं कियानैच्छमिवाचिरग्नौ ॥ 9 ॥
 अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः ।
 अजावलेपान्धतमोऽन्धचक्षुष एषोऽनुकम्प्यो मयि नाथवानिति ॥ 10 ॥
 क्वाहं तमोमहदहंखचराग्निवार्भूसंवेष्टिताण्डघटसप्तवितस्तिकायः ।
 क्वेदृग्विधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम् ॥ 11 ॥
 उत्क्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुरधोक्षजागते ।
 किमस्तिनास्तिव्यपदेशभूषितं तवास्ति कुक्षेः कियदप्यनन्तः ॥ 12 ॥
 जगत्त्रयान्तोदधिसम्प्लवोदे नारायणस्योदरनाभिनालात् ।
 विनिर्गतोऽजस्तिवति वाङ् न वै मृषा किं त्वीश्वर त्वन्न विनिर्गतोऽस्मि ॥ 13 ॥
 नारायणस्त्वं न हि सर्वदेहिनामात्मास्यधीशाखिललोकाक्षी ।
 नारायणोऽङ्गं नरभूजलायनात्तच्चापि सत्यं न तवैव माया ॥ 14 ॥

going the sufferings and enjoyments accruing from one's own past Karma, and surrendering oneself body, mind and soul to Thee, depending on Thy grace to operate and lift him up—such a person surrendering oneself body, mind and soul to Thee, depending without any shadow of doubt on Thy grace to operate and lift him up—such a person becomes eligible for Mukti as for one's heritage.

Infinitude of the Lord (9-19)

9. Lord! Look at my mean stupidity. Even against Him whose Maya overpowers all others who possess similar powers—Him the infinite and causeless Being and the soul of all souls—I wanted to demonstrate my power and enjoy the satisfaction of seeing my own greatness. But lo! What am I but a spark of the mighty flame that Thou art! 10. Therefore, O Undecaying Being, it behoves Thee to pardon what I have done out of ignorance. A product of Rajoguna, moved by the sense of being a master in my own right apart from Thyself, and blinded by the dark pride of being

the creator of all—I deserve to be pitied by Thee out of the consideration that I am Thy servant, and Thou art my Master. 11. What am I, a being with a limited body of seven spans—this Brahmanda (Cosmic Shell) of seven layers of Prakriti's evolutes, the Mahat, Ahankara and the five elements—what am I of such description before Thee, whose every pore is like a window through which countless such Brahmandas are passing like particles of dust. 12. No mother considers the kicks of the foetus within her womb as an offence. There is nothing that can be referred to either positively or negatively as excluded from within Thee. In my relation to Thee, am I not then like a child within the mother's womb, and do I not deserve to be pardoned for whatever offence I have committed? 13. 'Brahma, the unborn, came out of the navel-lotus of Narayana, as He lay in the cosmic waters, which had engulfed all the worlds in it'—this statement is certainly true. O Lord! Can it be held still that I am not Thy offspring? I am not parted from Thee. 14. Art Thou not Narayana in the sense that Thou art the soul, the support, of all beings (*naram ayanam yasya sah*)?

तच्चेज्जलस्थं तव सज्जगद्वपुः किं मे न दृष्टं भगवंस्तदैव ।
 किं वा सुदृष्टं हृदि मे तदैव किं नो सपद्येव पुनर्व्यदर्शि ॥15॥
 अत्रैव मायाधमनावतारे ह्यस्य प्रपञ्चस्य बहिः स्फुटस्य ।
 कृत्स्नस्य चान्तर्जठरे जनन्या मायात्वमेव प्रकटीकृतं ते ॥16॥

यस्य कुक्षाविदं सर्वं सात्त्वं भाति यथा तथा । तत्त्वव्यपीह तत् सर्वं किमिदं मायया विना ॥17॥
 अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शितमेकोऽसि प्रथमं ततो ब्रजसुहृद्वत्साः समस्ता अपि ।
 तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासितास्तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते ॥18॥

अजानतां त्वत्पदवीमनात्मन्यात्माऽऽत्मना भासि वितत्य मायाम् ।
 सृष्टाविवाहं जगतो विधान इव त्वमेषोऽन्त इव त्रिनेत्रः ॥19॥
 सुरेष्वृषिष्वीश तथैव नृष्वपि तिर्यक्षु यादस्स्वपि तेऽजनस्य ।
 जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सदनुग्रहाय च ॥20॥

Art Thou not Narayana also as the promp-
 ter of the actions of all from within? (*nāra-
 sya ayanam 'pravrittiḥ' yasmāt, saḥ Nā-
 rāyaṇaḥ*) And art Thou not the wit-
 ness of the whole universe too? (*Nāram
 ayase jānāsi.*) Also as one lying in the
 cosmic waters (*nāra*), so called because
 these are born of Nara (the Lord),
 Thou art called Nārāyaṇa—a manifes-
 tation coming within Thy true nature
 and not in Thy changeful realm of Maya.
 15. How is it, O Lord, that I could not
 come across Thy wonderful cosmic form
 in spite of my search, if it were lying in
 cosmic waters? Why is it that I could not
 see it in my heart also at first? But after
 a thousand years of Tapas, it was perceiv-
 ed without any difficulty. 16. O dispeller
 of ignorance and delusion! In this incar-
 nation of Thine, Thou didst demonstrate
 Thy mysterious power of world-manifes-
 tation when Thou didst show this vast ex-
 ternal universe as stretching outside as
 also existing within Thee, on opening
 Thy mouth to Thy mother's view. 17. Just
 as the whole universe is existent in Thy
 abdomen, so is it experienced as existing
 outside also (without any reversal of its
 form unlike in reflection). What else is
 this except Thy mysterious power of

Maya? 18. Thou hast demonstrated to
 me today that this universe is as good as
 non-existent without Thee. Thou wert
 at first one. Then Thou didst become all
 the calves and the cowherd boys, Thy
 friends. Next Thou wert seen as the same
 number of four-armed Narayanas who
 were being worshipped by myself and all
 other Devas. Not only that, innumerable
 universes were coming out of Thy pores.
 And now Thou remainest alone as the
 measureless non-dual Brahman. What
 then can this world be except Thy jugg-
 lery? 19. For people who do not under-
 stand Thy full mystery and majesty it
 looks that, poised on Thy Prakriti, Thou
 spreadest this universe out of Thy free
 will, assuming as it were the role of
 myself (Brahma) for creation, of Thyself
 (Vishnu) for sustenance, and of Mahes-
 wara the three-eyed Deity for dissolution.
 But the fact is that there is only Thyself
 and everything else is the work of Thy
 Yogamaya.

The Mystery of Divine Incarnations (20-23)

20. Thou the Unborn Being takest birth
 among celestials, Rishis, men and sub-
 human creations in order to subdue the

को वेत्ति भूमन् भगवन् परात्मन् योगेश्वरोतीर्भवतस्त्रिलोक्याम् ।
 क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् ॥21॥
 तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ।
 त्वय्येव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदवावभाति ॥22॥
 एकस्त्वमात्मा पुरुषः पुराणः सत्यः स्वयंज्योतिरनन्त आद्यः ।
 नित्योऽक्षरोऽजस्रसुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥23॥
 एवंविधं त्वां सकलात्मनामपि स्वात्मानमात्मात्मतया विचक्षते ।
 गुर्वर्कलब्धोपनिषत्सुचक्षुषा ये ते तरन्तीव भवानृताम्बुधिम् ॥24॥
 आत्मानमेवात्मतयाविजानतां तेनैव जातं निखिलं प्रपञ्चितम् ।
 ज्ञानेन भूयोऽपि च तत्प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ॥25॥
 अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।
 अज्ञानचिन्त्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी ॥26॥
 त्वामात्मानं परं मत्वा परमात्मानमेव च । आत्मा पुनर्बहिर्मुख्य अहोऽज्ञानताज्जता ॥27॥

destructive pride of evil men and to bestow grace on spiritual aspirants. 21. O Almighty One! O Bhagavan! O Lord of all Yogis! None can say anything definite as to where, how, when and in what way Thy play as the Incarnate is going to take shape. Beyond feeling Thy Mystery through it, none can find any explanation. 22. This world too is a non-entity without Thee—dreamlike, meaningless and causative of unlimited miseries. It is projected on Thee of the nature of Existence-Knowledge-Bliss by Thy mysterious power Maya, making one feel that it exists by itself. 23. Thou art the Unitary Being. Thou art the Atman. Thou art the Indweller in all. Thou art the Primeval One. Thou art the Truth. Thou art the Self-manifest. Thou art the Unlimited. Thou art the Cause of all causes. Thou art the Deathless One. Thou art the Eternally Blissful. Thou art free from all conditioning factors (without the distinction of body and spirit). And Thou art the Everlasting.

Jnana can be had only through Bhakti
 (24-30)

24. He overcomes this deceitful ocean of transmigratory existence who, with the eye of Upanishadic knowledge provided by an illumined Guru, is able to recognise the one Universal Soul manifesting in all as the Spirit permeating oneself too. 25. To one who does not know the Self within oneself as the Spirit, that very ignorance projects this manifold world. But at the dawn of Knowledge the apparent world dissolves in its substratum, the Lord, just as a snake seen on a rope dissolves into the rope. 26. Bondage and liberation are not facts but two names arising from ignorance of Thee. If we think deeply over the nature of the Atman which is always Pure Consciousness, non-dual and distinct from Prakriti, it would be seen that it has no other phase except that of always being Truth and Bliss, just as in the sun there is neither night nor day but only continuous luminosity. 27. How enormous is the wrong notion of the ignorant! Taking Thee, who art within all and revealing Thyself through the I-sense, as someone outside (*para*), and taking the body (*para*) to be the self experienced as

अन्तर्भवेऽनन्त भवन्तमेव ह्यतत्त्यजन्तो मृगयन्ति सन्तः ।
 असन्तमप्यन्त्यहिमन्तरेण सन्तं गुणं तं किमु यन्ति सन्तः ॥28॥
 अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
 जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥29॥
 तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
 येनाहमेकोऽपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥30॥
 अहोऽतिधन्या ब्रजगौरमण्यः स्तन्यामृतं पीतमतीव ते मुदा ।

यासां विभो वत्सतरात्मजात्मना यत्तृप्तयेऽद्यापि न चालमध्वराः ॥31॥
 अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥32॥
 एषां तु भाग्यमहिमाच्युत तावदास्तामेकादशैव हि वयं बत भूरिभागाः ।
 एतद्धृषीकचषकैरसकृत् पिबामः शर्वादयोऽङ्घ्रिचुदजमध्वमृतासवं ते ॥33॥
 तद् भूरिभाग्यमिह जन्म किमप्यटव्यां यद् गोकुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम् ।
 यज्जीवितं तु निखिलं भगवान् मुकुन्दस्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव ॥34॥

the 'I', men search for Thee far and wide outside. 28. O Infinite One! In the embodied being himself the wise search for Thee, rejecting all the unintelligent categories with which Thou art identified. Though the snake is non-existent in the rope, can the wise recognise the rope which is so close by, without rejecting the snake-perception? 29. But without being graced with the blessing that comes on one by the adoration of Thy lotus-feet, no one can realise the above Truth in all its glory. Nothing is achieved by merely cogitating over it in solitude. 30. So may I be fortunate enough always to be one among Thy devotees, engaged in adoring Thy feet, whatever might be the birth I take—whether as Brahma, or man, or an animal!

The Greatness of the Inhabitants of Vraja (31-38)

31. The women and the cows of Vraja are indeed the most fortunate of beings. For lo! In the form of cowherd boys and calves Thou didst suck their milk with great joy and satisfaction—Thou to

whom even great sacrificial rites fail to give that much of joy and satisfaction! 32. O how fortunate, how fortunate are Nanda and the other inhabitants of Vraja whose well-wisher happens to be Brahman Supreme, the Full, the embodiment of Bliss! 33. Let the talk of their good fortune rest for a while. Even we, the eleven presiding deities over the Indriyas (senses), are very fortunate. For we are able to drink the bliss emanating from Him, filling the drinking vessels of the senses we preside over, as He has become perceptible to the senses in the Incarnate Divine. (But while we are able to drink it only through the particular sense which each one presides over, they the inhabitants of Vraja are able to imbibe this bliss through all the Indriyas.) 34. It will indeed be the acme of our good fortune if we are born as any object, be it even a blade of grass, in this Vrindavana, especially in this cowherd settlement where we could get the chance of being bathed in the foot-dust of any of its inhabitants. For the bond of love has made them one in life with Him whose foot-dust is even today the earnest quest of the Srutis.

एषां घोषनिवासिनामुत भवान् किं देव रातेति नश्चेतो विश्वफलात् फलं त्वदपरं कुत्राप्ययन् मुह्यति ।
 सद्देषादिव पूतनापि सकुला त्वामेव देवापिता यद्वामार्थमुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते ॥35॥
 तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् । तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण न ते जनाः 36
 प्रपन्नं निष्प्रपन्नोऽपि विडम्बयसि भूतले । प्रपन्नजनतानन्दसन्दोहं प्रथितुं प्रभो ॥37॥
 जानन्त एव जानन्तु किं बहूक्त्या न मे प्रभो । मनसो वपुषो वाचो वैभवं तव गोचरः ॥38॥
 अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक् । त्वमेव जगतां नाथो जगदेतत्तवापितम् ॥39॥
 श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन् क्षमानिर्जरद्विजपशूदधिवृद्धिकारिन् ।
 उद्धर्मशार्वरहर क्षितिराक्षसध्रुगाकल्पमार्कमर्हन् भगवन् नमस्ते ॥40॥

श्रीशुक उवाच

इत्यभिष्टूय भूमानं त्रिः परिक्रम्य पादयोः ।

नत्वाभीष्टं जगद्धाता स्वधाम प्रत्यपद्यत ॥41॥

35. O Lord! Our mind is puzzled when we think whether there is any gift, greater than the all-inclusive blessing of union with Thee, that Thou couldst bestow on these inhabitants of Vraja who have put unreservedly at Thy disposal their everything—home, wealth, friends, sons, dear ones, body, vital breath and mind. For, even Putana, who came only pretending to serve but really to harm Thee, attained union with Thee together with her relatives. Such being the case, what other adequate blessing, higher than what was given even to Thy enemies, couldst Thou give these devotees who have surrendered their all to Thee? (The answer given by the *Bhagavata* itself is that the Lord becomes the servant of such devotees. This type of Bhakti is therefore considered higher than Moksha.) 36. It is only till a devotee has not made the total surrender and has become Thine 'own' and Thou his 'own' that the passions of the heart are inimical, the home, a prison house, and passionate attachment, a shackle. (But all these handicaps become the prime motive power in devotional life when they are turned to the Lord—when He is experienced as one's 'own'. One becomes a natural Sannyasin when this kind of devotion is generated.) 37. Thou art without any worldly bon-

dage or attachments; Thou assumest them in order to enhance the bliss of devotees who have taken shelter in Thee. 38. Let those who think they understand, understand whatever they can. What is the good of too many words? I cannot, O Lord, comprehend even an iota of Thy transcending greatness by any effort of the mind, speech or body.

Salutation of Brahma (39-40)

39. O Krishna! Permit me now to go. Thou who art all-knowing and the universal witness knowest all about us and our powers. Thou art the only Master of the universe. This world which is generally considered my body really rests in Thee. 40. O the Sun that brings into bloom the lotus of the Vrishni clan! O the Moon that swells the sea of delight in the hearts of holy men and innocent beings! O the Sun that dispels the darkness of perverse doctrines! O the Fire that consumes all the tyrants of the earth! O the Supreme Being that draws the adoration of the Sun and all the other Deities! O Sri Krishna! To Thee my homage for eternity!

Return to Gokula after one Year (41-48)

41. After thus glorifying the divine

ततोऽनुज्ञाप्य भगवान् स्वभुवं प्रागवस्थितान् । वत्सान् पुलिनमानिन्ये यथापूर्वसखं स्वकम् ॥42॥
 एकस्मिन्नपि यातेऽब्दे प्राणेशं चान्तराऽऽत्मनः । कृष्णमायाहता राजन् क्षणार्धं मेनिरेऽर्भकाः ॥43॥
 किं किं न विस्मरन्तीह मायामोहितचेतसः । यन्मोहितं जगत् सर्वमभीक्ष्णं विस्मृतात्मकम् ॥44॥
 ऊचुश्च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा । नैकोऽप्यभोजि कवल एहीतः साधु भुज्यताम् ॥45॥
 ततो हसन् हृषीकेशोऽभ्यवहृत्य सहार्भकैः । दर्शयंश्चर्माजगरं न्यवर्तत वनाद् व्रजम् ॥46॥
 बर्हप्रसूननवधातुविचित्रिताङ्गः प्रोद्दामवेणुदलशृङ्गारवोत्सवाढ्यः ।
 वत्सान् गृणन्ननुगगीतपवित्रकीर्तिगोपीदृगुत्सवदृशिः प्रविवेश गोष्ठम् ॥47॥
 अद्यानेन महाव्यालो यशोदानन्दसूनुना । हतोऽविता वयं चास्मादिति बाला व्रजे जगुः ॥48॥
 राजोवाच
 ब्रह्मन् परोद्भवे कृष्णे इयान् प्रेमा कथं भवेत् । योऽभूतपूर्वस्तोकेषु स्वोद्भवेष्वपि कथ्यताम् ॥49॥
 श्रीशुक उवाच
 सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः । इतरेऽपत्यावेत्ताद्यास्तद्वल्लभतयैव हि ॥50॥
 तद् राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम् । न तथा ममतालम्बिपुत्रवित्तगृहादिषु ॥51॥

majesties of Krishna, circumambulating Him thrice and making prostrations, Brahma departed to his realm. 42. After permitting Brahma to go, the Lord brought all the calves that were hidden by Brahma's Maya to the place on the river bank where he with his friends had been taking lunch. 43. Though the boys had been separated for one year from Krishna, the Lord of their heart and soul, they by the power of Krishna's Maya felt that period only as half a moment. 44. What is there in this universe the memory of which cannot be effaced by the power of the Lord's Maya? Is it not by its power that the whole world has forgotten that they are in truth the Atman? (However much they are instructed by the teacher and the Sastra, they are not able to get back that memory. See the power of Maya!).

45. The boys, his friends; said to Krishna: 'Oh, you have returned so soon, We have not eaten even a single ball of rice after you left. Come, now sit and eat comfortably. 46. Krishna laughed at these words of the boys and then took his food with them. He directed the attention

of the boys to the skin of the python on his way back to Vraja. 47. Wearing decorations consisting of peacock plumes and mineral paints, excited by the high and tumultuous sound of numerous flutes and cowherd's horns, praised by boys coming from behind with songs on his wonderful deeds, and fondling the calves in many ways, he entered the cow-pen providing a veritable feast to the eyes of the cowherdesses of the place. 48. Reaching the Vraja the boys announced that the son of Yasoda had destroyed a terrible serpent that day and saved them all.

The Self as the Basis of all Love (49-61)

The Rajah said: 49. O great one! How could the inhabitants of Vraja feel greater love for Krishna, who was born of another person, than for the children born of their own body? *Sri Suka said:* 50. O King! It is well known that for all beings their own self is the dearest entity. Objects like children and wealth are loved because they are felt as belonging to the self. 51. So people are not found to love

देहात्मवादिनां पुंसामपि राजन्यसत्तम ।
 देहोऽपि ममताभाक् चेत्तर्ह्यसौ नात्मवत् प्रियः ।
 तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम् ।
 कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् ।
 वस्तुतो जानतामत्र कृष्णं स्थास्तु चरिष्णु च ।
 सर्वेषामपि वस्तूनां भावार्थो भवति स्थितः ।

समाश्रिता ये पदपल्लवप्लवं

भवाम्बुधिर्वत्सपदं परं पदं पदं पदं यद् विपदां न तेषाम् ॥58॥

एतत्ते सर्वमाख्यातं यत्पृष्टोऽहमिह त्वया ।

एतत् सुहृद्भिश्चरितं मुरारेरघार्दनं शाद्वलजेन च ।

व्यक्तेतरद् रूपमजोर्वभिष्टवं शृण्वन् गृणन्नेति नरोऽखिलार्थान् ॥60॥

यथा देहः प्रियतमस्तथा न ह्यनु ये च तम् ॥52॥

यज्जीर्यत्यपि देहेऽस्मिन् जीविताशा बलीयसी 53।

तदर्थमेव सकलं जगदेतच्चराचरम् ॥54॥

जगद्विताय सोऽप्यत्र देहीवाभाति मायया ॥55॥

भगवद्रूपमखिलं नान्यद् वस्त्वह किञ्चन ॥56॥

तस्यापि भगवान् कृष्णः किमतद् वस्तु रूप्यताम् 57

महत्पदं पुण्ययशोमुरारेः ।

यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥59॥

यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥59॥

यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥59॥

यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥59॥

their children, houses and wealth to the extent they love their own bodies or selves; for, these are not identified so completely with the self as the body is; they only belong to the self. 52. O great King! It is well known that even in the case of those who contend that the self is the body, they are seen to love their own body more intensely than those that are related. 53. In regard to the body also, if the experience of it were only as belonging to oneself, it would have been loved just as other objects possessed, and not as the very self. This latter experience is due to superimposition and consequent identification between the self and the body. If it is conceded that the body is only the seat of the self, the body cannot then be so dear as the self. Man's continuing will to live in spite of seeing the disintegration of the body, is due to this identification (which makes him feel the disintegration of the body as of the self itself). 54. Therefore for all living beings the dearest thing is one's own Atma (self or body). One values everything in this universe of living and non-living beings only for the sake of the self. 55. Know this Krishna to be the Self of all selves. Assuming His Maya, He has embodied Himself as a

man for the sake of the welfare of the world. 56. For those who know Krishna truly this whole universe of moving and unmoving entities is the form (or the being) of the Lord. There is nothing separate or excluded from Him. 57. All manifested objects have their substantial basis in the causes that have taken shape as effects. Now of all these relative causes, Krishna is the substantial basis. Reflect therefore whether there is anything in this universe which is not He.

58. Whoever adopts the lotus-feet of the Lord, far-famed for its sanctifying power and for its being the refuge of all virtuous men, as the boat for crossing the ocean of Samsara for them that ocean is like a puddle made by a calf's hoof. They attain to the Supreme State; they have no fear of downfall.

59. I have now finished answering your question why the boys reported what Krishna did in his fifth year only in his sixth. 60. Whoever hears and recites these accounts of Krishna's play with the boys

the destruction of Agha, the picnic on the green grassy bank of the Yamuna, the revelation of his pure spiritual form, the hymn of Brahma, etc.—will attain to all the purposes of life. 61. Thus occupying themselves with various plays

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे । निलायनैः सेतुबन्धैर्मर्कटोट्प्लवनादिभिः ॥61॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे ब्रह्मस्तुतिर्नाम चतुर्दशोऽध्यायः ॥14॥
like hide-and-seek, making bunds, leap-frog, etc., Rama and Krishna spent the stage of life called Kaumāra (period up to the 5th year of life).

अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

ततश्च पौण्ड्रवयः श्रितौ व्रजे बभूवुस्तौ पशुपालसम्मतौ ।
गाश्चारयन्तौ सखिभिः समं पदैर्वृन्दावनं पुण्यमतीव चक्रतुः ॥ 1॥
तन्माधवो वेणुमुदीरयन् वृतो गोपैर्गृणद्भिः स्वयशो बलान्वितः ।
पशून् पुरस्कृत्य पशव्यमाविशद् विहर्तुकामः कुसुमाकरं वनम् ॥ 2॥
तन्मञ्जुघोषालिमृगद्विजाकुलं महन्मनःप्रख्यपयःसरस्वता ।
वातेन जुष्टं शतपत्रगन्धिना निरीक्ष्य रन्तुं भगवान् मनो दधे ॥ 3॥
स तत्र तत्रारुणपल्लवश्रिया फलप्रसूनोरुभरेण पादयोः ।
स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा स्मयन्निवाहाग्रजमादिपूरुषः ॥ 4॥

श्रीभगवानुवाच

अहो अमी देववरामराचितं पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मनस्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ 5॥

Skandha X : Chapter 15

THE SALVATION OF DHENUKA

Vrindavana described (1-8)

Sri Suka said: 1. Now that Rama and Krishna had reached the age of six they were permitted to tend cows also (unlike earlier when they were allowed only to look after calves). So, along with their companions they took the cattle for grazing into distant parts of Vrindavana, thus sanctifying all parts of that region with the contact of their feet. 2. Accompanied by Rama and surrounded by Gopa boys singing his praises, himself sounding the flute, Sri Krishna one day started, driving in front the herd of cattle. Desirous of play they entered the forest with its grassy clearing and blossoming trees. 3. The place was filled with

sweetly buzzing honey-beetles, deer, and birds of various kinds. There blew a pleasant breeze cooled by the surface of expansive lakes that were calm, like the minds of good men, and carrying the fragrance of lotus flowers. Seeing all that, the Lord chose it as a fitting place for his sport. 4. Here and there they came across trees covered with charming garbs of crimson leaves which seemed to prostrate before the Lord with their heads bent to the ground with the load of flowers and fruits on their branches. He, the first of all beings, smiled on seeing the beauty of the forest and addressed his 'elder' brother Rama as follows:

The Lord said: 5. O great one! At Thy feet which have received the worship

एतेऽलिनस्तव यशोऽखिललोकीर्थं गायन्त आदिपुरुषानुपदं भजन्ते ।
 प्रायो अमी मुनिगणा भवदीयमुख्या गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥ 6॥
 नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन ।
 सूक्तैश्च कोकिलगणा गृहमागताय धन्या वनौकस इयान् हि सतां निसर्गः ॥ 7॥
 धन्येयमद्य धरणी तृणवीरुधस्त्वत्पादस्पृशो द्रुमलताः करजाभिमृष्टाः ।
 नद्योऽद्वयः खगमृगाः सदयावलोकैर्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥ 8॥

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमनाः पशून् । रेमे सञ्चारयन्नद्रेः सरिद्रोधस्तु सानुगः ॥ 9॥
 क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः । उपगीयमानचरितः स्रग्वी सङ्कर्षणान्वितः ॥ 10॥
 क्वचिच्च कलहंसानामनुकूजति कूजितम् । अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥ 11॥
 मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् । क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥ 12॥
 चकोरकौञ्चचक्राह्वभारद्वाजांश्च बर्हिणः । अनुरौति स्म सत्त्वानां भीतवद् व्याघ्रसिंहयोः ॥ 13॥

of the Devas, these trees are making prostrations and offerings of flowers and fruits borne on their heads, as if they are doing an act of worship by way of expiation for the evil Karmas that have given them embodiment as trees. 6. O Original Being! These honey-beetles are singing Thy world-sanctifying praise and are worshipping Thee with every sound they produce. Surely they are some great sages, some important devotees of Thine, who do not like to leave their Lord and Master even when he has come incognito as a human being and, further, hidden himself in a forest. 7. O worshipful one! These peacocks are dancing; these female deer are generating joy in Thee by their glances just like the Gopis; and these Kokilas producing their sweet musical sound are welcoming Thee along with all the others to their residence. Even these inhabitants of the forest are feeling great satisfaction in honouring Thee thus, it being the characteristic of all worthy people. 8. Blessed is the region including all the grass and the shady bowers here because they have got the contact of Thy feet! Blessed are the plants and creepers here because they have got the impression

of Thy finger nails on them! Blessed are the rivers, mountains, birds and animals of this region because they have been the recipients of Thy merciful glances! And blessed too are the Gopis who have been held in Thy embrace, which is always coveted by Sri herself!

Krishna at Play with the Boys (9-19)

Sri Suka said: 9. Thus did Krishna delight himself along with his companions, moving about on the river bank and on hillocks in and about Vrindavana. 10. Bedecked with garlands, he is seen singing in one place along with the inebriated and buzzing honey-beetles, accompanied by his brother Balarama and extolled by his companions. 11. He is seen sometimes making others laugh, sometimes singing like the swans, sometimes imitating the dance of peacocks. 12. Delighting the cows and his companions, he sometimes calls by name, in a voice clear and sonorous like thunder, the cows that have gone away to great distances. 13. Now and then he produces sounds imitative of the cries of birds like Chakora, Krauncha, Chakravāka,

क्वचित् क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम् ।
 नृत्यतो गायतः क्वापि वलगतो युध्यतो मिथः ।
 क्वचित् पल्लवतल्पेषु नियुद्धश्रमकर्षितः ।
 पादसंवाहनं चक्रुः केचित्तस्य महात्मनः ।
 अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः ।

एवं निगूढात्मगतिः स्वमायया गोपात्मजत्वं चरितैर्विडम्बयन् ।

रेमे रमालालितपादपल्लवो ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥19॥

श्रीदामा नाम गोपालो रामकेशवयोः सखा ।
 राम राम महाबाहो कृष्ण दुष्टनिबर्हण ।
 फलानि तत्र भूरीणि पतन्ति पतितानि च ।
 सोऽतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक् ।
 तस्मात् कृतनराहाराद् भीतैर्नृभिरमित्रहन् ।
 विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च ।

स्वयं विश्रमयत्यार्यं पादसंवाहनादिभिः ॥14॥
 गृहीतहस्तौ गोपालान् हसन्तौ प्रशशंसतुः ॥15॥
 वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥16॥
 अपरे हतपाप्मानो व्यजनैः समवीजयन् ॥17॥
 गायन्ति स्म महाराज स्नेहक्लिन्नधियः शनैः ॥18॥

सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥20॥
 इतोऽविदूरे सुमहद् वनं तालालिसङ्कुलम् ॥21॥
 सन्ति किंत्ववरुद्धानि धेनुकेन दुरात्मना ॥22॥
 आत्मतुल्यबलैरन्यैर्जातिभिर्बहुभिर्वृतः ॥23॥
 न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम् ॥24॥
 एष वै सुरभिर्गन्धो विषूचीनोऽवगृह्यते ॥25॥

Bhāradwāja and Barhi. Next he pretends to be frightened like other creatures in the forest by the sounds of wild animals like tigers and lions. 14. Sometimes he engages himself in shampooing the feet of his elder brother Rama who, being extremely tired by play, is resting with his head on the lap of some friend among the boys. 15. Holding their hands and laughing in fun, he praises the skill of his companion cowherd boys who in pairs or groups dance or sing or jump about or fight duels. 16. Sometimes, tired after bouts of boxing, he lies resting the head on the lap of a friend, or a bed of flowers made at the foot of a tree. 17. Some shampoo the feet of the exalted one while other fortunate boys engage themselves in fanning him. 18. Still others, with their minds softened by love, gently sing him songs eulogising his charming and inimitable deeds. 19. In this way, hiding his real identity by the power of his own Maya and assuming the form and activities of a cowherd boy, He, who is in reality the supreme Divine ever served by Ramā, His consort, lived a rustic's life

amidst humble rural folk.

Encounter with Dhenuka the Ass-demon (20-41)

20. One day the cowherd boy named Sridāma, a dear friend of Rama and Krishna, together with two others, Subala and Stoka-Krishna, said to them as follows with great affection: 21. 'O Rama the powerful! O Krishna the suppressor of evil ones! Not far off from here is an extensive palm grove. 22. The palm trees abound in fruits, large numbers of which have fallen and even now continue to fall. But a wicked Asura named Dhenuka has debarred others from entering that place. 23. O Rama! O Krishna! This powerful Asura has the form of an ass and has with him a large retinue of relatives and servants equal to him in strength. 24. O destroyer of foes! As he is a cannibal eating human flesh, men are afraid to go there. Even cows and birds avoid that place under his control. 25. There you get palm fruits with a unique flavour. Even here you can get the spread-

प्रयच्छ तानि नः कृष्ण गन्धलोमितचेतसाम् ।
 एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया ।
 बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन् ।
 फलानां पततां शब्दं निशम्यासुररासभः ।
 समेत्य तरसा प्रत्यग् द्वाभ्यां पद्भ्यां बलं बली ।
 पुनरासाद्य संरब्ध उपक्रोष्टा पराक् स्थितः ।
 स तं गृहीत्वा प्रपदोभ्रमियित्वैकपाणिना ।
 तेनाहतो महातालो वेपमानो बृहच्छिराः ।
 बलस्य लीलयोत्सृष्टखरदेहहताहताः ।
 नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे ।
 ततः कृष्णं च रामं च ज्ञातयो धेनुकस्य ये ।
 तांस्तानापततः कृष्णो रामश्च नृप लीलया ।
 फलप्रकरसङ्कीर्णं दैत्यदेहैर्गतासुभिः ।
 तयोस्तत् सुमहत् कर्म निशाम्य विबुधादयः ।

वाञ्छास्ति महती राम गम्यतां यदि रोचते ॥26॥
 प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥27॥
 फलानि पातयामास मतङ्गज इवौजसा ॥28॥
 अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥29॥
 निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः ॥30॥
 चरणावपरौ राजन् बलाय प्राक्षिपद् रुषा ॥31॥
 चिक्षेप तृणराजाग्रे भ्रामण्यक्तजीवितम् ॥32॥
 पार्श्वस्थं कम्पयन् भग्नः स चान्यं सोऽपि चापरम् ॥
 तालाश्चकम्पिरे सर्वे महावातेरिता इव ॥34॥
 ओतप्रोतमिदं यस्मिस्तन्तुष्वङ्ग यथा पटः ॥35॥
 क्रोष्टारोऽभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः ॥36॥
 गृहीतपश्चाच्चरणान् प्राहिणोत्तृणराजसु ॥37॥
 रराज भूः सतालार्घैर्घनैरिव नभस्तलम् ॥38॥
 मुमुचुः पुष्पवर्षाणि चक्रुर्बाह्यानि तुष्टुवुः ॥39॥

ing fragrance of those fruits. 26. O Krishna! Even the smell of it has enhanced our craving for it. Help us get some of them. O Rama, we want it very much. Come, let us go, if you please.'

27. Hearing these words of his friends, the Lord laughed and, ever ready to oblige them, started for the forest of palms accompanied by the other boys. 28. Entering the grove, Balarama shook the palm trees with his powerful arms in the manner of an elephant, and the fruits fell down in clusters. 29. Hearing the sound of falling fruits, the ass-shaped Asura came rushing furiously, creating tremors on the earth covered with trees. 30. That powerful and perverse demon approached Balarama very quickly, and after kicking him on his chest, circled the place, braying. 31. Again the Asura went towards Balarama with his back turned towards him and kicked at him violently with his hind leg in a bid to kill him. 32. Balarama caught hold of him by his legs and whirled him round and round with one arm. With that the Asura died and his dead body was thrown to the

top of a big palm tree. 33. The massive top of the palm tree swayed violently as the carcass fell on it. The tree got uprooted and crashed on a neighbouring tree, that on the next and so on. 34. Thus the fall of the Ass-demon's body thrown by Balarama playfully had the effect of a storm on the palm grove, many trees of which thus fell down uprooted in a chain reaction. 35. There is nothing to wonder at in this achievement of the Lord, the Infinite Being and the Lord of all, in whom the whole universe rests as a cloth in the threads that form its warp and woof. 36. All the other Ass-demons, the relatives and dependants of Dhenuka, were provoked to great anger by the death of their kinsman, and they came furiously charging at Rama and Krishna. 37. O King! Rama and Krishna whirled all the attacking Ass-demons by their legs and hurled them to the top of trees. 38. Strewn with the fallen fruits, the carcasses of the dead Asuras and the tops of broken palm trees, that region looked like the sky with clouds of variegated colours spreading over it. 39. Coming to know of the

अथ तालफलान्यादन् मनुष्या गतसाध्वसाः । तृणं च पशवश्चेरुहृतधेनुककानने ॥40॥
 कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः । स्तूयमानोऽनुगैर्गोपैः सायजो व्रजमाव्रजत् ॥41॥
 तं गोरजश्छुरितकुन्तलबद्धबर्हवन्यप्रसूनरुचिरेक्षणचारुहासम् ।
 वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥42॥
 पीत्वा मुकुन्दमुखसारधमक्षिभृङ्गैस्तापं जहुर्विरहजं व्रजयोषितोऽह्नि ।
 तत्सत्कृतिं समधिगम्य विवेश गोष्ठं सत्रीडहासविनयं यदपाङ्गमोक्षम् ॥43॥
 तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले । यथाकामं यथाकालं व्यधत्तां परमाशिषः ॥44॥
 गताध्वानश्रमौ तत्र मज्जनोन्मर्दनादिभिः । नीवीं वसित्वा रुचिरां दिव्यस्नग्गन्धमण्डितौ ॥45॥
 जनन्युपहृतं प्राश्य स्वाद्वन्नमुपलालितौ । संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे ॥46॥
 एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित् । ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः ॥47॥
 अथ गावश्च गोपाश्च निदाघातपपीडिताः । दुष्टं जलं पपुस्तस्यास्तृषार्ता विषदूषितम् ॥48॥
 विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः । निपेतुर्व्यसवः सर्वे सलिलान्ते कुरुद्वह ॥49॥

remarkable deeds of Rama and Krishna, the celestials in great joy rained flowers and sounded their musical and percussion instruments. 40. By the death of Dhenuka people were able to gather and consume palm fruits as they liked without any fear, and the cows could graze freely in that area. 41. Krishna, the lotus-eyed and sanctifier of those who hear and recount his excellences, then returned to Vraja along with his brother while all his companions glorified him by songs and praises.

Krishna back at Home (42-46)

42. On his return he was received by a bevy of Gopis who were most anxiously looking for him whose locks, covered with dust raised by the trampling of cows, was beautified by peacock feathers and wild flowers, whose face was lit up by a delightful smile and a charming look, and who was playing upon his flute surrounded by companions who were singing songs in praise of him. 43. The young women of Vraja assuaged their grief of separation from Krishna during the day-time by now drinking the nectar

of his face through the honey-beetles of their eyes. They received him with their sidelong glances characterised by modesty, joy and a touch of coyness, and Krishna too, accepting their welcome entered Vraja. 44. The fond mothers, Yasoda and Rohini, served their sons in a manner suitable for the climate and their needs, with food, clothes and other requirements. 45. They were bathed, anointed with unguents, rested and bedecked with fine cloth, excellent garlands, scents, etc. 46. The mothers fed them with delicious dishes, fondled them in various ways, and put them on excellent beds where they slept comfortably.

The Poisonous Water of Yamuna (47-52)

47. O King! One day unaccompanied by Rama, Krishna went to the forest region of Vrindavana along with his friends and reached the banks of the Yamuna. 48. Reaching there, the cows and the boys, being extremely thirsty because of the heat of the summer, drank the poisonous water of the Yamuna. 49. Struck by destiny as it were, they fell down dead as soon as they washed their

वीक्ष्य तान् वै तथा भूतान् कृष्णो योगेश्वरेश्वरः ।
ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात् ।
अन्वमंसत तद् राजन् गोविन्दानुग्रहेक्षितम् ।

ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥50॥
आसन् सुविस्मिताः सर्वे वीक्षमाणाः परस्परम् ।51॥
पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे धेनुकवधो नाम पञ्चदशोऽध्यायः ॥15॥

face and mouth with it. 50. Seeing his dependents in that condition, Krishna, the master even of all the masters of Yoga, revived them by the look of his eyes which shed the nectar of Immortality. 51. Restored to consciousness, they all sat up

on the river bank wondering and looking at each other. 52. They all felt convinced that their revival after drinking poisoned water was entirely due to the gracious look of Krishna.

अथ षोडशोऽध्यायः

श्रीशुक उवाच

विलोक्य दूषितां कृष्णां कृष्णः कृष्णाहिना विभुः । तस्या विशुद्धिमन्विच्छन् सर्पं तमुदवासयत् ॥ 1॥

राजोवाच

कथमन्तर्जलेऽगाधे न्यगृह्णाद् भगवानहिम् । स वै बहुयुगावासं यथाऽऽसीद् विप्र कथ्यताम् ॥ 2॥
ब्रह्मन् भगवतस्तस्य भूम्नः स्वच्छन्दवर्तिनः । गोपालोदारचरितं कस्तृप्यतामृतं जुषन् ॥ 3॥

श्रीशुक उवाच

कालिन्ध्यां कालियस्यासीद्ध्रुवः कश्चिद् विषाग्निना । श्रप्यमाणपया यस्मिन् पतन्त्युपरिगाः खगाः ॥4॥
विप्रुष्मता विषोदोर्मिमारुतेनाभिर्माशिताः । त्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः ॥ 5॥

तं चण्डवेगविषवीर्यमवेक्ष्य तेन दुष्टां नदीं च खलसंयमनावतारः ।

कृष्णः कदम्बमधिरूढ ततोऽतितुङ्गमास्फोट्य गाढरशनो न्यपतद् विषोदे ॥ 6॥

Skandha X : Chapter 16

REFORMATION OF KALIYA

Krishna's Challenge to Kaliya (1-11)

Sri Suka said: 1. Seeing that the water of Kalindi (Yamuna) had been poisoned by Kaliya the black serpent, Krishna desired to purify the river by getting rid of the serpent from it.

Rajah Parikshit asked: 2. How did the Lord punish the serpent living in deep waters there for a very long time? And how did that serpent happen to be there for so long? I would like to hear all about these matters. 3. O holy one! Who will

feel surfeited with hearing the delightful accounts of Krishna, the unlimited and the eternally free Being, in his assumed form of a cowherd boy!

Sri Suka said: 4. In the Kalindi there was a deep cavern where the water was boiling with the poison of Kaliya. Birds flying over it fell down dead. 5. All plants, birds and animals in that region of the Yamuna banks had perished by the contact of the poison-bearing particles of the water of Yamuna wafted by the breeze. 6. Being thus apprised of the

सर्पहृदः पुरुषसारनिपातवेगसंक्षोभितोरगविषोच्छ्वसिताम्बुराशिः ।
 पर्यक्प्लुतो विषकषायविभीषणोर्मिर्धावन् धनुःशतमनन्तबलस्य किं तत् ॥ 7॥
 तस्य हृदे विहरतो भुजदण्डघूर्णवाघोषमङ्ग वरवारणविक्रमस्य ।
 आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य चक्षुःश्रवाः समसरत्तदमृष्यमाणः ॥ 8॥
 तं प्रेक्षणीयसुकुमारघनावदातं श्रीवत्सपीतवसनं स्मितसुन्दरास्यम् ।
 क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं संदश्य मर्मसु रुषा भुजया चच्छाद ॥ 9॥
 तं नागभोगपरिवीतमदृष्टचेष्टमालोक्य तत्प्रियसखाः पशुपा भृशार्ताः ।
 कृष्णेऽपि तात्समुद्दर्थकलत्रकामा दुःखानुशोकभयमूढधियो निपेतुः ॥ 10॥

गावो वृषा वत्सतयः क्रन्दमानाः सुदुःखिताः ।
 अथ व्रजे महोत्पातास्त्रिविधा ह्यतिदारुणाः ।
 तानालक्ष्य भयोद्विग्ना गोपा नन्दपुरोगमाः ।
 तैर्दुर्निमित्तैर्निधन मत्वा प्राप्तमतद्विदः ।
 आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः ।

कृष्णे न्यस्तेक्षणा भीता रुदत्य इव तस्थिरे ॥ 11॥
 उत्पेतुर्भुवि दिव्यात्मन्यासन्नभयशंसिनः ॥ 12॥
 विना रामेण गाः कृष्णं ज्ञात्वा चारयितुं गतम् ॥ 13॥
 तत्प्राणस्तन्मनस्कास्ते दुःखशोकभयातुराः ॥ 14॥
 निर्जग्मुर्गोकुलाद् दीनाः कृष्णदर्शनलालसाः ॥ 15॥

dreadfully poisonous Kaliya and of his poisoning the waters of the Kalindi, Krishna, whose mission in life was to eliminate all evil ones, resolved to act for the fulfilment of that purpose. Girding up his loins and clapping his biceps with his hands in challenge, he plunged into the poisoned water from the top of a Kadamba tree. 7. The waters of the serpent pool in the Yamuna swelled up with the flaming poison of the serpents, agitated by the impact made by the Supreme Person, and the poisoned waves rushed in all directions up to four hundred yards off the banks. But that is no wonder in the case of the Lord of infinite puissance.

8. Hearing the tumultuous sound of the water lashed by the strokes of the mighty arms of Krishna of herculean strength, the serpent felt that its home was being invaded and, unable to brook it, emerged very soon. 9. On seeing Krishna, who was delightful to look at, who was resplendent like a fresh rain cloud, who was marked by the Srivatsa imprint, yellow cloth, lotus-hued feet and smiling face, and who was sporting in the water fearlessly, the serpent bit him on all his

vital parts, and in great anger wound his coils round his (Krishna's) whole body, hiding him from view. 10. Seeing Krishna motionless within the coils of the serpent, his dear friends, the cowherd boys, who looked upon Krishna as their wealth, relative and life itself, were overpowered by sorrow and fell down unconscious, stricken with grief, sympathy and fear. 11. The cows, the bulls and the calves all were sorrow-stricken and stood listlessly looking at Krishna and lowing loudly in fright and grief.

Reactions of the Inhabitants of Vraja (12-22)

12. Simultaneously, frightening omens portending immediate danger were seen on land, in the sky and in people's bodies, at Vraja. 13-15. Seeing these bad omens and noting that Rama had not gone that day to herd the cattle, Nanda and the other Gopas were filled with fear, as they in their ignorance of Krishna's powers thought that these bad omens might indicate his death. Therefore all the Gopas, including men, women, children and

तांस्तथा कातरान् वीक्ष्य भगवान् माधवो बलः । प्रहस्य किञ्चिन्नोवाच प्रभावज्ञोऽनुजस्य सः ॥16॥
 तेऽन्वेषमाणा दयितं कृष्णं सूचितया पदैः । भगवत्लक्षणैर्जग्मुः पदव्या यमुनातटम् ॥17॥
 ते तत्र तत्राब्जयवाङ्मुखाशनिध्वजोपपन्नानि पदानि विवक्षते ।
 मार्गे गवामन्यपदान्तरान्तरे निरीक्षमाणा ययुरङ्ग सत्त्वराः ॥18॥
 अन्तर्हृदे भुजगभोगपरीतमारात् कृष्णं निरीहमुपलभ्य जलाशयान्ते ।
 गोपांश्च मूढधिषणान् परितः पशूंश्च संक्रन्दतः परमकश्मलमापुरार्ताः ॥19॥
 गोप्योऽनुरक्तमनसो भगवत्यनन्ते तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः ।
 ग्रस्तेऽहिना प्रियतमे भृशदुःखतप्ताः शून्यं प्रियव्यतिहृतं ददृशुस्त्रिलोकम् ॥20॥
 ताः कृष्णमातरमपत्यमनुप्रविष्टां तुल्यव्यथाः समनुगृह्य शुचः स्नवन्त्यः ।
 तास्ता व्रजप्रियकथाः कथयन्त्य आसन् कृष्णाननेऽपितदृशो मृतकप्रतीकाः ॥21॥
 कृष्णप्राणान् निर्विशतो नन्दादीन् वीक्ष्य तं हृदम् । प्रत्यषेधत् स भगवान् रामः कृष्णानुभाववित् ॥
 इत्थं स्वगोकुलमनन्यगतिं निरीक्ष्य सस्त्रीकुमारमतिदुःखितमात्महेतोः ।
 आज्ञाय मर्त्यपदवीमनुवर्तमानः स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥23॥

old people, for whom Krishna was very much like their life-breath, started from Gokula in great anxiety and eagerness to see Krishna, all pathetic like cows that have lost their calves. 16. But the venerable Balarama, who was only a manifestation of Krishna, knew his brother's prowess and so kept silent, smiling at the consternation of the people of Gokula.

17. The Gopas in their search for their dear Krishna traced his track by observing the special marks of his foot-prints and reached the bank of the Yamuna. 18. O dear one! They proceeded fast locating amidst the hoof-marks of the cattle and of the cowherd boys, the Lord's foot-prints having on them the marks of lotus, barley-grains, goad, thunderbolt and flag. 19. In the pool within the river they saw Krishna motionless, with the serpent coiled round his whole body. And there were the boys lying unconscious on the riverside and the cattle lowing piteously. Such was the scene that greeted the eyes of these Gopas from a distance, reducing them to a state of utmost mental affliction and stupefaction. 20. When the Gopis who dearly loved the worshipful Krishna,

the Infinite Being incarnate, and who ever remembered his loving smile, looks and speech, saw their beloved one in the coils of the serpent, they became overwhelmed with grief, and began to feel that they would find life meaningless without the Lord. 21. When Krishna's sorrow-stricken mother was about to get into the water to follow her son, the ladies restrained her from behind. Shedding tears of sorrow like herself and holding her by the hand, they began to reminisce about the deeds of Krishna's childhood. Then seeing Krishna's face above the water they kept on looking motionless at him as if they were lifeless. 22. Nanda and some others, to whom Krishna was their very life-breath, now tried to get into the stream, but Rama, who knew Krishna's prowess very well, forbade their move.

Krishna's Dance on Kaliya's Hood (23-32)

23. Seeing the helpless inhabitants of his Gokula, including women and children, distressed and sorrow-stricken on account of himself, Krishna, after behav-

तत्प्रथ्यमानवपुषा व्यथितात्मभोगस्त्यक्त्वोन्नमय्य कुपितः स्वफणान् भुजङ्गः ।
 तस्थौ श्वसच्छ्वसनरन्ध्रविषाम्बरीषस्तब्धेक्षणोल्मुकमुखो हरिमीक्षमाणः ॥24॥
 तं जिह्वया द्विशिखया परिलेलिहानं द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम् ।
 क्रीडन्नमुं परिससार यथा खगेन्द्रो बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥25॥
 एवं परिभ्रमहतौजसमुन्नतांसमानम्य तत्पृथुशिरःस्वधिरूढ आद्यः ।
 तन्मूर्धरत्ननिकरस्पर्शातिताम्रपादाम्बुजोऽखिलकलादिगुर्ननर्त ॥26॥
 तं नर्तुमुद्यतमवेक्ष्य तदा तदीयगन्धर्वसिद्धसुरचारणदेववध्वः ।
 प्रीत्या मृदङ्गपणवानकवाद्यगीतपुष्पोपहारनुतिभिः सहसोपसेदुः ॥27॥
 यद् यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णस्तत्तन्ममर्द खरदण्डधरोऽङ्घ्रिपातैः ।
 क्षीणायुषो भ्रमत उल्बणमास्यतोऽसृङ् नस्तो वमन् परमकश्मलमाप नागः ॥28॥
 तस्याक्षिभिर्गिरलमुद्रमतः शिरस्सु यद् यत् समुन्नमति निःश्वसतो रूषोच्चैः ।
 नृत्यन् पदानुनमयन् दमयाम्बभूव पुष्पैः प्रपूजित इवेह पुमान् पुराणः ॥29॥
 तच्चित्रताण्डवविरुग्णफणातपत्रो रक्तं मुखैरु वमन् नृप भग्नगात्रः ।
 स्मृत्वा चराचरगुरुं पुरुषं पुराणं नारायणं तमरणं मनसा जगाम ॥30॥

ing for sometime like a human being, now released himself from the coils of the serpent. 24. Tormented by the swelling body of Krishna, the serpent relaxed his coils and, spreading out his hood and hissing and blowing out his poison through the nostrils, he raised himself up having his eyes, which were forbiddingly ferocious like a red-hot copper pot, fixed on Krishna and his face. 25. Just as the lord of eagles encircles and holds at bay a serpent, so too the Lord playfully went round Kaliya, who had eyes emitting the fire of poison and who was licking the ends of his mouth with his split tongue. The serpent too kept revolving, watching for the opportune moment for attack.

26. After depriving the serpent of his vigour by this rotating movement for sometime, the Lord forcibly made the serpent bend his huge head, on which he then got up, the rubies on it adding to the ruddiness of his feet. The master of all fine arts that he was, the Lord now began a dance on the hood of the serpent. 27. Seeing him ready to perform a dance on the hood of the serpent, a large number

of devoted celestials including Gandharvas, Siddhas, Devas, Charanas and celestial women appeared in great joy, to provide accompaniments with Mridanga, tabors, drums and musical instruments, as also offerings of flowers and other ingredients and hymns of praise. 28. O dear one! Whichever of his principal hoods Kaliya, now weakened and revolving, held erect, on those did the Lord, whose mission in life was to punish and humble the pride of wicked ones, trample, causing the serpent to bleed profusely through its mouth and nose and to fall into a swoon. 29. The serpent was now ejecting blood through his eyes and hissing violently out of rage. When any of the trampled heads stood erect again, those were made to droop by the stroke of the Lord's heels, as he, the Primeval Being, performed his dance on those hoods while flowers rained from above. 30. By the vigorous dance of the Lord, the umbrella-shaped hoods of the serpent were all bruised. Wounded all over his body and vomiting blood in profusion, Kaliya began to think of the Lord, the

कृष्णस्य गर्भजगतोऽतिभरावसन्नं पाष्णिप्रहारपरिरुग्णफणातपत्रम् ।
 दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य आर्ताः श्लथद्वसनभूषणकेशबन्धाः ॥31॥
 तास्तं सुविग्नमनसोऽथ पुरस्कृतार्माः कायं निधाय भुवि भूतपतिं प्रणेमुः ।
 साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तुर्मोक्षेप्सवः शरणदं शरणं प्रपन्नाः ॥32॥

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिस्तवावतारः खलनिग्रहाय ।
 रिपोः सुतानामपि तुल्यदृष्टेर्धत्से दमं फलमेवानुशंसन् ॥33॥
 अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः ।
 यद् दन्दशूकत्वममुष्य देहिनः क्रोधोऽपि तेऽनुग्रह एव सम्मतः ॥34॥
 तपः सुतप्तं किमनेन पूर्वं निरस्तमानेन च मानदेन ।
 धर्मोऽथ वा सर्वजनानुकम्पया यतो भवांस्तुष्यति सर्वजीवः ॥35॥
 कस्यानुभावोऽस्य न देव विद्महे तवाङ्घ्रिरेणुस्पर्शाधिकारः ।
 यद्वाञ्छया श्रीर्ललनाऽऽचरत्तपो विहाय कामान् सुचिरं धृतव्रता ॥36॥

master of all beings moving and unmoving, - and took refuge in Him mentally.

31. Meanwhile the wives of Kaliya were extremely sorrow-stricken to see him weakened by the weight of Krishna, who had the whole universe in his abdomen, and also severely bruised on his umbrella-like hood by the powerful kicks of the Lord's heels. They therefore rushed to the spot most anxiously with their robes, ornaments and tresses in disarray, to take refuge in Krishna the origin of all beings. 32. Headed by their children, those devoted serpent-wives, who were extremely agitated by anxiety over the safety and release of their sinful husband, fell with palms folded in full prostration before the Lord, taking refuge in him, the master and shelter-giver to all beings.

The Hymn of the Serpent-wives (33-53)

The serpent-wives said: 33. Inflictment of punishment on him who is an offender is just indeed. Thou lookest alike at Thy son and Thy enemy. Yet Thou hast assumed this incarnation for the destruct-

ion of evil-doers. This destructive act of Thine is undertaken only for the welfare of the world and the salvation of the wicked ones Thou destroyest. 34. What Thou hast done us is indeed a blessing. For even the punishment inflicted by Thee on the wicked is only a means for the eradication of their sins. Kaliya must have got his embodiment as a serpent only due to his sins, and Thy anger at him for his sinful nature has proved to be a blessing, as it has led to Thy placing Thy feet on his head. 35. What austerities must he have practised in the past without ostentatious pride and with due respect to all creation! Or, what good works of service must he have done motivated by universal love without any taint of selfish gain! For that is what pleases Thee who art in all Jivas. 36. In order to have this privilege of bearing the dust of Thy feet, Sri Devi abandoning all enjoyments performed austerities for long. O Lord! We are not able to understand what meritorious deed of his has admitted him (Kaliya) to this privilege when Thou didst do Thy dance on his head. 37. Those

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
 न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥37॥
 तदेष नाथाप दुरापमन्यैस्तमोजनिः क्रोधवशोऽप्यहीशः ।
 संसारचक्रे भ्रमतः शरीरिणो यदिच्छतः स्याद् विभवः समक्षः ॥38॥

नमस्तुभ्यं भगवते पुरुषाय महात्मने ।	भूतावासाय भूताय पराय परमात्मने ॥39॥
ज्ञानविज्ञाननिधये ब्रह्मणेऽनन्तशक्तये ।	अगुणायविकाराय नमस्तेऽप्राकृताय च ॥40॥
कालाय कालनाभाय कालावयवसाक्षिणे ।	विश्वाय तदुपद्रष्टे तत्कर्त्रे विश्वहेतवे ॥41॥
भूतमात्रेन्द्रियप्राणमनोबुद्ध्याशयात्मने ।	त्रिगुणेनाभिमानेन गूढस्वात्मानुभूतये ॥42॥
नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते ।	नानावादानुरोधाय वाच्यावाचकशक्तये ॥43॥
नमः प्रमाणमूलाय कवये शास्त्रयोनये ।	प्रवृत्ताय निवृत्ताय निगमाय नमो नमः ॥44॥
नमः कृष्णाय रामाय वसुदेवसुताय च ।	प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥45॥
नमो गुणप्रदीपाय गुणात्मच्छादनाय च ।	गुणवृत्त्युपलक्ष्याय गुणद्रष्टे स्वसंविदे ॥46॥

who have taken shelter at Thy feet and become one with the dust there, no longer desire for heaven, for emperorship, for the post of Brahma, for rulership of Rasatala, for yogic powers, or even for cessation of re-births in this transmigratory existence. For Thy service is far superior to them all. 38. This king of serpents, in spite of being born of Tamas and ferocious by disposition, has secured the privilege of being blessed by Thy feet so difficult to attain. By prayer for the attainment of Thy feet, men whirling in the wheel of Samsara obtain the highest fulfilment. 39. Salutations to Thee, the worshipful Lord, who residest in all beings as the Indwelling Spirit, who art the controller of all great beings like Brahma, who art the resident in all elements, who didst exist before everything else, who art unaffected by Prakriti, and who art the Supreme Spirit. 40. Salutations to Thee full of knowledge and experience, to Thee the seat of infinite power, to Thee the master of Prakriti, to Thee unconnected with the Gunas of Prakriti, to Thee Brahman beyond all modifications. 41. Salutations to Thee who art Time and the basis of Time's po-

wer, to Thee the witness of all parts of Time, to Thee the All, to Thee the witness of all, to Thee the creator, to Thee the cause of all. 42. Salutations to Thee who art the Indwelling Spirit within elements, subtle elements, senses, vital energy, mind, intellect and mind-stuff (Chitta), to Thee who hidest the knowledge of Jivas by the three-pronged Ahankara (I-sense). 43. Salutations to Thee who art the Infinite, to Thee the subtle, to Thee the unchanging, to Thee the all-knowing, to Thee whom the various philosophical systems try to describe variously in their limited ways, to Thee the name, the object and the power to denote. 44. Salutations to Thee the certifying power behind all means of valid knowledge, to Thee the master of all learning, to Thee the source of all revelations, to Thee that art manifest as the Vedas, which prescribe the performance of works for prosperity here and in the hereafter and renunciation of works for final salvation. 45. Salutations to Thee Krishna, to Thee Rama, to Thee Vāsudeva, to Thee Pradyumna, to Thee Aniruddha, to Thee the master of all devotees. 46. Salutations to Thee who illuminest the Gunas of Prakriti,

अव्याकृतविहाराय सर्वव्याकृतसिद्धये । हृषीकेश नमस्तेऽस्तु मुनये मौनशीलिने ॥47॥
 परावरगतिज्ञाय सर्वाध्यक्षाय ते नमः । अविश्वाय च विश्वाय तद्द्रष्टेऽस्य च हेतवे ॥48॥
 त्वं ह्यस्य जन्मस्थितिसंयमान् प्रभो गुणैरनीहोऽकृत कालशक्तिधृक् ।
 तत्तत्स्वभावान् प्रतिबोधयन् सतः समीक्षयामोघविहार ईहसे ॥49॥
 तस्यैव तेऽमूस्तनवस्त्रिलोक्यां शान्ता अशान्ता उत मूढयोनयः ।
 शान्ताः प्रियास्ते ह्यधुनावितुं सतां स्थातुश्च ते धर्मपरीप्सयेहतः ॥50॥
 अपराधः सकृद् भर्त्रा सोढव्यः स्वप्रजाकृतः । क्षन्तुमर्हसि शान्तात्मन् मूढस्य त्वामजानतः ॥51॥
 अनुगृह्णीष्व भगवन् प्राणांस्त्यजति पन्नगः । स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम् ॥
 विधेहि ते किङ्करीणामनुष्ठेयं तवाज्ञया । यच्छ्रद्धयानुतिष्ठन् वै मुच्यते सर्वतोभयात् ॥53॥
 श्रीशुक उवाच
 इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः । मूर्च्छितं भग्नशिरसं विससर्जङ्घ्रिकुट्टनैः ॥54॥
 प्रतिलब्धेन्द्रियप्राणः कालियः शनकैर्हरिम् । कृच्छ्रात्समुच्छ्वसन् दीनः कृष्णं प्राह कृताञ्जलिः ।
 कालिय उवाच
 वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः । स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः ॥56॥

to Thee hidden by the Gunas of Prakriti, to Thee fit to be indicated by the modes of the Gunas, to Thee the witness of the Gunas, to Thee the self-effulgent. 47. Salutations to Thee who art working unseen, to Thee the origin of this change-ful universe, to Thee the controller of all Indriyas, to Thee the Muni who is silent. 48. Salutations to Thee the knower of the fate of everything high and low, to Thee the director of all, to Thee existing unaffected by the universe, to Thee exist- ing as the universe, to Thee the witness of the universe, to Thee the cause of it all. 49. O Lord! Thou art without any want or desire. Yet in Thy unending sport, Thou assumest Thy power of Time, and by Thy look (will) awakenest the latent tendencies of all beings and performest the creation, sustentation and dissolution of the universe. 50. In this world there are three kinds of beings—the peaceful, the turbulent and the dull, all forming parts of Thyself. Of these, in Thy role as the protector of Dharma, Thou art now disposed to favour the peaceful. 51. A

master has to pardon at least the first offence of a servant. O Peace Embodied! The mistakes committed by him (Kaliya) without knowing Thee deserve to be pardoned. 52. O Worshipful One! Be prop- itious! The serpent's life is ebbing away. The husband is the life of a woman. May Thou be pleased to return to us, who deserve Thy pity, our husband sound and safe. 53. Order what we, Thy servants, are to do, by performing which in all faith and in sincerity one is saved from all fear.

Krishna blessing Them (54-67)

Sri Suka said: 54. Being thus extolled and appealed to by the serpent-wives, the Lord released Kaliya who had by this time become unconscious, having all his heads crushed by the strokes of the Lord's heels. 55. When his vital energy and sense powers revived slowly, the repentant Kali- ya, breathing hard and saluting, address- ed Krishna as follows: ...
 - Kaliya said: 56. O Lord! We are evil-

त्वया सृष्टमिदं विश्वं धातर्गुणविसर्जनम् । नानास्वभाववीर्यौजोयोनिबीजाशयाकृति ॥57॥
 वयं च तत्र भगवन् सर्पा जात्युरुमन्यवः । कथं त्यजामस्त्वन्मायां दुस्त्यजां मोहिताः स्वयम् ॥
 भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः । अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः ॥59॥

श्रीशुक उवाच

इत्याकर्ण्य वचः प्राह भगवान् कार्यमानुषः । नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम् ।
 स्वज्ञात्यपत्यदाराढ्यो गोतृभिर्भुज्यतां नदी ॥60॥

य एतत् संस्मरेन्मर्त्यस्तुभ्यं मदनुशासनम् । कीर्तयन्नुभयोः सन्ध्योर्न युष्मद् भयमाप्नुयात् ॥61॥
 योऽस्मिन् स्नात्वा मदाक्रीडे देवादींस्तर्पयेज्जलैः । उपोष्य मां स्मरन्नर्चेत् सर्वपापैः प्रमुच्यते ॥62॥
 द्वीपं रमणकं हित्वा हृदमेतमुपाश्रितः । यद्भूयात् स सुपर्णस्त्वां नाद्यान्मत्पादलाञ्छितम् ॥

श्रीशुक उवाच

एवमुक्तो भगवता कृष्णेनाद्भुतकर्मणा । तं पूजयामास मुदा नागपत्न्यश्च सादरम् ॥64॥
 दिव्याम्बरसङ्मणिभिः परार्धैरपि भूषणैः । दिव्यगन्धानुलेपैश्च महत्योत्पलमालया ॥65॥
 पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम् । ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्याभिवन्द्य तम् ॥66॥

natured by birth, being given to dark passions and extreme anger. What one is by nature cannot be got over. It is by the compulsion of their nature that people in this world entertain evil desires. 57. O Father! It is Thou that didst create this universe with its infinite variations in character, powers, strength, heredity, mental dispositions and forms. 58. O Lord! Among these creations of Thine, we serpents are a tribe enslaved by in-born ferocity. This being the work of Thy insurmountable Maya, how, O Omnipotent One, can we, deluded creatures, overcome it by our unaided strength? 59. Thou alone canst help us in this, O Omniscient One. To save us or to destroy us is in Thy hands.

Sri Suka said: 60. The worshipful Lord, who had assumed human form for a great purpose, said to the serpents as follows in response to their prayer: 'O serpents! Do not stay here in the Yamuna. Men and cattle drink its waters. With your families and friends go and reside in the sea without delay. 61. A person,

who remembers this episode of my curbing you and glorifies it in hymns in the morning and evening, should have nothing to fear from you, serpents. 62. Whoever observes fast here, bathes in these parts of the Yamuna where the above incidents have taken place and worships me, besides making obeisance to the deities—he will be released from all sins. 63. You left the island of Ramanaka and came to stay here because of the fear of Suparna (Garuda). Now that you bear the marks of my feet on your head he will not do any harm to you.'

Sri Suka said: 64. To the worshipful Krishna of unique deeds, Kaliya and his wives offered worship and presents with great joy and devotion. 65. They adored him with tributes of rare types of cloth, necklace, gems, ornaments, unguents and garlands of blue lotuses. 66. After worshipping and propitiating the Lord, who had the eagle Garuda for his vehicle, the serpent Kaliya circumambulated him and started with his permission to Ramanaka island in the sea, taking with him his

सकलत्रसुहृत्पुत्रो द्वीपमब्धेर्जगाम ह । तदैव सामृतजला यमुना निर्विषाभवत् ।
अनुग्रहाद् भगवतः क्रीडामानुषरूपिणः ॥67॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कालियमोक्षणं नाम षोडशोऽध्यायः ॥16॥

wives, children and friends. 67. From that time, by the blessing of the ever-playful Lord, the water of the Yamuna

was rid of poison and became sweet like nectar.

अथ सप्तदशोऽध्यायः

राजोवाच

नागालयं रमणकं कस्मात्तत्याज कालियः । कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥ 1॥

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः । वानस्पत्यो महाबाहो नागानां प्राङ्निरूपितः । 2॥

स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि । गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥ 3॥

विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः । कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम् ॥ 4॥

तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः । विजिघांसुर्महावेगः कालियं समुपाद्रवत् ॥ 5॥

तमापतन्तं तरसा विषायुधः प्रत्यभ्ययादुच्छ्रितनैकमस्तकः ।

दद्भिः सुपर्णं व्यदशद् ददायुधः करालजिह्वोच्छ्वसितोग्रलोचनः ॥ 6॥

Skandha X : Chapter 17

INCIDENTS ALLIED TO THE KALIYA EPISODE

How Kaliya came to reside in Yamuna (1-12)

The Rajah asked: 1. Why did Kaliya at first leave Ramanaka, the abode of the serpents? What was the offence that Kaliya of all serpents did to displease Garuda?

Sri Suka said: 2-3. In order to be free from the fear of snake-bite, people used to make monthly offerings to serpents at the foot of a certain tree. On all full-moon days, all the serpents, who received such offerings, used to make a presentation of them to Garuda for their own protection

from his attack. 4. But Kaliya, the son of Kadru, proud of his strength and the power of his poison, slighted Garuda and appropriated to himself all the offerings set apart by the other serpents for Garuda. 5. Learning of this, Garuda, who was so dear to Mahavishnu, became angry and rushed to the spot with a view to kill Kaliya. 6. Kaliya, equipped with his weapon of poison, resisted the attacking Garuda with his numerous hoods up-lifted. Displaying his frightening tongues and his fierce and expanded eyes, he further inflicted wounds on Garuda with his poisonous fangs. 7. The vehicle of

तं तार्क्ष्यपुत्रः स निरस्य मन्यमान् प्रचण्डवेगो मधुसूदनासनः ।

पक्षेण सव्येन हिरण्यरोचिषा जघान कद्रुसुतमुग्रविक्रमः ॥ 7॥

मुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः ।
तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम् ।
मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते ।
अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति ।
तं कालियः परं वेद नान्यः कश्चन लेलिहः ।
कृष्णं हृदाद् विनिष्क्रान्तं दिव्यस्त्रगन्धवाससम् ।
उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः ।
यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव ।
रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् ।
नन्दं विप्राः समागत्य गुरवः सकलत्रकाः ।
देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे ।
यशोदापि महाभागा नष्टलब्धप्रजा सती ।

हृदं विवेश कालिन्ध्यास्तदगम्यं दुरासदम् ॥ 8॥
निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत् ॥ 9॥
कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥ 10॥
सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम् ॥ 11॥
अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ॥ 12॥
महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम् ॥ 13॥
प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥ 14॥
कृष्णं समेत्य लब्धेहा आसल्लब्धमनोरथाः ॥ 15॥
नगा गावो वृषा वत्सा लेभिरे परमां मुदम् ॥ 16॥
ऊचुस्ते कालियग्रस्तो दिष्ट्या मुस्तवात्मजः ॥ 17॥
नन्दः प्रीतमना राजन् गाः सुवर्णं तदादिशत् ॥ 18॥
प्ररिष्वज्याङ्कमारोप्य मुमोचाश्रुकलां मुहुः ॥ 19॥

the Lord and the fierce fighter that Garuda was, he totally disregarded the attack of Kaliya and struck him with his golden-hued left wing, treating him as an unworthy foe. 8. Trembling from the blow of Garuda's wing Kaliya escaped to a pool in Kalindi (Yamuna) which Garuda was debarred from approaching owing to a sage's curse. 9. Once, when hungry Garuda wanted to catch fish, he was prohibited from doing so in that region of Yamuna by the sage Saurabhi; but yet owing to the pinch of hunger Garuda caught one. 10. Finding all the fish in drooping spirit on account of the death of their chief, the sage Saurabhi said as follows, for the protection of the fish and other creatures in that region: 11. 'If Garuda in future enters this region and catches fish, he will die at once. My words shall be true.' 12. This curse was known to Kaliya alone and not to any other serpent. So out of fear of Garuda, he came to stay in the Yamuna until he was sent back to Ramanaka by Krishna.

13-14. Seeing Krishna coming out safe from the serpent pool in Kalindi, bedecked with rare necklaces, unguents, silk robes, gems and golden ornaments, the Gopas got up from their paralysed state, just as all the senses do when Prana (vital energy) is restored, and embraced him with intense joy and satisfaction. 15. On getting back Krishna, life returned, together with a sense of intense happiness, to Yasoda, Rohini, Nanda, the Gopis and the Gopas. 16. Rama, who knew Krishna's prowess very well, embraced him laughing. Great was the joy of all the cows, bulls and calves as also of the trees on the river bank which, hitherto dry from the effect of poison, now bloomed. 17-18. The Gurus of Nanda along with their wives now came to Nanda and said: 'Owing to the good fortune of all concerned, your son has escaped from the coils of Kaliya. As an expression of joy for Krishna's safe return, you ought to give us gifts.' And Nanda with great joy made presentation of cows and gold to them. 19. The great and good lady Yasoda, having got back her son who was thought lost, embraced him,

ता रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकशिताः ।
तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् ।
तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः ।
कृष्ण कृष्ण महामाग हे रामामितविक्रम ।
सुदुस्तरान्नः स्वान् पाहि कालाग्नेः सुहृदः प्रभो ।
इत्थं स्वजनवैकल्यं निरीक्ष्य जगदीश्वरः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे दावाग्निमोचनं नाम सप्तदशोऽध्यायः ॥17॥

put him on her lap and bathed him in tears of joy.

Rescue from Forest Fire (20-25)

20. The Gopas and the cows, hungry and tired as they were, did not return to their settlement that night but spent it on the bank of the Yamuna. 21. That night a forest fire, common in summer, broke out in the neighbourhood and encircled the inhabitants of Gokula sleeping on the Yamuna bank and threatened to burn them all up. 22. Getting up in great consternation, the Gopas who were

ऊर्ध्वजौकसो गावः कालिन्द्या उपकूलतः ॥20॥
सुप्तं निशीथ आवृत्य प्रदग्धमुपचक्रमे ॥21॥
कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम् ॥22॥
एष घोरतमो वह्निस्तावकान् ग्रसते हि नः ॥23॥
न शक्नुमस्त्वच्चरणं संत्यक्तुमकुतोभयम् ॥24॥
तमग्निमपिबत्तीव्रमनन्तोऽनन्तशक्तिधृक् ॥25॥

being scorched in the heat of the fire, took shelter in divine Krishna who was none but the Supreme Lord disguised as a human being. 23. They cried: 'O Krishna of infinite greatness! O Rama of mighty prowess! We, your people, are about to be consumed by this fierce fire. 24. O mighty one! Save us, your kith and kin, from this fire, this fierce form of death. Nay, we are prepared to die but not give up Thy feet at which fear has no place.' 25. Possessed as he was of infinite power Krishna, the master of the universe, drank that forest fire on seeing the helpless condition of his people.

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णः परिवृतो ज्ञातिभिर्मृदितात्मभिः ।
व्रजे विक्रीडतोरेवं गोपालच्छद्ममायया ।
स च वृन्दावनगुणैर्वसन्त इव लक्षितः ।

अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम् ॥ 1॥
ग्रीष्मो नामर्तुरभवत्ज्ञातिप्रेयाञ्छरीरिणाम् ॥ 2॥
यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥ 3॥

Skandha X : Chapter 18

THE SUMMER SEASON AND PRALAMBA'S ATTACK

Summer in Vrindavana (1-7)

Sri Suka said: 1. Afterwards Krishna was brought in procession to the cow-herd settlement surrounded by cattle and his relatives, with friends singing and

rejoicing at his safe return. 2. As Rama and Krishna were thus sporting in the assumed form of Gopas, the summer season, not so pleasing to men, approached. 3. But while Kesava, the Supreme Lord, stayed in Vrindavana with Rama,

यत्र निर्झरनिर्हादिनिवृत्तस्वनझिल्लिकम् । शश्वत्तच्छीकरज्जीषद्वुममण्डलमण्डितम् ॥ 4॥
 सरित्सरःप्रस्रवणोमिवायुना कल्लारकञ्जोत्पलरेणुहारिणा ।
 न विद्यते यत्र वनौकसां द्वो निदाघवह्न्यर्कभवोऽतिशद्वले ॥ 5॥
 अगाधतोयहृदिनीतटोर्मभिर्द्रवत्युरीष्याः पुलिनैः समन्ततः ।
 न यत्र चण्डांशकरा विषोल्बणा भुवो रसं शाद्वलितं च गृह्णते ॥ 6॥
 वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम् । गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥ 7॥
 क्रीडिष्यमाणस्तत् कृष्णो भगवान् बलसंयुतः । वेणुं विरणयन् गोपैर्गोधनैः संवृतोऽविशत् ॥ 8॥
 प्रवालबर्हस्तबकस्रग्धातुकृतभूषणाः । रामकृष्णादयो गोपा ननृतुर्युधुर्जगुः ॥ 9॥
 कृष्णस्य नृत्यतः केचिज्जगुः केचिदवादयन् । वेणुपाणितलैः शृङ्गैः प्रशशंसुरथापरे ॥ 10॥
 गोपजातिप्रतिच्छन्नौ देवा गोपालरूपिणः । ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥ 11॥
 भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः । चिक्रीडतुनियुद्धेन काकपक्षधरौ क्वचित् ॥ 12॥
 क्वचिन्नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम् । शशंसतुर्महाराज साधु साध्विति वादिनौ ॥ 13॥

the delightful features of the place made the summer resemble the spring. 4. There in the summer the sound of waterfalls drowned even the shrill and piercing sound of crickets, while sprays of water splashed from them, always moistening the leaves of the trees and adding beauty to the place. 5. Owing to the luxuriant growth of grass and the breeze blowing through the wavy surfaces of rivers and lakes and waterfalls conveying the pollen of sweet-smelling water-born flowers like Kalhara, lotus and Utpala, the inhabitants of Vrindavana knew not the sufferings from the intense heat of the sun and the forest fire characteristic of summer. 6. The constant waves of the waters of the rivers there, overflowing the sandy banks, spread the alluvium all over extensively, so much so the poison-like burning rays of the summer sun were not able to make the land dry or prevent the vigorous growth of grass there. 7. The trees of the forest were full of flowers and looked bright and lustrous. A variety of animals and birds inhabited the place. The peacock and the honey-beetles were everywhere and the songs of Kokilas and

Sarasas filled the air.

Krishna's Sport in the Forest (8-16)

8. One day Krishna with Balarama went to the forest for the pastime of cow-keeping, surrounded by the cows and the Gopas blowing their flutes very loudly. 9. Bedecked with leaf sprouts, peacock feathers, flower buds, garlands and metallic paints of different hues, the Gopas including Rama and Krishna danced, fought and sang. 10. As Krishna danced, some sang for him, some provided accompaniments and kept time with flutes, cow-horns and hands. Some others extolled the dance. 11. O King! Just as the actors in a drama praise their protagonist, so the celestials, born in the cowherd community and now in the make-up of Gopas, praised Rama and Krishna for their performance. 12. Sometimes with their uncut locks hanging down, they played at contests like whirling, leaping, hurling, pulling, clapping arms, etc. 13. Sometimes, while others danced, Rama and Krishna would provide the instrumental accompaniments and music and also shout

कुचित् बिल्वै क्वचित् कुम्भैः कृ चामलकमुष्टिभिः ।
 क्वचिच्च ददुरप्लावैर्विधैरुपहासकैः ।
 एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने ।
 पशूश्चारयतोर्गोपैस्तद्वने रामकृष्णयोः ।
 तं विद्वानपि दाशाहो भगवान् सर्वदर्शनः ।
 तत्रोपाहूय गोपालान् कृष्णः प्राह विहारवित् ।
 तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ ।
 आचरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः ।
 वहन्तो वाह्यमानाश्च चारयन्तश्च गोधनम् ।
 रामसङ्घट्टिनो र्याह श्रीदामवृषभादयः ।
 उवाह कृष्णो भगवान् श्रीदामानं पराजितः ।
 अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः ।

अस्पृश्यनेत्रबन्धाद्यैः क्वचिन्मृगखगेहया ॥14॥
 कदाचित् स्पन्दोलिकया कर्हिचिन्मृपचेष्टया ॥15॥
 नद्यद्रिद्रोणिकुञ्जेषु काननेषु सरस्तु च ॥16॥
 गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया ॥17॥
 अन्वमोदत तत्सख्यं वधं तस्य विचिन्तयन् ॥18॥
 हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥19॥
 कृष्णसङ्घट्टिनः केचिदासन् रामस्य चापरे ॥20॥
 यत्रारोहन्ति जेतारो वहन्ति च पराजिताः ॥21॥
 भाण्डीरकं नाम वटं जग्मुः कृष्णपुरोगमाः ॥22॥
 क्रीडायां जयिनस्तास्तानूहुः कृष्णादयो नृप ॥23॥
 वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥24॥
 वहन् द्रुततरं प्रागादवरोहणतः परम् ॥25॥

appreciative and encouraging remarks. 14. They played throwing at one another sometimes Vilva fruits, sometimes fruits of Kumbha or of Amālaka, and sometimes they fisted one another. Sometimes they played at blind man's buff, sometimes at mimicking the cries of birds and beasts. 15. Sometimes they played at leap-frog, sometimes at holding king's durbar and sometimes at swinging on the boughs of trees. At other times they also cracked jokes among themselves. 16. In this way the pair moved amidst rivers, hills, valleys and bowery groves, playing at various kinds of boyish sports in vogue.

Pralamba's Attack and Destruction (17-32)

17. While Rama and Krishna were thus tending cattle in that forest, an Asura named Pralamba, disguised as a Gopa, came there with a view to abduct them. 18. Krishna from whose observation nothing could escape noticed the Asura in the group of cowherd boys. Thinking of a strategy to kill him, he approached the Asura and cultivated his friendship. 19. Krishna, who knew

many games, now called all the cowherd boys and asked them to prepare themselves for a game, dividing themselves into two opposing teams equal in age and strength. 20. They made Rama and Krishna the two team leaders and the rest joined the side of the one or the other. 21. They arranged for various games in which a defeated person would have to carry on his shoulders his victorious counterpart. 22. Sometimes Krishna's party carrying the others, and at other times vice versa, they progressed, tending the cattle side by side, until they came to the foot of the banyan tree known as Bhāndīraka. 23. There the party of Rama, having the boys Sridāma and Vrishabha as its members, was successful and, according to the original agreement, Krishna and the others took them on their shoulders and walked. 24. Being defeated, Krishna carried Sridāma on his shoulder. Bhadrāsena carried Vrishabha, and Pralamba (the demon in disguise) carried Balarama. 25. Knowing that Krishna was irresistible, the Asura Pralamba wanted to be away from his sight and therefore ran with Balarama on his shoulder beyond the spot where he was

तमुद्धहन् धरणिधरेन्द्रगौरवं महासुरो विगतरयो निजं वपुः ।
 स आस्थितः पुरटपरिच्छदो बभौ तडिद्व्युमानुडुपतिवाडिवाम्बुदः ॥26॥
 निरीक्ष्य तद्वपुरलमम्बरे चरत् प्रदीप्तदृग् भ्रुकुटितटोग्रदंष्ट्रकम् ।
 ज्वलच्छिखं कटककिरीटकुण्डलत्विषाद्भुतं हलधर ईषदत्रसत् ॥27॥
 अथागतस्मृतिरभयो रिपुं बलो विहायसार्थमिव हरन्तमात्मनः ।
 रुषाहनच्छिरसि दृढेन मुष्टिना सुराधिपो गिरिमिव वज्ररंहसा ॥28॥
 स आहतः सपदि विशीर्णमस्तको मुखाद् वमन् रुधिरमपस्मृतोऽसुरः ।
 महारवं व्यसुरपतत् समीरयन् गिरिर्यथा मघवत आयुधाहतः ॥29॥

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना । गोपाः सुविस्मिता आसन् साधु साध्विति वादिनः 30
 आशिषोऽभिमृणन्तस्तं प्रशशंसुस्तदर्हणम् । प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः ॥31॥
 पापे प्रलम्बे निहते देवाः परमनिर्वृताः । अभ्यवर्षन् बलं माल्यैः शशंसुः साधु साध्विति ॥32॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे प्रलम्बवधो नामाष्टादशोऽध्यायः ॥18॥

to drop him. 26. Carrying Balarama, who was weighty like a mountain, the Asura's speed slackened and he resumed his hidden Asura form. With the numerous golden ornaments on his body and the fair-complexioned Rama on his shoulder, the Asura looked like a cloud adorned with streaks of lightning and carrying the moon. 27. Balarama also felt a little nervous when he found the Asura travelling fast in the air, his eyes burning, his fierce fangs projecting from the brows, his hair flaming, and his body decorated with ornaments like bracelets, ear-rings and a diadem. 28. Then Balarama, on the memory of his own divinity being restored, again became fearless, and like Indra hurling the thunderbolt on a mountain, delivered punches with his fist on the

head of the Asura who was lifting him far away from his group. 29. The Asura's brain being thus blown out, he fell down dead like the mountain struck by Indra, giving out a horrible yell and bleeding profusely from the head.

30. Seeing the dead body of Pralamba slain by the powerful Balarama, the Gopas were all astonished and exclaimed: 'Well done, well done!' 31. They blessed him, praised him who was praiseworthy. Like one who had come back from the hands of death, they clasped him in their loving embrace. 32. When the sinful Pralamba was killed the Devas were filled with joy and they rained flower garlands on Balarama exclaiming, 'Well done, well done!'

अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गावो दूरचारिणीः । स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम् ॥ 1॥
 अजा गावो महिष्यश्च निविशन्त्यो वनाद् वनम् । इषीकाटवीं निविशुः क्रन्दन्त्यो दावतर्षिताः ॥ 2॥
 तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा । जातानुतापा न विदुर्विचिन्वन्तो गवां गतिम् ॥ 3॥
 तृणैस्तत्खुरदच्छिन्नैर्गोष्पदैरङ्कितैर्गवाम् । मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः ॥ 4॥
 मुञ्जाटव्यां भ्रष्टामार्गं क्रन्दमानं स्वगोधनम् । सम्प्राप्य तृषिताः श्रान्तास्ततस्ते संन्यवर्तयन् ॥ 5॥
 ता आहूता भगवता मेघगम्भीरया गिरा । स्वनाम्नां निनदं श्रुत्वा प्रतिनेदुः प्रहर्षिताः ॥ 6॥
 ततः समन्ताद् वनधूमकेतुर्यदृच्छ्याभूत् क्षयकृद् वनौकसाम् ।
 समीरितः सारथिनोल्बणोल्मुकैर्विलेलिहानः स्थिरजङ्गमान् महान् ॥ 7॥
 तमापतन्तं परितो दवाग्निं गोपाश्च गावः प्रसमीक्ष्य भीताः ।
 ऊचुश्च कृष्णं सबलं प्रपन्ना यथा हर्षि मृत्युभयादिता जनाः ॥ 8॥
 कृष्ण कृष्ण महावीर हे रामामितविक्रम । दवाग्निना दह्यमानान् प्रपन्नास्त्रातुमर्हथः ॥ 9॥

Skandha X : Chapter 19

RESCUE FROM FOREST FIRE

Straying away of the Cattle (1-5)

Sri Suka said: 1. While the Gopas were thus immersed in their sports, their cattle in search of green grass strayed into an inaccessible forest. 2. Goats, cows and she-buffaloes moving from one jungle to another finally reached Ishikātavi, a forest of tall Munja grass, and there, subjected to the heat of forest fires, stood lowing with extreme thirst. 3. Rama, Krishna and the other Gopas now noticed the absence of the cattle, and greatly concerned about their disappearance, searched for them for some time without any success. 4. Stunned with sorrow at the loss of their means of livelihood, they tried to trace the cattle from the marks of their hoof-prints and the tops of grass they had nibbled on the way. 5. Finally, tired and thirsty, they discovered the cattle that had strayed into the forest of Munja grass and were standing there

helplessly. They were at last able to rescue them by the grace of Krishna.

Krishna rescuing the Party from Forest Fire (6-16)

6. Called by Krishna in his loud voice, sonorous and majestic like thunder, the cows were overjoyed and they responded with their lowing. 7. At that time there broke out a terrific forest fire, the most destructive enemy of forest dwellers. It was advancing fast with the help of its chariot-driver, the wind, and licking up on its way all things living and non-living with its huge flamy tongues. 8. The cows and the Gopas were terrified beyond description at the sight of the advancing fire. Like men face to face with death, the Gopas took shelter at the feet of Krishna and Rama and said: 9. 'O Krishna, great hero! O Rama of great prowess! Deign to protect us from this

नूनं त्वद्बान्धवाः कृष्ण न चाहन्त्यवसीदितुम् । वयं हि सर्वधर्मज्ञ त्वन्नाथास्त्वत्परायणाः ॥10॥

श्रीशुक उवाच

वचो निशम्य कृष्णं बन्धूनां भगवान् हरिः । निमीलयत मा भैष्ट लोचनानीत्यभाषत ॥11॥
 तथेति मीलिताक्षेषु भगवानग्निमुल्लङ्घनम् । पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ।
 ततश्च तेऽक्षीण्युन्मील्य पुनर्भाण्डीरमापिताः । निशम्य विस्मिता आसन्नात्मानं गाश्च मोचिताः ।
 कृष्णस्य योगवीर्यं तद् योगमायानुभावितम् । दावाग्नेरात्मनः क्षेमं वीक्ष्य ते मेनिरेऽमरम् ॥14॥
 गाः सन्निवर्त्य सायाह्ने सह्रामो जनार्दनः । वेणुं विरणयन् गोष्ठमगाद् गोपैरभिष्टुतः ॥15॥
 गोपीनां परमानन्द आसीद् गोविन्ददर्शने । क्षणं युगशतमिव यासां येन विनाभवत् ॥16॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे दावाग्निपानं नामैकोनविंशोऽध्यायः ॥19॥

forest fire that is threatening to consume us. 10. O Krishna! Surely, those who are your kith and kin should by no means suffer in this way. O Knower of all Dharmas! We have taken shelter in you. It behoves you to protect us.'

Sri Suka said: 11. Hearing this pathetic appeal of his friends, the all-powerful Lord said: 'Be not afraid. All of you close your eyes.' 12. They did accordingly and Krishna, the Master-Yogi, consumed that fierce fire with his mouth and thereby freed them from a most dangerous situation. 13. When they opened their eyes, they were astonished to find themselves

and their cattle again under the Bhāndīraka banyan tree as before, freed from all danger. 14. Attributing their escape from the forest fire to the extraordinary power of Krishna arising from his Yogamaya, the Gopas began to look upon him as a deathless superhuman being. 15. Before dusk Krishna drove back all the cattle home and returned sounding his flute, while his friends extolled him. 16. Great was the joy of the Gopas and their womenfolk, the Gopis, for whom even a moment without him looked like an age.

अथ विंशोऽध्यायः

श्रीशुक उवाच

तयोस्तदद्भुतं कर्म दावाग्नेर्मोक्षमात्मनः । गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधमेव च ॥ 1॥
 गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः । मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ ॥ 2॥

Skandha X : Chapter 20

DESCRIPTION OF THE SEASONS

Description of the Rainy Season (1-24)

Sri Suka said: 1. On their return the Gopas narrated to their women the story

of the slaughter of Pralamba and their own escape from a forest fire. 2. Wonder-struck on hearing all about it, the elderly Gopas and their womenfolk, the Gopis,

ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा ।
 सान्द्रनीलाम्बुदैर्व्योम सविद्युत्स्तनयित्नुभिः ।
 अष्ट मासान् निपीत यद् भूम्याश्चोदमयं वसु ।
 तडित्वन्तो महामेघाश्चण्डश्वसनवेपिताः ।
 तपःकृशा देवमीढा आसीद् वर्षीयसी मही ।
 निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः ।
 श्रुत्वा पर्जन्यनिनदं मण्डूका व्यसृजन् गिरः ।
 आसन्नोत्पथवाहिन्यः क्षुद्रनद्योऽनुशुष्यती ।
 हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिताः ।
 क्षेत्राणि सस्यसम्पद्भिः कर्षकाणां मुदं ददुः ।
 जलस्थलौकसः सर्वे नववारिनिषेवया ।

विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥ 3॥
 अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥ 4॥
 स्वगोभिर्मोक्तुमारमे पर्जन्यः काल आगते ॥ 5॥
 प्रीणनं जीवनं ह्यस्य मुमुक्षुः करुणा इव ॥ 6॥
 यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥ 7॥
 यथा पापेन पाखण्डा न हि वेदाः कलौ युगे ॥ 8॥
 तूष्णीं शयानाः प्राग् यद्वद् ब्राह्मणा नियमात्यये 9॥
 पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥ 10॥
 उच्छिलीन्ध्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ 11॥
 धनिनामुपतापं च दैवाधीनमजानताम् ॥ 12॥
 अविभ्रद् रुचिरं रूपं यथा हरिनिषेवया ॥ 13॥

surmised that Rama and Krishna must be two divine beings taking their residence in the Gokula.

3. Now came the rainy season, the life-giver and sustainer of all beings, characterised by bright circles round the sun and the moon, and an angry sky with gathering clouds and reverberations of thunder. 4. Blue clouds producing streaks of lightning and peals of thunder covered the sky rendering the brilliance of the sun and moon hazy, just like Brahman covered by the Gunas of Prakriti. 5. Whatever water, the wealth of the earth, the sun had collected through his rays during the past eight months now began to be released in proper time, just as a king after collecting taxes releases funds for public welfare. 6. Massive clouds lit by lightning were ushered in by powerful winds, and like generous persons, they released their wealth of water which went to delight and sustain the life of people in this world. 7. Just as the body of a person performing austerities for the attainment of certain desires gets reduced at the time but becomes fat and plumpy once again on the fulfilment of his object, so the land, shrunk by the summer heat, once again became augmented by the luxuriant

growth of vegetation when the soil was drenched by rainfall. 8. As the rainy nights set in, the glow of fire-flies became visible everywhere and the stars and planets in the sky disappeared, just as in the age of Kali atheistic doctrines come into limelight while the Vedas get reduced to obscurity. 9. The frogs till now silent began their croaking on hearing the sound of thunder, just as Vedic students engaged in the silent performance of rituals break into loud chants when the Acharya's voice gives the signal. 10. The streamlets hitherto dry in summer heat now overflowed wasteful and unrestricted, as the health and wealth of a man of uncontrolled senses do when prosperity dawns on him. 11. Green with the growth of fresh grass slightly crimson with patches of cochineal, and spotted everywhere with umbrella-like mushrooms, the earth resembled the encampment of a royal army. 12. Whatever a plentiful rainfall filled the fields with a bumper crop, the farmers felt delighted, but where it caused ravages, the wealthy land owners who prided in their efficiency felt sad, not knowing that the fruits of all work are in the hands of the Lord. 13. All beings on land and in water had a fresh and joyous

सरिद्धिः सङ्गतः सिन्धुश्चक्षुभे श्वसनोमिमान् ।
 गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः ।
 मार्गा बभूवुः सन्दिग्धास्तृणैश्छन्ना ह्यसंस्कृताः ।
 लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः ।
 धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात् ।
 न रराजोऽपश्छन्नः स्वज्योत्स्नाराजितैर्धनैः ।
 मेघागमोत्सवा हृष्टाः प्रत्यनन्दञ्छिखण्डिनः ।
 पीत्वापः पादपाः पद्मिरासन् नानात्ममूर्तयः ।
 सरस्वशान्तरोधस्सु न्यूपुरङ्गापि सारसाः ।
 जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे ।
 व्यमुञ्चन् वायुभिर्नुन्ना भूतेभ्योऽथामृतं घनाः ।

look, like men practising devotion to the Lord. 14. The ocean into which the rivers flowed looked turbulent with waves augmented by wind, just like the minds of pseudo-Yogis whose hearts are full of the waves of desires, set in motion by their senses flowing towards their objects. 15. Despite the torrential rains falling on them, the mountains remained unaffected, just as devotees having their minds fixed on the Lord remain unaffected when overwhelmed by sorrows and sufferings. 16. What were once broad pathways, now neglected and covered with thick growths of grass, were impossible to distinguish or identify, just like Vedas neglected by its custodians and obscured by the passage of time. 17. The fickle lightning now flashed and next deserted the clouds, the great benefactors of the world, like unfaithful women who are unsteady in their love of even good men. 18. Just as the Purusha without Gunas (attributes) manifests in the phenomenal universe, which is the disturbed state of the Gunas of Prakriti, so did the rainbow without Guna (bow-string) appear in the thundering sky—the element having sound as its Guna or characteristic. 19. Hidden by the very clouds, which are revealed only by its light from behind, the moon remained

अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग्ं यथा ॥14॥
 अभिभूयमाना व्यसनैर्यथाधोक्षजेतसः ॥15॥
 नाभ्यस्यमानाः श्रुतयो द्विजैः कालहता इव ॥16॥
 स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्विव ॥17॥
 व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा ॥18॥
 अहंमत्या भासितया स्वभासा पुरुषो यथा ॥19॥
 गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे ॥20॥
 प्राक्क्षामास्तपसा श्रान्ता यथा कामानुसेवया ॥21॥
 गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः ॥22॥
 पाखण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा ॥23॥
 यथाऽऽशिषो विशपतयः काले काले द्विजेरिताः ॥24॥

invisible, just like the Atman hidden by the 'I-sense' which is manifested only by that Atman's light. 20. The advent of the rainy season was received with joyous greeting by peacocks when they had the sight of advancing clouds, just as householders desperate from the woes of worldly life welcome the arrival of the Lord's devotees. 21. The trees, dried and shrunk by summer heat, now drank their fill and became extended with branches laden with flowers and fruits, just as ascetics reduced and weakened by austerities become fat and joyous on the enjoyment of the fruits of their austerities. 22. In spite of the disturbed condition of the lakes several water birds continued to stay in them (in order to catch fish with which they abounded during the rainy season), just as worldly-minded people continue to stay in their homes owing to their greed for sensuous enjoyments despite the sufferings they have to stand there. 23. Owing to the torrential rain sent by Indra, the bunds of tanks and other reservoirs gave way, just as the Vedic rules of life give way before the sophistries of atheistic philosophers in the age of Kali. 24. Induced by the winds, the clouds released their waters for the use of living beings, just as kings under the

एवं वनं तद् वर्षिष्ठं पञ्चर्जूरजम्बुमत् ।
 धेनवो मन्दगामिन्य ऊधोभारेण भूयसा ।
 वनौकसः प्रमुदिता वनराजीर्मधुच्युतः ।
 क्वचिद् वनस्पतिक्रोडे गुहायां चाभिवर्षति ।
 दध्योदनं समानीतं शिलायां सलिलान्तिके ।
 शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान् ।
 प्रावृट्श्रियं च तां वीक्ष्य सर्वभूतमुदावहाम् ।
 एवं निवसतोस्तस्मिन् रामकेशयोर्व्रजे ।
 शरदा नीरजोत्पत्या नीराणि प्रकृतिं ययुः ।
 व्योम्नोऽब्दं भूतशाबल्यं भुवः पङ्कमपां मलम् ।
 सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः ।
 गिरयो मुमुचुस्तोयं क्वचिन्न मुमुचुः शिवम् ।

advice of wise men utilise their resources at the proper time for the good of the people.

Krishna's Pastime in the Rainy Season (25-31)

25. In the season when the forests bore the appearance of abundance and were full of trees like date-palms and rose-apples loaded with fruits, Krishna along with Rama and the cows and cowherds went there for his sportive pastime. 26. Many cows that were walking very slowly owing to the heaviness of their udders proceeded fast, with milk flowing out of love, when the Lord called them by name. 27. Krishna and Rama found all the denizens of the forest happy. They saw clusters of trees shedding flower-nectar, streamlets flowing from the hills making their characteristic sound, and rows of caves nearby. 28. When it rained, the Lord took shelter under trees or in caves, munching roots, fruits and tubers. 29. Along with the other Gopas and Rama, the Lord took curd-rice and condiments brought from home, sitting on a stone slab near the water. 30-31. Watching the bulls and calves chewing the cud as they lay

गोगोपालैर्वृतो रन्तुं सबलः प्राविशद्वरिः ॥25॥
 ययुर्मगवताऽऽहता द्रुतं प्रीत्या स्नुतस्तनीः ॥26॥
 जलधारा गिरेर्नादानासन्ना ददृशे गुहाः ॥27॥
 निर्विश्य भगवान् रेमे कन्दमूलफलाशनः ॥28॥
 सम्भोजनीयैर्बुभुजे गोपैः सङ्कर्षणान्वितः ॥29॥
 तृप्तान् वृषान् वत्सतरान् गाश्च स्वोधोभरश्रमाः ।
 भगवान् पूजयाञ्चक्रे आत्मशक्त्युपबृंहिताम् ॥31॥
 शरत् समभवद् व्यभ्रा स्वच्छाम्बवपरुषानिला ॥32॥
 भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया ॥33॥
 शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम् ॥34॥
 यथा त्यक्तैषणाः शान्ता मुनयो मुक्तकिल्बिषाः ॥35॥
 यथा ज्ञानामृतं काले ज्ञानिनो ददते न वा ॥36॥

comfortably on the grassy grounds, and the cows moving about with difficulty because of the heaviness of their udders, Krishna did obeisance to the universally gladdening splendour of the rainy season, which was enhanced by his presence there.

Description of Autumn (32-49)

32. While Rama and Krishna were thus spending their days in Vraja, the autumn season characterised by a clear sky and mild breeze set in. 33. Announced by the appearance of lotus flowers, the advent of Sarat restored water everywhere from turbidity to its original state of purity, just as the minds of fallen Yogis are purified by resorting to Yogic practice once again. 34. Sarat cleared the sky of clouds, the vegetation of its congestion, the land of mud and mire, and water of turbidity, just as devotion to Krishna eradicates sins of persons in all the four Ashramas. 35. Rid of all their wealth of waters, the clouds now shone in their white radiance, like holy men who have abandoned the three *Eshanas* or longings (for wealth, son and heavenly felicities), and free from sins, are established in peace. 36. The

नैवाविदन् क्षीयेमाणं जलं गाधजलेचराः ।
 गाधवारिचरास्तापमविन्दञ्छरदर्कजम् ।
 शनैः शनैर्जहुः पङ्क्तं स्थलान्यामं च वीरुधः ।
 निश्चलाम्बुरभूतूष्णीं समुद्रः शरदागमे ।
 केदारैभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः ।
 शरदर्काशुजांस्तापान् भूतानामुडुपोऽहरत् ।
 खमशोभत निर्मेघं शरद्विमलतारकम् ।
 अखण्डमण्डलो व्योम्नि रराजोऽङ्गणैः शशी ।
 आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम् ।
 गावो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन् ।
 उदहृष्यन् वारिजानि सूर्योत्थाने कुमुदं विना ।
 पुरग्रामेष्वग्नयणैरैन्द्रियैश्च महोत्सवैः ।

यथाऽऽयुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः ॥37॥
 यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रिय ॥38॥
 यथाहंसमतां धीराः शरीरादिष्वनात्मसु ॥39॥
 आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः ॥40॥
 यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः ॥41॥
 देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम् ॥42॥
 सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥43॥
 यथा यदुपतिः कृष्णो वृष्णिचक्रावृतो भुवि ॥44॥
 जनास्तापं जहृर्गोप्यो न कृष्णहतचेतसः ॥45॥
 अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव ॥46॥
 राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप ॥47॥
 बभौ भूः पक्वसस्यादद्या कलाभ्यां नितरां हरेः ॥48॥

mountains released pure streams of water in some places and not in others, just as men of illumination give out their nectarine teachings at certain times while at others they keep quiet. 37. Fish moving in shallow waters were unaware that the water was slowly getting exhausted by evaporation, just as thoughtless men immersed in domestic cares fail to see their life-span shrinking. 38. The fish in shallow waters began to feel the heat of the autumn sun intensely, like a poverty-stricken and pitiable householder, having heavy family responsibility but no self-control, feels the worldly woes (and the sense of dedication to the Lord which goes with it). 39. Slowly the ground gave up moisture and the leafy bowers their greenness, just as wise men gradually give up the sense of 'I' and 'mine' with regard to the body. 40. With the advent of autumn, the sea became calm, just as aspirants become silent (scriptural recitations and arguments being stopped) when the mind attains peace. 41. The farmers built strong bunds to prevent the flow of water away from the fields, just as Yogis restrain the flow of senses towards objects. 42. The moon assuaged the sufferings of

people from the heat of the autumn sun, just as spiritual awakening puts an end to the miseries of identification with the body, or as Krishna assuages the sorrows of the Gopis. 43. The cloudless sky helped to reveal the autumnal stars in all their clarity, just as the pure Sattvika mind reveals the meaning of the Vedas. 44. The full moon shone in the sky surrounded by the stars, just as Krishna would shine as the Lord of the Yadus amidst his Yadava clansmen. 45. All people got relief from the heat when the gentle breeze of moderate temperature, coming from Vrindavana loaded with fragrant pollen, began to blow, but not the Gopis whose hearts had been stolen away by Krishna. 46. Just as their fruits, though not desired for, follow the rituals performed for the sake of the Lord, so the cows, does, birds and women ardently pursued by their males became fruitful (pregnant) by the compulsion of autumn. 47. Just as all people except thieves welcome a king, all flowers welcomed the rising autumnal sun except the water lily (or Kumudini) which closes at sunrise. 48. With the bumper crops that the land yielded, life in villages and towns became joyous with

वणिङ्मुनिनृपस्ताता निर्गम्यार्थान् प्रपेदिरे । वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥49॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे प्रावृत्शरद्वर्णनं नाम विंशोऽध्यायः ॥20॥

festivities both of a sacred and secular nature. It was all the more so when Rama and Krishna, the Lord Incarnate, were present. 49. When the rains were over and the favourable time came, merchants, Sannyasins, kings and Brahmacharins re-

sumed their duties and ways of life which the rainy season had obstructed, just as Siddhas take, when the due time comes, the new bodies which their practices have made them eligible for.

अथैकविंशोऽध्यायः

श्रीशुक उवाच

इत्थं शरस्त्वच्छजलं पद्माकरसुगन्धिना । न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः ॥ 1॥

कुसुमितवनराजिशुष्ममृङ्गद्विजकुलघुष्टसरःसरिन्महीध्रम् ।

मधुपतिरवगाह्य चारयन् गाः सहपशुपालबलश्रुकूज वेणुम् ॥ 2॥

तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् । काश्चित् परोक्षं कृष्णस्य स्वसखीभ्योऽन्ववर्णयन् ॥ 3॥

तद् वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम् । नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप ॥ 4॥

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।

रन्ध्रान् वेणोरधरमुधया पूरयन् गोपवृन्दैर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥ 5॥

Skandha X : Chapter 21

THE MAGIC OF KRISHNA'S FLUTE

The Arch-dancer at the Advent of Autumn (1-6)

1. At the advent of Sarat as described before, Krishna with his cowherd boys and cows entered the forest of Vrindavana, which was cooled by the gentle breeze blowing over the surface of its clear lotus lakes. 2. The woods of Vrindavana were full of rows of flowering trees, and the lakes, streams and hills there were resounding with the buzzing of bees maddened with flower-nectar and with the chirping of many kinds of birds. Tending the cattle, the Lord entered this forest accompanied by Balarama and the cowherd boys and

began to play on his flute. 3. Some women of Vraja, hearing the love-inspiring notes of the Lord's flute from a distance, described it to their friends. 4. But, O King, as they began to describe it, love welled up overpoweringly in their hearts on the very remembrance of the Lord's movements and made it impossible for them to speak.

5. Bearing the handsome appearance of a super-dancer, having on him a plume of peacock feathers and ear ornaments of Karnikara flowers, wearing a yellow cloth of golden radiance, having a wreath of Vijayanti flowers, filling the holes of the flute with the honey of his lips, and

इति वेणुरवं राजन् सर्वभूतमनोहरम् । श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरभिरं ॥ 6॥

गोप्य ऊचुः

अक्षण्वतां फलमिदं न परं विदामः सख्यः पशूननुविवेशयतोर्वयस्यैः ।

वक्त्रं व्रजेशसुतयोरनुवेणु जुष्टं यैर्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥ 7॥

चूतप्रवालबर्हस्तबकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेषौ ।

मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥ 8॥

गोप्यः किमाचरदयं कुशलं स्म वेणुर्दामोदराधरसुधामपि गोपिकानाम् ।

भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो हृष्यत्वचोऽश्रु मुमुचुस्तरवो यथाऽऽर्याः ॥ 9॥

वृन्दावनं सखि भुवो वितनोति कीर्तिं यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।

गोविन्दवेणुमनु मत्तमयूरनृत्यं प्रेक्ष्याद्विसान्वपरतान्यसमस्तसत्त्वम् ॥ 10॥

धन्याः स्म मूढमतयोऽपि हरिण्य एता या नन्दनन्दनमुपात्तविचित्रवेषम् ।

आकर्ण्य वेणुरणितं सहकृष्णसाराः पूजां दधुर्विरचितां प्रणयावलोकैः ॥ 11॥

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं श्रुत्वा च तत्कवणितवेणुविचित्रगीतम् ।

देव्यो विमानगतयः स्मरनुन्नसारा भ्रश्यत्प्रसूनकबरा मुमुर्हुर्विनीव्यः ॥ 12॥

extolled by the Gopas in various songs, Krishna along with the herd of cattle entered Vrindavana, which he had rendered love-inspiring by his footprints. 6. All the women of Vraja, who heard the notes of the flute which enthralled the whole world, began to describe it to one another with complete absorption in Krishna.

The Gopis on Krishna as the Super dancer (7-20)

The Gopis said: 7. The supreme fulfilment of having eyes is this and nothing else—to drink with one's eyes the face of Krishna and Rama as they, at the start of their trek with the cattle and their friends the cowherds, cast loving glances around while sounding the flute. 8. There they shine playing on their flute now and then amidst the assembled Gopas like two great actors on a stage, adorned with blue and yellow wearing clothes and decorated with tender mango leaves on the ears, peacock feathers on the head, a garland of blue lotuses on the neck, and play-lotuses in the hand. 9. O Gopis! What meritorious deed could possibly

have been done by this flute to have had the privilege of imbibing the pure essence of the honey of Krishna's lips without any restriction—a boon denied even to Lakshmi who has to be content with drinking what is left over by the flute! Participating in the good fortune of the flute, as worthy relatives, these lakes and trees are expressing their joy—the lakes with horripilations all over in the shape of flowers on their surface, and the trees by shedding tears of joy in the shape of nectar from their flowers. 10. O sister! This Vrindavana augments the reputation of the earth because it has the graces that the tread of Krishna's auspicious feet have conferred. It has become a region where the mountain valleys are filled with creatures, all standing still, absorbed at the sight of the dances of peacocks inebriated with the music of Krishna's flute. 11. Fortunate indeed are these does, though unintelligent by nature. For, on hearing the music of Krishna's flute they, along with their mates, receive the gloriously bedecked Krishna, offering him their love-soaked glances in worship. 12. Seeing Krishna possessing a form and

गावश्च कृष्णमुखनिर्गतवेणुगीतपीयूषमुत्तमितकर्णपुटैः पिबन्त्यः ।
 शावाः स्नुतस्तनपयःकवलाः स्म तस्थुर्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥13॥
 प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन् कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।
 आरुह्य ये द्रुमभुजान् रुचिरप्रवालान् शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥14॥
 नद्यस्तदा तदुपधार्य मुकुन्दगीतमावर्तलक्षितमनोभवभग्नवेगाः ।
 आलिङ्गनस्थगितमूर्मिभुजैर्मुरारेर्गृह्णन्ति पादयुगलं कमलोपहाराः ॥15॥
 दृष्ट्वाऽऽतपे व्रजपशून् सहरामगोपैः सञ्चारयन्तमनु वेणुमुदीरयन्तम् ।
 प्रेमप्रवृद्ध उदितः कुसुमावलीभिः सख्यव्यधात् स्ववपुषाम्बुद आतपत्रम् ॥16॥
 पूर्णाः पुलिन्द्य उरुगायपदाब्जरागश्रीकुङ्कुमेन दयितास्तनमण्डितेन ।
 तद्दर्शनस्मररुजस्तृणरूषितेन लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥17॥
 हन्तायमद्विरबला हरिदासवर्यो यद् रामकृष्णचरणस्पर्शप्रमोदः ।
 मानं तनोति सहगोणयोस्तयोर्वत् पानीयसूयवसकन्दरकन्दमूलैः ॥18॥

a behaviour that charm the minds of women, and hearing the unique melodies that he brings forth from his flute, the celestial damsels travelling in the skies in their aerial cars are filled with passion, so much so that they stand dazed with their garments loosened and flowers fallen from their disarrayed tresses. 13. Look at these cows! With uplifted ears as drinking cups, they are imbibing the nectar of the flute-music flowing from Krishna's mouth. And lo! these calves, still retaining the unswallowed milk and grass in their mouths, stand pinned to the spot shedding tears of joy and looking steadfastly at the Lord, as if they are drinking him through the eyes and communing with him in their hearts. 14. O mother! Most of these birds in this forest must be sages in disguise! For, see how they have perched themselves on the branches of these trees with sprouting leaves to get a full view of Krishna and how, with eyes wide open and voices still, they are listening to the enthralling strains of his flute. 15. It looks that the flow of the river is slackening by the formation of whirlpools of amorous sentiment formed in her by the strains of Krishna's

flute. With the offerings of lotus flowers brought in her wavy hands, she seems to cover the Lord's feet and hold them to her breast in embrace. 16. Seeing Krishna with Rama tending cattle in the hot sun and playing on their flutes, a cloud, recognising him as a friend because of their common mission of relieving the sufferings of the world, appears above them as an umbrella and sends down a shower of flowers in the form of a mild drizzle out of its abounding love for him. 17. Fortunate indeed are these tribal women of the forest, who have passion roused up in their hearts on seeing Krishna's saffron-coloured foot marks on the grass, and who satisfy the same by rubbing on their faces and breasts that saffron powder that has fallen from his feet, on which it had stuck in the course of his amorous sports with his dear ones. 18. Surely, my friends, this Govardhana mountain is the greatest of the Lord's servants! For it has got the privilege of enjoying the supreme bliss of the contact of the feet of Rama and Krishna, and of honouring them, along with their cows and cowherd boys, with all the requisites like pure water, green grass, canes, tubers,

गा गोपकैरनुवनं नयतोरुदारवेणुस्वनैः कल्पदैस्तनुभृत्सु सख्यः ।

अस्पन्दनं गतिमतां पुलकस्तरूणां निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥19॥

एवंविधा भगवतो या वृन्दावनचारिणः । वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥20॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूवार्धे वेणुगीतं नामैकविंशोऽध्यायः ॥21॥

roots and fruits. 19. O friends! How wonderful is this! Accompanied by cowherd boys and equipped with ropes of sizes used by cowherds, Rama and Krishna are going about the forests tending cattle, releasing ravishing strains from their flutes, hearing which mobile creatures

are becoming motionless through absorption, and immobile ones like trees are showing signs of motion by putting on horripilations! 20. Describing thus the sports of the Lord in his sojourn at Vrindavana, the Gopis had their minds absorbed in him.

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।

आप्लुत्याम्भसि कालिन्द्या जलान्ते चोदितेऽरुणे ।

गन्धैर्माल्यैः सुरभिभिर्बलिभिर्धूपदीपकैः ।

कात्यायनि महामाये महायोगिन्यधीश्वरि ।

इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥ 4॥

एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः ।

उषस्युत्थाय गोत्रैः स्वैरन्योन्याबद्धबाहवः ।

चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥ 1॥

कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥ 2॥

उच्चावचैश्चोपहारैः प्रवालफलतण्डुलैः ॥ 3॥

नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ।

भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः ॥ 5॥

कृष्णमुच्चैर्जगुर्यान्त्यः कालिन्द्यां स्नातुमन्वहम् ॥ 6॥

Skandha X : Chapter 22

THE STEALING OF THE GOPIS' CLOTHES

Gopis' Worship of Goddess Katyayani (1-4)

Sri Suka said: 1. At the beginning of the Hemanta (winter season) the maidens of Vraja observed the vows connected with the worship of Katyayani subsisting only on sacrificial food. 2-3. O King! Bathing in the river at sunrise, they installed a sand image of the Devi on the bank of the Kalindi and worshipped Her with sandal paste, garlands of sweet-smelling flowers, incense, light, sprouts of leaves, fruits, cereals, and food offerings

of various kinds. 4. 'O Devi Katyayani! Thou mighty cosmic power and mistress of all! Deign to make Nanda's son my husband. My salutations to Thee!' Repeating this Mantra, these maidens of Vraja worshipped the Devi.

Krishna whisking away their Clothes: The Gopis put to the Test (5-12)

5. For a month did they worship the Devi in this way with their minds fixed on Krishna, praying that they might get him as their husband. 6. Every day they

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।
 भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः ।
 तासां वासांस्युपादाय नीपमारुह्य सत्वरः ।
 अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
 न मयोदितपूर्वं वा अनृतं तदिमे विदुः ।
 तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः ।
 एवं ब्रुवति गोविन्दे नर्मणाऽऽक्षिप्तचेतसः ।
 मानयं भोः कृथास्त्वां तु नन्दगोपसुतं प्रियम् ।
 श्यामसुन्दर ते दास्यः करवाम तवोदितम् ।

श्रीभगवानुवाच

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ ।
 ततो जलाशयात् सर्वा दारिकाः शीतवेपिताः ।
 भगवानाहता वीक्ष्य शुद्धभावप्रसादितः ।

वासांसि कृष्णं गायन्त्यो विजहूः सलिले मुदा ॥ 7॥
 वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥ 8॥
 हसद्भिः प्रहसन् बालैः परिहासमुवाच ह ॥ 9॥
 सत्यं ब्रवाणि नो नर्म यद् यूयं व्रतकर्शिताः ॥ 10॥
 एकैकशः प्रतीच्छध्वं सहैवोत सुमध्यमाः ॥ 11॥
 व्रीडिताः प्रेक्ष्य चान्योन्यं जातहासा न निर्ययुः ॥ 12॥
 आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥ 13॥
 जानीमोऽङ्गं ब्रजश्लाघ्यं देहि वासांसि वेपिताः ॥ 14॥
 देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे ॥ 15॥

अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥ 16॥
 पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्शिताः ॥ 17॥
 स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् ॥ 18॥

Restoration of the Clothes (13-28)

would wake up at dawn, group themselves according to families and march to the Kalindi hand in hand, singing songs on Krishna very loudly. 7. One day as usual they deposited their clothes on the river bank and began to sport joyously in the water singing songs on Krishna. 8. Krishna, the worshipful Lord and the Master of all Yoga, on knowing about the worship that these maidens were performing, went to the spot that day surrounded by his comrades in order to bestow on the girls the fruits of their rites. 9. Collecting all their clothes, he quickly went up a Kadamba tree nearby, and laughing with the boys, said to the maidens mockingly: 10. 'Girls! You may come here and each take her own cloth. I am not joking. I want to help you, who have been weakened so much by your fasts and other observances. 11. I have never spoken an untruth; these my friends will bear witness. Come singly or in groups and receive the clothes.' 12. Hearing these jesting words of the Lord, the Gopis, immersed in love, looked smiling bashfully at one another but did not come out of the water.

13. Taken aback by these shockingly jocular words of Govinda, the Gopis who were shivering in neck-deep water pleaded: 14. 'O respected one! Do not persist in this improper act. Such low behaviour does not befit one who is a son of Nanda, our chief, one who is so deeply loved and held in such high esteem in Vraja. We are shivering with cold. Please give back the clothes. 15. O blue-complexioned one! O paragon of beauty! We are your handmaids, ready to carry out your orders. But give us our clothes. Being a knower of right conduct, you do well understand the impropriety of your present action. Or else we shall complain to our chieftain, your father!'

The Lord said: 16. 'If you are my handmaids, do as I say. Come up here smiling, and each receive her garment.' 17. Then all these girls, weakened by fast and shivering in cold, came out of the water covering their private parts with their palms. 18. The worshipful Lord, pleased with the innocence of these young maidens, put the clothes on his shoulder

यूयं विवस्त्रा यदपो धृतव्रता व्यगाहतैतत्तदु देवहेलनम् ।
 बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेऽहसः कृत्वा नमोऽधो वसनं प्रगृह्यताम् ॥19॥
 इत्यच्युतेनाभिहितं व्रजाबला मत्वा विवस्त्राप्लवनं व्रतच्युतिम् ।
 तत्पूर्तिकामास्तदशेषकर्मणां साक्षात्कृतं नेमुरवद्यमृग् यतः ॥20॥

तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः । वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः ॥21॥
 दृढं प्रलब्धास्त्रपया च हापिताः प्रस्तोभिताः क्रीडनवच्च कारिताः ।

वस्त्राणि चैवापहतान्यथाप्यमुं ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः ॥22॥

परिधाय स्ववासांसि प्रेष्ठसङ्गमसज्जिताः । गृहीतचित्ता नो चेलुस्तस्मिँल्लज्जायितेक्षणाः ॥23॥
 तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया । धृतव्रतानां सङ्कल्पमाह दामोदरोऽबलाः ॥24॥
 सङ्कल्पो विदितः साध्व्यो भवतीनां मदर्चनम् । मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ॥25॥
 न मय्यावेशितधियां कामः कामाय कल्पते । भजिता क्वथिता धाना प्रायो बीजाय नेष्यते ॥26॥
 याताबला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः । यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः ॥27॥

and said smiling: 19. 'You are observing a vow and yet you are bathing in the river without any garment. This is a transgression against the deities. To atone for this you have to place both your hands in salutation on the crown of your head and then make full prostration on the ground. After that you will receive your clothes.' 20. Learning from the Lord's words that it is a violation of the vow to bathe nude in the holy river, they, in order to correct their mistake and complete the vow, made prostrations before Him who is the bestower of the fruits of all vows, observances and rites. For He is the antidote to all sins and imperfections. 21. Seeing them thus prostrating, the worshipful Lord, the son of Devaki, was highly gracious to them for their act of absolute self-surrender and gave them their clothes. 22. Their clothes were stolen; they were deceived by being told that it was against the rules of the vow to bathe nude in the river; they were forced to abandon their sense of shame when they were asked to go near and receive their clothes; they were mocked at when they were asked to accept a joke as truth; they were treated like toys in being asked

to hold their hands in salutation and to prostrate. In spite of all this they did not feel the least resentment because it gave them the bliss of communion with their Lord. 23. They put on their dress but did not move on from the place. They only stood there stealing bashful glances at the Lord, their minds being enthralled and captivated by His proximity.

24. The worshipful Lord, knowing that the object of these girls in observing the vows and worship was to be blessed with a place at his feet, said to them as follows: 25. 'O virtuous girls! I have understood that the object you have in mind is to serve me. It has my approval and it will therefore fructify soon. 26. *Sexual passion directed towards Me with complete absorption in Me will not end in sensual enjoyment. Just as grain boiled or fried loses its germinating capacity, association with Me destroys the sensuous nature of passion.* 27. O you paragons of virtue! You go back to Vraja now. The object with which you observed this worship of the Goddess will before long be fulfilled. You will soon sport with Me on moonlit autumnal nights.'

Sri Suka said: 28. Having attained

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इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः ।
 अथ गोपैः परिवृतो भगवान् देवकीमुतः ।
 निदाघार्कातपे तिग्मे छायाभिः स्वाभिरात्मनः ।
 हे स्तोककृष्ण हे अंशो श्रीदामन् सुबलार्जुन ।
 पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् ।
 अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् ।
 पत्रपुष्पफलच्छायामूलवल्कलदारुभिः ।
 एतावज्जन्मसाफल्यं देहिनामिह देहिषु ।

ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्वजम् 28
 वृन्दावनाद् गतो दूरं चारयन् गाः सहायजः ॥29॥
 आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः ॥30॥
 विशालर्षभ तेजस्विन् देवप्रस्थ वरूथप ॥31॥
 वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥32॥
 मुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥33॥
 गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ॥34॥
 प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥35॥

their object, these young girls, as directed by the Lord, went back to Vraja with great difficulty, having their minds absorbed in the contemplation of the Lord.¹

Reflection on the Role of Trees (29-38)

29. One day Krishna, surrounded by other Gopas and tending cattle, happened to go a considerable distance away from Vrindavana. 30. Seeing the trees holding an umbrella as it were with their tops to protect him from the scorching sun of summer, Krishna said to the Gopas: 31-32. 'O Stoka-krishna! O Amsu! O

Srīdāma! O Subalārjuna! O powerful Visālarshabha! O Devaprastha! O Varūthapa! See how these noble beings, the trees, live entirely for the sake of others, themselves bearing wind, rain, heat, dew, etc., but protecting us from them. 33. Lo! How covetable is a birth like that of these trees providing sustenance to all creatures in every way. No one seeking sustenance from them has to go away disappointed, just like the needy seeking help from good men. 34. They fulfil the wants of men and other creatures with their leaves, flowers, fruits, shadow, roots, bark, timber, sweet-smelling sap, ashes, wood and tender shoots. 35. Man's life in

¹ Krishna snatching away the robes of the bathing Gopis and asking them to come up from the water and stand with arms uplifted to receive their robes from him sitting atop a tree, is the theme of this Chapter. After reading it, a critic may see in it nothing but the unabashed act of an eve-teaser. But contrary to this estimate, the Bhakti scriptures find in it the measure of the purity of the Gopis. This can be understood only when it is realised that this incident gives symbolic expression to a great truth of the spiritual realm. The *Bhagavata* describes itself at the start as a text that delineates the Dharma of the Paramahamsas, that is, of those who have thrown away all false values and ignoble passions of the heart. It is this idea that is expounded herein, cloth representing symbolically all those false values which stand as a separating screen between the Jiva and the Lord, making Him a stranger to the Jiva. In the life of Sri Ramakrishna, a true Paramahansa of our age, we find that when he started meditation on the Divine in his early days, he was observed to throw away his clothes and Yajnopavita, and sit naked in a solitary place meditating. When he was asked for an explanation, he said: 'I do so because, thus freed from all ties, one should call on the Lord. From his birth man labours under the 'eight bondages' of hatred, fear, shame, aversion, egoism, vanity, pride of noble birth and obsession with the formalities of good conduct. When one calls on the Mother, one should discard these 'bondages' and call on Her with a concentrated mind. This is why I put off all these.' One who has discarded all these bondages is called in the spiritual terminology of India, an Avadhuta, or 'one has shaken off all bondages of false values'. An Avadhuta is therefore supposed to go about without any clothing, clothing symbolising these bondages. The Gopis are the Jivas that have become Avadhutas, who have shaken off all the eight bondages mentioned before, and have become fit to receive the Lord as their 'own'. This episode is therefore put as a prelude to Rasalila, which is an artistic and symbolic description of the consummation of the spiritual striving for the attainment of the Lord. This is, however, not to deny the factuality of the incidents of Krishna's life, but only to show that it should be studied in the proper perspective.

इति प्रवालस्तवकफलपुष्पदलोत्करैः ।
तत्र गाः पाययित्वापः सुमृष्टाः शीतलाः शिवाः ।
तस्या उपवने कामं चारयन्तः पशून् नृप ।

तरुणां नम्रशाखानां मध्येन यमुनां गतः ॥36॥
ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जलम् ॥37॥
कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन् ॥38॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः ॥22॥

this world is meaningful and fruitful to the extent that his energies, wealth, intelligence and speech are utilised for the good of others.' 36. Speaking thus, Krishna with the cowherds walked to the Yamuna through groves of trees whose branches were bending with the load of leaf-buds, leaves, tender and full-grown flowers,

and fruits. 37. O King! They then led the cattle to drink of the pure, cool and healthy waters of the Yamuna and themselves drank to their heart's content. 38. Then they tended the cattle in the neighbouring regions until they themselves became quite weary and hungry. The Gopas then spoke to Rama and Krishna as follows.

अथ त्रयोविंशोऽध्यायः

गोपा ऊचुः

राम राम महावीर्यं कृष्ण दुष्टनिर्बर्हण । एषा वै बाधते क्षुन्नस्तच्छान्तिं कर्तुमर्हथः ॥ 1॥

श्रीशुक उवाच

इति विज्ञापितो गोपैर्भगवान् देवकीसुतः । भक्ताया विप्रभार्यायाः प्रसीदन्निदमब्रवीत् ॥ 2॥
प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः । सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया ॥ 3॥
तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः । कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम् ॥ 4॥
इत्यादिष्टा भगवता गत्वायाचन्त ते तथा । कृताञ्जलिपुटा विप्रान् दण्डवत् पतिता भुवि ॥ 5॥
हे भूमिदेवाः शृणुत कृष्णस्यादेशकारिणः । प्राप्ताञ्जानीत भद्रं वो गोपान् नो रामचोदितान् 6

Skandha X : Chapter 23

THE SALVATION OF THE PIOUS BRAHMANA WOMEN

The Pride of the Ritualist Brahmanas (1-12)

The Gopas said: 1. O Rama the powerful! O Krishna the eraser of the wicked! We are overpowered by hunger. Do something to relieve it.

Sri Suka said: 2. With a view to bless the pious wives of a group of Brahmanas in the neighbourhood, Krishna replied as follows to the representation of his friends: 3. 'Here there are some Brahmanas devo-

ted to the Vedas, who are engaged in a long-drawn sacrifice called Angirasa with a view to attain heaven. 4. O Gopas! Go there as our emissaries and beg food of them in the names of my worshipful brother and myself.'

5. As directed by the Lord, they fell in prostration before the Brahmanas joining their hands in salutation, and begged of them as follows: 6. 'O holy Brahmanas! We wish you all prosperity and happiness. Know us to be Gopas, come to you at

गाश्वारयन्तावविदूर ओदनं रामाच्युतौ वो लषतो बुभुक्षितौ ।
तयोद्विजा ओदनमर्थिनोर्यदि श्रद्धा च वो यच्छत धर्मवित्तमाः ॥ 7॥

दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सत्तमाः ।
इति ते भगवद्याच्छां शृण्वन्तोऽपि न शुश्रुवुः ।
देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रात्त्वजोऽनयः ।
तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम् ।
न ते यदोमिति प्रोचुर्न नेति च परंतप ।
तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः ।
मां ज्ञापयत पत्नीभ्यः ससंकर्षणमागतम् ।
गत्वाथ पत्नीशालायां दृष्ट्वाऽऽसीनाः स्वलङ्कृताः ।
नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः ।

अन्यत्र दीक्षितस्यापि नात्रमशनं हि दुष्यति ॥ 8॥
क्षुद्राशा भूरिकर्माणो बालिशा बृद्धमानिनः ॥ 9॥
देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥ 10॥
मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मानो न मेनिरे ॥ 11॥
गोपा निराशाः प्रत्येत्य तथोचुः कृष्णराक्षयोः ॥ 12॥
व्याजहारपुनर्गोपान् दर्शयैल्लौकिकीं गतिम् ॥ 13॥
दास्यन्ति काममन्त्रं वः स्निग्धा मय्युषिता धिया ॥ 14॥
नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन् ॥ 15॥
इतोऽविदूरे चरता कृष्णेनेहेषिता वयम् ॥ 16॥

the command of Krishna and Rama. 7. Those two are standing there, not far away from this place, tending cattle. As they are very hungry, they require some food from you. You are knowers of Dharma. If you have respect and regard for them and also sufficient quantity of food, please be good enough to give some. 8. Prohibition to take food from a sacrificer extends only to the time before animal sacrifice is made in rites where such is involved, and also to the sacrifice known as Sautrāmani. There is no demerit in taking the food of a sacrificer with this exception.' 9. Though those Brahmanas heard this request of the Lord conveyed to them, they preferred to pretend that they did not hear it; for they were confirmed ritualists aspiring for short-lived heavenly enjoyments and childishly silly in outlook, though considering themselves to be wise elders. 10-11. These men of perverse intelligence, entrenched in the pride of their Brahminhood arising from their identification with the body, could see nothing but an ordinary man in Krishna who in reality was the Supreme Brahman, and the worshipful Lord Mahavishnu incarnated. He alone has manifested as sacrifice with all its parts—the

time, place, sacrificial offerings, Mantras, practices, sacrificing priests, sacrificial fire, deities, master of sacrifice and fruits of the sacrifice. 12. As they neither assented nor refused but only kept quiet as if they had not heard, the Gopas returned disappointed to Rama and Krishna and reported the matter.

The Enthusiastic Reaction of the Brahmanas' Wives (13-23)

13. Krishna, the Lord of the universe, laughed at this, and in order to demonstrate the worldly wisdom of persistence in begging in spite of failures, said to them: 14. 'Go and inform the wives of those Brahmanas that I and my brother have arrived near their place. They have got great love for me and they really live in me though physically they are in their homes. They will give you whatever rice you need.' 15. So the Gopas went again to the women's quarter in the sacrificial campus where they saw the wives of the sacrificing Brahmanas sitting well-dressed and well-decorated. Saluting them with humility they said to them as follows: 16. 'Salutations to you, the wives of the Brahmanas! Please listen to us. We have

गाश्वारयन् स गोपालैः सरामो दूरमागतः । बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥17॥
 श्रुत्वाच्युतमुपायातं नित्यं तदर्शनोत्सुकाः । तत्कथाक्षिप्तमनसो बभूवुर्जातसम्भ्रमाः ॥18॥
 चतुर्विधं बहुगुणमन्नमादाय भाजनैः । अभिसन्नुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥19॥
 निषिध्यमानाः पतिभिर्भ्रातृभिर्बन्धुभिः सुतैः । भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः ॥20॥
 यमुनोपवनेऽशोकनवपल्लवमण्डिते । विचरन्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः ॥21॥
 श्यामं हिरण्यपरिधिं वनमात्यबर्हधातुप्रवालनटवेषमनुव्रतांसे ।
 विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम् ॥22॥
 प्रायः श्रुतप्रियतमोदयकर्णपूरैर्यस्मिन् निमग्नमनसस्तमथाक्षिरन्ध्रैः ।
 अन्तः प्रवेश्य सुचिरं परिरभ्य तापं प्राज्ञं यथाभिमतयो विजहर्नरेन्द्र ॥23॥
 तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदृक्षया । विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥24॥
 स्वागतं वो महाभागा आस्यतां करवाम किम् । यन्नो दिदृक्षया प्राप्ता उपपन्नमिदं हि वः ॥25॥
 नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शनाः । अहेतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥26॥

been sent here by Krishna who is tending cattle nearby. 17. Tending cattle along with Rama and the Gopas, he has come far away from home. He and his party are very hungry. He requests you to give them some food.'

18. The report that Krishna was near their place filled the Brahmana women with excitement. For they had been very much attracted by accounts of his deeds and were eagerly awaiting an opportunity to meet him. 19-20. Their minds being firmly fixed on the Lord through hearing from early days about his deeds and excellences, these women, though obstructed by their husbands, brothers, sons and other relatives, rushed to meet Krishna (as the rivers rush to the ocean), carrying with them the four types of food well-cooked and flavoured. 21. The women saw Krishna with his brother surrounded by Gopa boys, moving about in a grove on the bank of the Yamuna abounding in Asoka trees with tender leaves. 22. They saw him—blue in complexion; wearing golden-coloured cloth; decorated in the fashion of a dancer with a wreath of wild flowers, peacock feathers, tender leaves and mineral paints; resting

one hand on the shoulder of a friend by the side, with the other twirling a play lotus; with blue lilies on his ears, and frontal locks dangling about his smiling cheeks. 23. For long had they been hearing about the excellences of the Lord and deriving the highest satisfaction and absorption of mind in him. Now seeing him in front, they drew him through their eyes into the chambers of their hearts and got relief from the pain of separation by a spiritual embrace of him, as the 'I-sense' gets relief by union with Prājna, the witness of the state of deep sleep.

Krishna's Advice to the Women (24-36)

24. Recognising them as spiritual aspirants of the highest order come to see him renouncing every other desire, Krishna, the Supreme Witness of all individual witnessing centres of consciousness (i.e. the Jivas), said to them with a smiling face: 25. 'O fortunate ladies! You are welcome. Please take your seats. What shall we do for you? That you have come to see us befits your state of mind. 26. People of sound understanding, who perceive what constitutes

प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः । यत्सम्पर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥27॥
 तद् यात देवयजनं पतयो वो द्विजातयः । स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः ॥28॥
 पत्य ऊचुः

मैवं विभोर्हति भवान् गदितुं नृशंसं सत्यं कुरुष्व निगमं तव पादमूलम् ।
 प्राप्ता वयं तुलसिदाम पदावसृष्टं केशैर्निबोदुमतिलङ्घ्य समस्तबन्धून् ॥29॥
 गृह्णन्ति नो न पतयः पितरौ सुता वा न भ्रातृबन्धुसुहृदः कुत एव चान्ये ।
 तस्माद् भवत्प्रपदयोः पतितात्मनां नो नान्या भवेद् गतिररिन्दम तद् विधेहि ॥30॥

श्रीभगवानुवाच

पतयो नाभ्यसूयेरन् पितृभ्रातृसुतादयः । लोकाश्च वो मयोपेता देवा अप्यनुमन्वते ॥31॥
 न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह । तन्मनो मयि युञ्जाना अचिरान्मामवाप्स्यथ ॥32॥

श्रीशुक उवाच

इत्युक्ता मुनिपत्न्यस्ता यज्ञवाटं पुनर्गताः । ते चानसूयवः स्वाभिः स्त्रीभिः सत्रमपारयन् ॥33॥
 तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम् । हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम् ॥34॥

their real good, cultivate unmotivated and unflagging devotion to Me who am the dearest Self of all. 27. Who is there dearer than He by whose association one's Prana, mind, relatives, body, wife, children, wealth etc., become dear? 28. Being already endowed with devotion, you may now go back to the sacrificial campus, so that your husbands, the house-bound Brahmanas engaged in sacrifice, may complete their rites, for which your presence is needed.'

The women said: 29. 'O All-pervading One! Do not be so merciless to us who, overcoming all the obstructions placed before us by relatives, have rushed to you in order that we may wait at Thy feet to bear on our heads all the Tulasi wreaths that are set aside by Thee by Thy feet, as they fall at them in heaps. Deign to fulfil Thy own promise of accepting all devotees who make absolute surrender at Thy feet. 30. There is no chance of any of our relatives—husbands, parents, sons, brothers and others—taking us back under their care, as we have mortally offended them in coming over here. It behoves

Thee therefore to deal with us, who have offered ourselves body, mind and soul at Thy feet, in such a manner that we shall not have any other way of life than Thy service in future.'

The Lord said: 31. 'You will not be blamed by your husbands, parents, brothers, sons or the world at large for coming to me, and even the Devas will praise you. 32. Physical contact is not needed for the growth and fulfilment of spiritual love. You keep your mind fixed on me always, and you will attain to me before long.' *Sri Suka said:* 33. Being thus instructed, the wives of those followers of the sacrificial cult returned to the sacrificial campus. Their husbands showed them no ill-will, but helped by them, completed the sacrifice. 34. There was, however, one woman who had been sternly debarred by her husband from going to Krishna. She, through meditation on him, clasped the Lord in her heart in the form she had pictured him therein from what she had heard of him and, in the process, abandoned her body which is but a product of Karma.

भगवानपि गोविन्दस्तेनैवान्नेन गोपकान् ।
 एवं लीलानरवपुर्नृलोकमनुशीलयन् ।
 अथानुस्मृत्य विप्रास्ते अन्वतप्यन् कृतागसः ।
 दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् ।
 धिग् जन्म नस्त्रिवृद्धिद्यां धिग् व्रतं धिग् बहुज्ञताम् ।
 नूनं भगवतो माया योगिनामपि मोहिनी ।
 अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ ।
 नासां द्विजातिभ्रंस्कारो न निवासो गुरावपि ।
 अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे ।
 ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया ।
 अन्यथा पूर्णकामस्य कैवल्याद्याशिषां पतेः ।

35. The worshipful Lord then distributed that cooked rice of four kinds brought by the wives of the Brahmanas among his cowherd friends and himself partook of it. 36. Thus, the Lord who had taken a human body for his divine play tended the cattle and delighted the cows, Gopas and Gopis by his enchanting form, words and deeds.

*The Conversion of the ritualist
 Brahmanas (37-52)*

37. Those sacrificing Brahmanas too, on reflection, realised that they did a great mistake in rejecting the request of these great ones who were none but the Lord taken human forms, and they fell into a mood of repentance. 38. Seeing their wives so full of the highest form of unworldly devotion to Krishna and themselves without the least of it, they began to condemn themselves thus: 39. 'Vain is our high birth with eligibility for the threefold sacrament; vain, our learning, austerities, vast knowledge of the Sastras and our skill in rituals. For, with all these, we have no devotion to the Lord! 40. The Lord's Maya infatuates even the Yogis. See how we Brahmanas, who

चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः ॥35॥
 रेमे गोगोपगोपीनां रमयन् रूपवाक्कृतैः ॥36॥
 यद् विश्वेश्वरयोर्वाञ्छामहन्म नृविडम्बयोः ॥37॥
 आत्मानं च तया हीनमनुतप्ता व्यग्रहयन् ॥38॥
 धिक् कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ।
 यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥40॥
 दुरन्तभावं योऽविध्यन्मृत्युपाशान् गृहाभिधान् ॥41॥
 न तपो नात्ममीमांसा न शौचं न क्रियाः शुभाः ॥42॥
 भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥43॥
 अहो नः स्मारयामास गोपवाक्यैः सतां गतिः ॥44॥
 ईशितव्यैः किमस्माभिरीशस्यैतद् विडम्बनम् ॥45॥

are expected to teach others, have no awareness of what is good for ourselves. 41. Look at the boundless devotion of our womenfolk to Krishna, the world teacher, by virtue of which they have been able to cut asunder Death's stranglehold called attachment to home! 42. These, our women-folk, are unlike ourselves, without any of those purificatory rites and ceremonies of the twice-born ones such as Upanayana. They have not stayed at the Guru's house for education. They have no observance of ceremonial purity. They have none of the auspicious Vedic rites. 43. Still they are possessed of deep-rooted devotion to Krishna, the destroyer of Avidya and the master of all Yogis, whereas we, with all our education and sacramental qualifications, are without it. 44. Oh, how wonderful to contemplate that the Lord, the goal and support of the holy, should have sent a reminder and warning to us through the Gopas—to us who, without knowing our real interest, are immersed in domestic life! 45. Otherwise, what reason can there be for Him—the self-fulfilled, the bestower of Moksha, the Lord of all—to come to us, insignificant creatures, with this request for food? It is but a piece of divine acting.

हित्वान्यान् भजते यं श्रीः पादस्पर्शशया सकृत् ।
 देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रात्त्वजोऽनयः ।
 स एष भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः ।
 अहो वयं धन्यतमा येषां नस्तादृशीः स्त्रियः ।
 नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे ।
 स वै न आद्यः पुरुषः स्वमायामोहितात्मनाम् ।
 इति स्वाधमनुस्मृत्य कृष्णे ते कृतहेलनाः ।

आत्मदोषापवर्गेण तद्याच्चा जनमोहिनी ॥46॥
 देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥47॥
 जातो यदुष्वित्यश्रृण्व ह्यपि मूढा न विद्महे ॥48॥
 भक्त्या यासां मतिर्जाता अस्माकं निश्चला हरौ ॥49॥
 यन्मायामोहितधियो भ्रमामः कर्मवर्त्मसु ॥50॥
 अविज्ञातानुभावानां क्षन्तुमर्हत्यतिक्रमम् ॥51॥
 दिदृक्षवोऽप्यच्युतयोः कंसाद् भीता न चाचलन्

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे यज्ञपत्न्युद्धरणं नाम त्रयोविंशोऽध्यायः ॥23॥

46. He, for serving whom Sri Devi, the goddess of fortune and beauty and auspiciousness, gave up all other Divinities and abandoned also her own habit of fickleness—that He had to beg for a little food will surprise everyone, unless one understands that He did all that to bless us. 47-48. He constitutes all the parts of Yajna—its location, time, materials for offering, Mantra, Tantra, sacrificial priests, sacrificial fires, deities, master of sacrifice, the whole sacrifice and the fruits of sacrifice. He is verily Vishnu Himself, the master of all Yogis, born in the clan of the Yadus. We have heard all this, but the dull-witted creatures that we are, we did not grasp His identity. 49. But in another sense, we too are indeed fortunate in having as wives women of this calibre;

because on account of their devotion, we too have developed firm devotion to Sri Hari. 50. He by whose Maya we are caught up in, and overpowered by, adherence to ritualistic disciplines—to that Krishna, the unfading light of Consciousness and the centre of all divine excellences, our salutations! 51. It behoves the Lord, the cause of all causes and the controller of Maya, to pardon the improper acts of persons like us who are under the infatuation of His Maya and could not therefore know His prowess.'

52. But these Brahmanas, though repentant of their disrespectful conduct towards Krishna and though anxious to meet him, did not do so out of fear of Kamsa.

अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः । अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥ 1॥
 तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः । प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥ 2॥

Skandha X : Chapter 24

OBSTRUCTION OF INDRA YAJNA

*Krishna's Enquiries to Nanda about
 Indra Yajna (1-11)*

Sri Suka said: 1. While the Lord was

staying at Vrindavana along with Rama, he saw the Gopas making preparations for a sacrifice to Indra. 2. The all-knowing and all-pervading Lord, though he

कथ्यतां मे पितः कोऽयं सम्भ्रमो य उपागतः ।
 एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः ।
 अस्त्यस्वपरदृष्टीनामभिरोदास्तविद्विषाम् ।
 ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति ।
 तत्र तावत् क्रियायोगो भवतां किं विचारितः ।

किं फलं कस्य चोद्देशः केन वा साध्यते मखः ॥ 3॥
 न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह ॥ 4॥
 उदासीनोऽरिवद् वर्ज्य आत्मवत् सुहृदुच्यते ॥ 5॥
 विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत् ॥ 6॥
 अथवालौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥ 7॥

नन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः ।
 तं तात वयमन्ये च वार्ष्णेयां पतिमीश्वरम् ।
 तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे ।
 य एवं विसृजेद् धर्मं पारम्पर्यागतं नरः ।

तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥ 8॥
 द्रव्यैस्तद्वेतसा सिद्धैर्यजन्ते ऋतुभिर्नराः ॥ 9॥
 पुंसां पुरुषकाराणां पर्जन्यः फलभावनः ॥ 10॥
 कामाल्लोभाद् भयाद् द्वेषात् स वै नाप्नोति शोभनम्

श्रीशुक उवाच

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम् ।

इन्द्राय मन्युं जनयन् पितरं प्राह केशवः ॥ 12॥

श्रीभगवानुवाच

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।
 knew everything about it, pretended that
 he did not, and said in great humility to
 Nanda and other elders among the Gopas:
 3. 'O Father! How is it that you are all
 so excited? If it is for any sacrificial cere-
 mony, what is the fruit expected? Which
 Divinity is going to be adored? And who
 are the competent persons to perform it?
 4. I am very eager to get all information.
 So, O father, please tell me all about it.
 Holy personages who have the perception
 of the Atman in everything, do not keep
 anything secret. 5. As they see the same
 self everywhere, they make no distinction
 between themselves and others, and for
 the same reason, they do not make any
 difference between friend, foe and neutral.
 If a distinction is at all to be made, the
 neutral is to be avoided just like the foe.
 But a friend, being like oneself, can be
 taken into confidence. 6. In this world
 some people perform Vedic rituals with
 full knowledge about them, and some in
 complete ignorance about them. The Kar-
 ma of the latter is not as fruitful as that of
 the former. 7. Now, are the rites you
 propose to perform the result of delibera-
 tions based on the Sastras, or are they

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥ 13॥
 merely after the custom of the land?
 Please give me a clear explanation.'

Nanda said: 8. Indra is the Lord of rains. The clouds are very closely associ-
 ated with him. It is the clouds that give
 rain so pleasing and so essential to living
 beings. 9. My boy! Therefore all people,
 including ourselves, adore Indra with the
 ingredients grown out of the rain he gives
 us, by the performance of Yajnas with
 those ingredients. 10. For the attainment
 of life's threefold Ends (Dharma, Artha
 and Kama), man depends entirely on
 rain. Even if a man works on the fields
 for raising crops, it is Indra who makes
 his efforts fruitful by giving rain. With-
 out rain all human efforts are of no use.
 11. A man who fails to fulfil these tradi-
 tional obligations that have come down
 from time immemorial, owing to greed,
 miserliness, fear or antagonism, has no
 bright future.

Krishna dissuading them (12-30)

Sri Suka said: 12. Hearing these words
 of Nanda and other inhabitants of Vraja,
 Krishna spoke in a manner that provoked
 Indra, to anger.

The Lord said: 13. Living beings are

अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् ।
 किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम् ।
 स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते ।
 देहानुच्चावचाञ्जन्तुः प्राप्योत्सृजति कर्मणा ।
 तस्मात् सम्पूजयेत् कर्म स्वभावस्थः स्वकर्मकृत् ।
 आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति ।
 वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः ।
 कृषिवाणिज्यगोरक्षा कुसीदं तुर्यमुच्यते ।
 सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ।
 रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः ।
 न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।
 तस्माद् गवां ब्राह्मणानामद्रेश्चरभ्यतां मखः ।

born according to their Karma. By their Karma they die also. Karma regulates their attainment of enjoyments, sufferings, fears and welfare. 14. If it is argued that there is an Iswara (God) separate from Karma to award the fruits of Karma, that Iswara can do so only in respect of one who merits them as the fruits of his actions (Karma). He cannot give any fruit to one who performs no Karma. 15. To creatures who are subject to their Karma, of what use is an Indra who cannot undo the effect of those Karmas springing from the actions of the previous birth? 16. Slave to the effects of his own previous actions, a living being works only accordingly. Whether man or celestial, all creatures are subject to their nature which is the product of their Karma. 17. The Jiva gets and abandons high and low bodies according to its Karma. His enemy, friend, neutral, teacher, deity—all that is Karma and Karma alone. 18. Therefore, do one's duty born of one's nature, and thus honour Karma. That is worship. One must recognise one's deity in what helps one to live happily here in this life. 19. A person who obtains his livelihood from one but serves another is comparable to an un-

कर्तारं भजते सोऽपि न ह्यर्हर्तुः प्रभुर्हि सः ॥14॥
 अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥15॥
 स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥16॥
 शत्रुमित्रमुदासीनः कर्मैव गुरुरीश्वरः ॥17॥
 अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥18॥
 न तस्माद् विन्दते क्षेमं जारं नार्यसती यथा ॥19॥
 वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥20॥
 वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम् ॥21॥
 रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥22॥
 प्रजास्तैरेव सिद्धयन्ति महेन्द्रः किं करिष्यति ॥23॥
 नित्यं वनौकसस्तात वनशैलनिवासिनः ॥24॥
 य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥25॥

faithful woman who entertains a lover. No good comes of such unfaithfulness. 20. A Brahmana has to live by studying and teaching the Vedas, a Kshatriya by protection of the country, a Vaisya by trade, and a Sudra by service of the twice-born. 21. Trade allotted as livelihood for the Vaisya is of four kinds. It consists of agriculture, sale of commodities, cow-keeping and money-lending. Of these, we have always followed the profession of cow-keeping. 22. The three Gunas of Prakriti known as Sattva, Rajas and Tamas are the basis of preservation, origin and dissolution of the universe. It is Rajas that prompts the sexes to come together, as a result of which this world of infinite variety develops. 23. By the power of Nature's aspect of Rajas, all places get rain from which the living creatures get all that they want to subsist. What has Indra got to do with this? 24. We have no towns, villages or houses. Being a forest tribe, we are always staying in the woods and on mountains. 25. Therefore, perform the sacrifice in honour of cattle, Brahmanas and this mountain, which could easily be accomplished with the same ingredients you have gathered for the sacrifice to

पच्यन्तां विविधाः पाकाः सूपान्ताः पायसादयः ।
 ह्यन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः ।
 अन्येभ्यश्चाश्वचाण्डालपतितेभ्यो यथार्हतः ।
 स्वलङ्कृता भुक्तवन्तः स्वनुलिप्ताः सुवाससः ।
 एतन्मम मतं तात क्रियतां यदि रोचते ।

श्रीशुक उवाच

कालात्मना भगवता शक्रदर्प जिघांसता ।
 तथा च व्यदधुः सर्वं यथाऽऽह मधुसूदनः ।
 उपहृत्य बलीन् सर्वानादृता यवस गवाम् ।
 अनास्यनडुद्युक्तानि ते चारुह्य स्वलङ्कृताः ।
 कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भण गतः ।
 तस्मै नमो व्रजजनैः सह चक्रेऽऽत्मनाऽऽत्मने ।
 एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः ।

संयावापूपशङ्कुल्यः सर्वदोहश्च गृह्यताम् ॥26॥
 अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः ॥27॥
 यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥28॥
 प्रदक्षिणं च कुरुत गोविप्रानलपर्वतान् ॥29॥
 अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः ॥30॥

प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥31॥
 वाचयित्वा स्वस्त्ययनं तद्द्रव्येण गिरिर्द्विजान् ॥32॥
 गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥33॥
 गोप्यश्च कृष्णवीर्याणि गायन्त्यः सद्विजाशिषः ॥34॥
 शैलोऽस्मीति ब्रुवन् भूरि बलिमादद् बृहद्वपुः ॥35॥
 अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥36॥
 हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥37॥

Indra. 26. Let a variety of preparations from Payasa to lentil-soup be offered. Make porridge and cakes, and let all available milk be collected for offerings. 27. Get Brahmanas well-versed in the Vedas to perform the fire sacrifice, and arrange an excellent feast with all dainties for them and give them good milch cows as sacrificial gifts. 28. Give food and gifts to all others also down to the out-castes according to their desert. The cows should be fed with green grass, while sacrificial food offerings should be made to the mountain Govardhana. 29. Feasted, well-dressed and well-anointed, make circumambulation of the sacrificial fire, cows, holy men and the mountain. 30. This, O Father, is my view. If it is acceptable, you may follow it. That will be pleasing to the cows, to the holy men and to myself.

Worship of Govardhana (31-38)

Sri Suka said: 31-34. Nanda and others readily accepted the words of the Lord, the Time-spirit, calculated to hum-

ble the pride of Indra. They did everything exactly as advised by Krishna. After consecrating all ingredients with purificatory utterances, they made with them offerings to holy men and the mountain, and fed the cows with grass. Then, blessed by holy men and preceded by the cows and the Gopis—who, well-dressed in their holiday attire, and seated in carts drawn by hefty bullocks, were singing Krishna's praises—they circumambulated the mountain of Govardhana. 35. To generate faith in the minds of the Gopas, Krishna assumed a huge form declaring himself to be the spirit of the mountain and consumed large quantities of the food offerings. 36-37. And the same Krishna, standing by in his usual form, said to them: 'Ah! how wonderful! This mountain has appeared before us as a living form and blessed us. This mountain, which can assume any form, appears as wild animals to destroy people who insult it. For the good of our cattle and of ourselves, we should make prayerful prostrations to him.' Saying so, he with all the Gopas prostrated before his

इत्यद्विगोद्विजमखं

वासुदेवप्रणोदिताः ।

यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥38॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्विंशोऽध्यायः ॥24॥

own other form as the mountain. 38.
Thus under Krishna's persuasion, the
Gopas performed the Yajna in favour of

the cows, Brahmanas and the mountain,
and returned to Vraja.

अथ पञ्चविंशोऽध्यायः

श्रीशुक उवाच

इन्द्रस्तदाऽऽत्मनः पूजां विज्ञाय विहतां नृप ।
गणं सांवर्तकं नाम मेघानां चान्तकारिणाम् ।
अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम् ।
यथादृढैः कर्ममयैः क्रतुभिर्नामनौनिमैः ।
वाचालं बालिशं स्तब्धमज्ञं पण्डितमानिनम् ।
एषां श्रियावलिप्तानां कृष्णेनाध्मायितात्मनाम् ।
अहं चैरावतं नागमारुह्यानुव्रजे व्रजम् ।

गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चुकोप सः ॥1॥
इन्द्रः प्राचोदयत् क्रुद्धो वाक्यं चाहेशमान्युत ॥ 2॥
कृष्णं मर्त्यगुपाश्रित्य ये चक्रुर्देवहेलनम् ॥ 3॥
विद्यामान्वीक्षिकीं हित्वा तितीर्षन्ति भवार्णवम् ॥ 4॥
कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम् ॥ 5॥
धुनुत श्रीमदस्तम्भं पशून् नयत संक्षयम् ॥ 6॥
मरुद्गणैर्महावीर्यैर्नन्दगोष्ठजिघांसया ॥ 7॥

श्रीशुक उवाच

इत्थं मघवताऽज्ञप्ता मेघा निर्मुक्तबन्धनाः ।

नन्दगोकुलमासारैः पीडयामासुरोजसा ॥ 8॥

Skandha X : Chapter 25

LIFTING OF THE GOVARDHANA MOUNTAIN

Indra's Vengeance (1-13)

Sri Suka said: 1. O King! When his worship was thus obstructed, Indra grew wrathful at the Gopas headed by Nanda and led by Krishna. 2. Indra, who considered himself the master of all, angrily summoned the destructive clouds of Pralaya time and commanded them as follows: 3. 'Look at the audacity of these Gopas, mere forest-dwellers, because of the prosperity now attendant on them! Depending on Krishna, a mortal after all, they have chosen to insult the immortals. 4. It is like trying to cross the ocean of Samsara by abandoning the practice of meditation and philosophical reflection,

and resorting to the merely nominal boat of ritualism, extremely flimsy by nature. 5. For these Gopas to antagonise us depending on this Krishna—a mere mortal, an ignoramus, a pretentious pseudo-scholar, a silly boy, and a braggart at that! 6. You go and humble their pride, born of prosperity and abetted by Krishna, through the destruction of all their cattle. 7. I shall also shortly follow you, riding on my elephant Airavata and accompanied by the powerful wind-deities to destroy the cowherd settlement of Nanda.'

Sri Suka said: 8. Ordered in this way by Indra and released from restraints, the clouds began a fierce harassment of Nanda's Gokula through torrential rain.

विद्योतमाना विद्युद्भिः स्तनन्तः स्तनयित्नुभिः ।
 स्थूणास्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः ।
 अत्यासारातिवातेन पशवो जातवेपनाः ।
 शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः ।
 कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो ।
 शिलावर्षनिपातेन हन्यमानमचेतनम् ।
 अपर्त्वत्युल्बणं वर्षमतिवातं शिलामयम् ।
 तत्र प्रतिविधिं सम्यगात्मयोगेन साधये ।
 न हि सद्भावयुक्तानां सुराणामीशविस्मयः ।
 तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् ।
 इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम् ।
 अथाह भगवान् गोपान् हेम्ब तात व्रजौकसः ।
 न त्रास इह वः कार्यो मद्भस्ताद्रिनिपातने ।

9. Illumined by flashes of lightning and accompanied by peals of thunder, torrents of hailstones fell while fierce winds raged all round. 10. When the rain began to fall in cascades of a pillar's girth, the whole earth got submerged in water, and high and low levels of land became indistinguishable. 11. The cows, the Gopas and the Gopis, who were shivering in distress because of the fierce wind and rain, had none but Govinda to seek shelter in. 12. The harassed cows, covering their calves with their heads, gathered at the feet of Krishna. 13. All began to cry: 'O Krishna! O great one! It behoves you to protect us, your dependants, from the wrath of Indra.'

*Krishna providing Relief by lifting
 the Mountain (14-33)*

14. From the sight of the very heavy rain and the destruction it wrought in Gokula, the Lord immediately understood that it was all the work of the irate Indra. (He thought:) 15. 'Finding that the Yajna in his honour has been obstructed, Indra wants to destroy us by

तीव्रैर्मृदुगणैर्नुत्रा ववृषुर्जलशर्कराः ॥ 9 ॥
 जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम् ॥ 10 ॥
 गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः ॥ 11 ॥
 वेपमाना भगवतः पादमूलमुपाययुः ॥ 12 ॥
 त्रातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल ॥ 13 ॥
 निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः ॥ 14 ॥
 स्वयागे विहतेऽस्माभिरिन्द्रो नाशाय वर्षति ॥ 15 ॥
 लोकेशमानिनां मौढ्याद्वरिष्ये श्रीमदं तमः ॥ 16 ॥
 मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते ॥ 17 ॥
 गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥ 18 ॥
 दधार लीलया कृष्णश्छत्राकमिव बालकः ॥ 19 ॥
 यथोपजोषं विशत गिरिगर्तं सगोधनाः ॥ 20 ॥
 वातवर्षभयेनालं तत्त्राणं विहितं हि वः ॥ 21 ॥

this unseasonal and torrential rain. 16. I shall take the remedial measures through my mystical power. I shall humble the pride of those who consider themselves masters of the world, whose hearts are full of darkness born of a false sense of their own power and position. 17. Celestials of real holiness are never moved by pride of being the masters of other men and things. Humbling the pride of persons who entertain such pride, as in the present case of Indra, will lead to their own spiritual welfare. 18. So by the exercise of my higher power, I shall save this cowherd settlement which has taken shelter in me, looking upon me as their leader, and which I in turn have adopted for the fulfilment of my mission in the world. This is my firm resolve.'

19. With these words Krishna, a mere boy, lifted up the Govardhana mountain with his hand and held it up as if it were a mere mushroom. 20. Then he said: 'O Father! O Mother! O all of you, inhabitants of Vraja! Enter with all your cattle the cavity below the uplifted mountain and stay there comfortably. 21. Do not fear that the mountain may fall from

तथा निर्विविशुर्गतं कृष्णाभ्रासितमानसाः ।
 क्षुत्तृड्व्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः ।
 कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः ।
 खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम् ।
 निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः ।
 ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् ।
 भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः ।

तं प्रेमवेगान्निभृता व्रजौकसो यथा समीयुः परिरम्भणादिभिः ।

गोप्यश्च सस्नेहमपूजयन् मुदा यशोदा रोहिणी नन्दो रामश्च बलिनां वरः ।
 दिवि देवगणाः साध्याः सिद्धगन्धर्वचारणाः ।
 शङ्खदुन्दुभयो नेदुदिवि देवप्रणोदिताः ।

यथावकाशं सधनाः सव्रजाः सोपजीविनः ॥22॥
 वीक्ष्यमाणो दधावर्द्धि सप्ताहं नाचलत् पदात् ॥23॥
 निःस्तम्भो भ्रष्टसङ्कल्पः स्वान् मेघान् संन्यवारयत्
 निशाम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत् ॥25॥
 उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः ॥26॥
 शकटोढोपकरणं स्त्रीबालस्थविराः शनैः ॥27॥
 पश्यतां सर्वभूतानां स्थापयामास लीलया ॥28॥

दध्यक्षताद्भिर्युजुः सदाशिषः ॥29॥

कृष्णमालिङ्ग्य युयुजुराशिषः स्नेहकातराः ॥30॥
 तुष्टुबुर्मुमुक्षुस्तुष्टाः पुष्पवर्षाणि पार्थिव ॥31॥
 जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥32॥

ततोऽनुरक्तैः पशुपैः परिश्रितो राजन् स गोष्ठं सबलोऽव्रजद्वरिः ।

तथाविधान्यस्य कृतानि गोपिका गायन्त्य ईयुर्मुदिता हृदिस्पृशः ॥33॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पञ्चविंशोऽध्यायः ॥25॥

my hand. You will not be troubled hereafter by the rain or the wind. Here I am, offering protection to you from all that.' 22. Reassured in this way by Krishna, they with their wealth and their dependants and their movable properties loaded in carts, entered into the depression in an orderly fashion. 23. For seven days, with in the sight of the inhabitants of Vraja, Krishna stood holding the mountain in hand, without moving a step from where he stood, or taking any food or drink, during that period. 24. Seeing the Yogic power of Krishna, Indra was dumbfounded. He abandoned his pride as also his resolution to destroy the Gokula and soon withdrew his clouds.

25. Seeing the sky clear of clouds, the sun risen, and the winds and the rain subsided, Krishna, the uplifter of Govardhana said to the Gopas: 26. 'O Fellow-Gopas! Come out with your women, children and belongings. There is no more cause for fear. The wind and rain have abated. The water-level in streamlets also has gone down.' 27. The Gopa families

consisting of women, children and old men now came out slowly one after another carrying all their belongings in their carts. 28. In the presence of all, the all-powerful Lord now reinstalled the mountain in its old place. It was just a play to him. 29. In the excitement of their joy the inhabitants of Vraja, both men and women, greeted him with loving embraces. They gathered round him and began to sprinkle on him curds, water and grains, pronouncing blessings. 30. Overwhelmed with love, Yasoda, Rohini, Nanda and the powerful Rama embraced Krishna and pronounced blessings on him. 31. O King! In the heavens, Devas, Sadhyas, Siddhas, Gandharvas and Charanas sang and rejoiced and released a rain of flowers. 32. Arranged by the celestials, conchs and drums were sounded and prominent Gandharva musicians like Tumburu began to sing. 33. O King! Surrounded by the loving Gopas, Krishna along with Rama entered the Gokula. And the Gopis too entered, singing about Krishna's achievements in great joy and inebriation of love.

अथ षड्विंशोऽध्यायः

श्रीशुक उवाच

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते ।
 बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै ।
 यः सप्तहायनो बालः करेणैकेन लीलया ।
 तोकेनामीलिताक्षेण पूतनाया महौजसः ।
 हिन्वतोऽधः शयानस्य मास्यस्य चरणावुदक् ।
 एकहायन आसीनो ह्रियमाणो विहायसा ।
 क्वचिद्वैयङ्ग्यवस्तैन्ये मात्रा बद्ध उलूखले ।
 वने सञ्चारयन् वत्सान् सरामो बालकैर्वृतः ।
 वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया ।
 हत्वा रासभदैतेयं तद्वन्धूंश्च बलान्वितः ।

अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥ 1॥
 कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥ 2॥
 कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ 3॥
 पीतः स्तनः सह प्राणैः कालेनेव वयस्तनोः ॥ 4॥
 अनोऽपतद् विपर्यस्तं रुदतः प्रपदाहतम् ॥ 5॥
 दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥ 6॥
 गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् ॥ 7॥
 हन्तुकामं बकं दोभ्यां मुखतोऽरिमपाटयत् ॥ 8॥
 हत्वा न्यपातयत्तेन कपित्थानि च लीलया ॥ 9॥
 चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥ 10॥

Skandha X : Chapter 26

ANNOUNCEMENT OF KRISHNA'S DIVINITY

Gopas review Krishna's Unique Feats
 (1-14)

Sri Suka said: 1. Those Gopas, who had not yet understood the divinity of Krishna, and were therefore astonished to see such superhuman works of his, one day went to Nanda and said: 2. 'How is it that this boy with such wonderful powers has taken birth amidst us, villagers, a birth that is not at all compatible with his greatness? 3. How could a boy of seven years stand holding up a mountain with one arm as in play, just like a big elephant lifting up a lotus in its trunk? 4. As an infant, whose eyes had not still opened, he sucked up the life force of Putana in the guise of sucking at her breast, just as Time consumes the lives of people without their awareness. (How could a mere infant do it?) 5. When he was only a few months old—a mere baby crying helplessly and throwing up his limbs—he with a stroke of his feet upset the cart under which he had been

laid to sleep. (How could a mere baby do it?) 6. At the age of one, while he was sitting and playing, Trinavarta, the whirlwind demon, took him high up in the sky, but the baby strangled the demon to death. (How could a mere baby do it?) 7. Once, tied by the mother to a mortar as punishment for stealing butter, he crawled on all fours with the mortar, between the big Arjuna trees and felled them. (How could a mere child do it?) 8. While he along with Rama and the Gopa boys surrounding them was tending cattle in the woods, an Asura in the form of a crane approached to swallow him, but Krishna tore it into two, holding it by its beaks. (How could a mere boy do it?) 9. Vatsasura in the form of a calf entered the herd with the idea of killing him, but Krishna catching hold of his legs hurled him dead on to a Kapittha tree, from which a large number of fruits fell as a consequence. (How could a mere boy do this?) 10. Next, killing the ass-shaped Dhenuka and his tribe, he with Rama made that

प्रलम्बं घातयित्वोग्रं बलेन बलशालिना ।
आशीविषतमाहीन्द्रं दमित्वा विमदं हृदात् ।
द्रुस्त्यजश्चानुरागोऽस्मिन् सर्वेषां नो व्रजौकसाम् ।
क्व सप्तहायनो बालः क्व महाद्रिविधारणम् ।

नन्द उवाच

श्रूयतां मे वचो गोपा व्येतु शङ्का च वोऽर्भके ।
वर्णास्त्रयः किलास्यासन् गृह्णतोऽनुयुगं तनूः ।
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
पुराणेन व्रजपते साधवो दस्युपीडिताः ।
य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः ।
तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः ।

अमोचयद् व्रजपशून् गोपांश्चारण्यवह्निः ॥11॥
प्रसह्योद्वास्य यमुनां चक्रेऽसौ निर्विषोदकाम् ॥12॥
नन्द ते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम् ॥13॥
ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥14॥

एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥15॥
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥16॥
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥17॥
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥18॥
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥19॥
अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥20॥
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवामुराः ॥21॥
श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥22॥

fruit-laden palmyra forest available for public use. (How could a mere boy do this?) 11. After getting the fierce Pralambasura destroyed by the powerful Balarama, he saved the cows and the Gopas from being consumed by the forest fire. (How could a mere boy do this?) 12. Trampling the highly poisonous and cruel serpent Kaliya under his feet, he humbled the pride of that serpent, drove him away from the pool in the Yamuna, and thus freed the water of that river from poison. (How could a mere boy do this?) 13. O Nanda! How is it that everyone in Vraja is entertaining love of an irrevocable nature for your son, and he in turn is having innate affection for all of us? 14. Where is a boy of seven years, and where the feat of holding a huge mountain lifted in one hand? Therefore, O chief of Vraja, we feel puzzled about your son.'

Garga's Prediction about Krishna revealed (15-25)

Nanda said: 15. O Gopas! Hearken to me so that your doubts about my boy may be laid at rest. I shall tell you what

Gargacharya told me in clear terms about this boy. 16. He said: 'He embodies himself in every Yuga, and has had in the past three complexions—white, red and yellow. Now he has assumed a black complexion. 17. Your glorious son had once been born as the son of Vasudeva, and so people of true understanding will call him Vāsudeva. 18. Your son has many names based on his qualities and achievements. I know them, but other people do not. 19. He will help your higher spiritual evolution. He will contribute to the happiness of the Gopas and the cattle. With his help you will be able to easily surmount all difficulties of life. 20. Once when the land was without a king to rule it, and the people began to be attacked by brigands and invaders, it was he who protected the good and the innocent people. Aided by him, they were able to put down these forces of evil. 21. Those fortunate men who entertain deep love for him have no cause of fear from enemies, just as devotees of Vishnu have not from Asuras. 22. Therefore, O Nanda, this boy is equal to Narayana in respect of auspiciousness, fame, prowess and other great

इत्यद्धा मां समादिश्य गर्गे च स्वगृहं गते । मन्ये नारायणस्यांशं कृष्णमक्लिष्टकारिणम् ॥23॥
इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः । दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः ।

मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥24॥

देवे वर्षति यज्ञविप्लवरूपा वज्राश्मपर्षानिलैः
सीदत्पालपशुस्त्रि आत्मशरणं दृष्टानुकम्प्युत्समयन् ।
उत्पाटचैककरेण शैलमबलो लीलोच्छिनीन्ध्रं यथा
बिभ्रद् गोष्ठमपान्महेन्द्रमदभित् प्रीयान्न इन्द्रो गवाम् ॥25॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे षड्विंशोऽध्यायः ॥26॥

qualities.' So, O Gopas, do not be surprised by his exploits revealing his majesty, praiseworthiness and greatness. 23. Ever since Garga communicated all these truths to me and left, I have looked upon this boy of facile exploits as a part of Narayana. 24. The Gopas who had personally witnessed and heard about Krishna's deeds were delighted to learn of Garga's views. Their doubts were now solved and they adored Krishna and Nanda.

25. When Indra out of anger at the

sabotage of the Yajna arranged in his honour, sent torrential rain over Gokula; when the men, women and cattle of Gokula, harassed by thunder, hailstones and storm, found none other to give them shelter—Krishna, a mere boy, moved by pity, uprooted Mount Govardhana, and as in play lifted like a mushroom that huge mountain with one hand, thus humbling the pride of Indra, and saving the cattle and men of Gokula. May he be gracious unto us!

अथ सप्तविंशोऽध्यायः

श्रीशुक उवाच

गोवर्धने धृते शैल आसाराद् रक्षिते व्रजे । गोलोकादाव्रजत् कृष्णं सुरभिः शक्र एव च ॥ 1॥
विविक्त उपसङ्गम्य व्रीडितः कृतहेलनः । पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा ॥ 2॥
दृष्टश्रुतानुभावोऽस्य कृष्णस्यामिततेजसः । नष्टत्रिलोकेशमद इन्द्र आह कृताञ्जलिः ॥ 3॥

Skandha X : Chapter 27

KRISHNA AS GOVINDA

Indra's Hymn to Krishna (1-17)

Sri Suka said: 1. On Mount Govardhana being lifted and Vraja saved, two parties came to Vraja to meet Krishna—Indra out of fear, and Surabhi (the divine cow) out of joy. 2. The guilty Indra in great shame approached Krishna in soli-

tude and touched his feet with the tip of his diadem shining like the sun. 3. Having now had an experience of that tremendous puissance of Krishna, of which he had only heard before, Indra was rid of the pride that he was the master of the three worlds. With palms joined in salutation, he now said as follows:

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं तपोमयं ध्वस्तरजस्तमस्कम् ।
 मायामयोऽयं गुणसम्प्रवाहो न विद्यते तेऽग्रहणानुबन्धः ॥ 4॥
 कुतो नु तद्वेतव ईश तत्कृता लोभादयो येऽबुधलिङ्गभावाः ।
 तथापि दण्डं भगवान् बिभर्ति धर्मस्य गुप्त्यै खलनिग्रहाय ॥ 5॥
 पिता गुरुस्त्वं जगतामधीशो दुरत्ययः काल उपात्तदण्डः ।
 हिताय स्वेच्छातनुभिः समीहसे मानं विधुन्वञ्जगदीशमानिनाम् ॥ 6॥
 ये मद्विधाज्ञा जगदीशमानिनस्त्वां वीक्ष्य कालेऽभयमाशु तन्मदम् ।
 हित्वाऽऽर्यमार्गं प्रभजन्त्यपस्मया ईहा खलानामपि तेऽनुशासनम् ॥ 7॥
 स त्वं समैश्वर्यमदप्लुतस्य कृतागसस्तेऽविदुषः प्रभावम् ।
 क्षन्तुं प्रभोऽथार्हसि मूढचेतसो मैवं पुनर्भून्मतिरीश मेऽसती ॥ 8॥
 तवावतारोऽयमधोक्षजेह स्वयम्भराणामुरुभारजन्मनाम् ।

चमूपतीनामभवाय देव भवाय युष्मच्चरणानुवर्तिनाम् ॥ 9॥

नमस्तुभ्यं भगवते पुरुषाय महात्मने ।
 स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये ।

वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥10॥
 सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः ॥11॥

Indra said: 4. Thy being is constituted of Suddha-sattva (pure Sattva). It is full of peace and absorption in spiritual consciousness, without any touch of Rajas and Tamas. This world of becoming is sprung from Thy power of Maya. But ignorance and the bondage resulting from it are not in Thee. 5. O Lord! When there is no touch of ignorance in Thee, how can the products of that ignorance, the characteristics of which are passions like greed, lust, anger, etc., have a place in Thee? So, whenever Thou assumest the role of chastiser as in destroying the wicked, it is only for the protection of Dharma and not out of anger or any of the passions of the heart. 6. Thou art the father, teacher and ruler of the worlds. Being the worlds' ruler and regulator, Thou as Time wieldest the rod of punishment for the good of the world. Thou manifestest as incarnations and enactest Thy divine play consisting in acts like humbling the pride of those who consider themselves the masters of the destinies of the world. 7. When we, who

are entrenched in the pride of being the Lords of the worlds, see Thee absolutely fearless under the most threatening of circumstances, we are forced to give up our pride and become Thy votaries following the way of all good men. Thy deeds are meant to discipline even the wicked. 8. It behoves Thee to pardon my guilt arising from my arrogance born of prosperity and from my lack of understanding of Thy prowess. O Lord! Grant that I do not have this kind of perversity at any time in the future. 9. O All-knowing One! This incarnation of Thine is for the destruction of military dictators who care only for their own comforts and power and who have become a heavy burden for the earth. Besides, it is for the salvation of those who are devoted to Thee. 10. Salutations to the Bhagavan Krishna, the indweller in all beings, the unlimited one, the son of Vasudeva, and the master of all devotees. 11. Salutations to the one who has assumed a form by his own will, who is an embodiment of Pure Consciousness, who is the

मयेदं भगवन् गोष्ठनाशयासारवायुभिः । चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना ॥12॥
त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः । ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥13॥

श्रीशुक उवाच

एवं सङ्कीर्तितः कृष्णो मघोना भगवानमुम् । मेघगम्भीरया वाचा प्रहसन्निदमब्रवीत् ॥14॥

श्रीभगवानुवाच

मया तेऽकारि मघवन् मखभङ्गोऽनुगृह्यता । मदनुस्मृतये नित्यं मत्तस्येन्द्रश्रिया भृशम् ॥15॥
मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति । तं श्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्यनुग्रहम् ॥16॥
गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् । स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः ॥17॥
अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी । स्वसन्तानैरूपामन्त्र्य गोप रूपिणमीश्वरम् ॥18॥

सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसम्भव । भवता लोकनाथेन सनाथा वयमच्युत ॥19॥
त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते । भवाय भव गोविप्रदेवानां ये च साधवः ॥20॥
इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदिता वयम् । अवतीर्णोऽसि विश्वात्मन् भूमेर्भारापनुत्तये ॥21॥

all-formed one, who is the cause of all and who is the soul of all. 12. O Lord! This act of mine, who am given to terrific outbursts of anger, for the destruction of the whole of Gokula by wind and rain, was the consequence of my disappointment at the obstruction of the Yajna dedicated to me. 13. O Lord! Even then Thou hast been pleased to bless me. For, by the frustration of my efforts, my pride has been destroyed, and therefore I seek shelter in Thee, the Lord, teacher and soul of all beings.

14-15. *Suka said:* Thus extolled by Indra, the worshipful Lord Krishna smiled and told him in a voice vibrant like thunder: 'I brought about the obstruction of the Yajna only to bless you by humbling your pride generated by the status, power and prosperity of Indrahood, and thereby making you more and more mindful of Me, the Supreme Being. 16. One who is infatuated with the pride of wealth and power does not see My presence as Death the leveller behind everything. So whomsoever I wish to bless, I deprive him of his wealth beforehand. 17. O Indra! You

may now go. May you be happy! Carry out my commandments. Abandoning your ego, continue to exercise in the proper manner the power with which you are invested.'

Surabhi's Mission: Krishna as Govinda (18-28)

18. Next, Surabhi (or Kāmadhenu), the blessed divine cow, along with her offspring approached Krishna, the all-powerful one sporting as a cowherd. *Surabhi said:* 19. 'O Krishna, Thou the greatest of Yogis, the soul and creator of the worlds! Thy presence makes us feel that we are under the protection of a true master—one who is none other than the Lord of all the worlds. 20. O Lord of all that exists! Thou art our most exalted Deity. May Thou lord over us (be our Indra), so that all that is holy and innocent may be protected. 21. We have come here as directed by Brahma, to perform the ceremonial bath of making Thee our Indra. Thou art verily born to lighten the burdens of mother earth!'

श्रीशुक उवाच

एवं कृष्णमुपामन्त्र्य सुरभिः पयसाऽऽत्मनः । जलैराकाशगङ्गाया ऐरावतकरोद्धृतैः ॥22॥
 इन्द्रः सुरर्षिभिः साकं नोदितो देवमातृभिः । अभ्यर्षिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥23॥
 तत्रागतास्तुम्बुरुनारदादयो गन्धर्वविद्याधरसिद्धचारणाः ।
 जगुर्यशो लोकमलापहं हरेः सुराङ्गनाः संननृतुर्मुदान्विताः ॥24॥
 तं तुष्टुबुर्देवनिकायकेतवो व्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः ।
 लोकाः परां निर्वृतिमाप्नुवंस्त्रयो गावस्तदा गामनयन् पयोद्विताम् ॥25॥
 नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः । अकृष्टपच्यौषधयो गिरयोऽबिभ्रदुन्मणीन् ॥26॥
 कृष्णेऽभिषिक्त एतानि सत्त्वानि कुरुनन्दन । निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः ॥27॥
 इति गोगोकुलपतिं गोविन्दमभिषिच्य सः । अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम् ॥28॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे इन्द्रस्तुतिर्नाम सप्तविंशोऽध्यायः ॥27॥

22-23. After having addressed Krishna thus, Surabhi performed his consecrational bath (*abhisheka*) with her milk. She was followed by Indra who, under the direction of his mother Aditi, and with the assistance of Brahmarshis, bathed Krishna with the water of heavenly Ganga lifted in vessels of gold in the trunk of Airavata. They then addressed him as 'Govinda', meaning 'the Indra of cows'. 24. Then there came Tumburu and Narada along with hosts of heavenly artistes like Gandharvas, Vidyādharas, Siddhas and Chāranas who sang songs on the excellences of the Lord, by listening to which the sins of people would be destroyed. The heavenly damsels began to dance enthusiastically. 25. The leading

Devas began to sing his glory and rained vast quantities of rare kinds of flowers. The beings inhabiting all the three worlds were extremely happy, and the cows deluged the earth with their milk. 26. The rivers began to flow with waters of various delicious tastes. The trees began to shed honey. Cereals began to grow and mature without any cultivation. The mountains revealed the great treasures of gems hidden in their bowels. 27. O dear one! When Krishna was thus crowned, even the habitually cruel animals like serpents gave up their bad traits. 28. Having thus installed Krishna as the master of cows and Gokula and made him Govinda, Indra with other celestials went back to his abode.

अथाष्टविंशोऽध्यायः

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् । स्नातुं नन्दस्तु कालिन्द्या द्वादश्यां जलमाविशत् ॥ 1॥
 तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम् । अविज्ञायासुरीं वेलं प्रविष्टमुदकं निशि ॥ 2॥
 चुक्रुशुस्तमपश्यन्तः कृष्ण रामेति गोपकाः । भगवांस्तदुपश्रुत्य पितरं वरुणाहूतम् ।
 तदन्तिकं गतो राजन् स्वानामभयदो विभुः ॥ 3॥
 प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया । महत्या पूजयित्वाऽऽह तद्दर्शनमहोत्सवः ॥ 4॥

वरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो । त्वत्पादभाजो भगवन्नवापुः पारमध्वनः ॥ 5॥
 नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने । न यत्र श्रूयते माया लोकसृष्टिविकल्पना ॥ 6॥
 अजानता मामकेन मूढेनाकार्यवेदिना । आनीतोऽयं तव पिता तद् भवान् क्षन्तुमर्हति ॥ 7॥
 ममाप्यनुग्रहं कृष्ण कर्तुमर्हस्यशेषदृक् । गोविन्द नीयतामेष पिता ते पितृवत्सल ॥ 8॥

श्रीशुक उवाच

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः । आदायागात् स्वपितरं बन्धूनां चावहन्मुदम् ॥ 9॥

Skandha X : Chapter 28

THE REVELATION OF VAIKUNTHA

Nanda's Capture by Varuna's Emissaries (1-9)

Sri Suka said: 1. Once Nanda, after a full fast on an Ekadasi day, went to the Yamuna for a bath on the next day of Dwadasi. 2. He entered the water too early before sunrise when it was still the time for the Rakshasas to move about. So a Rakshasa servant of Varuna captured him and presented him to Varuna. 3. On his disappearance, the Gopas began to cry aloud to Rama and Krishna for help. Being of unrestricted prowess and ever desirous of protecting his devotees, Krishna went to the abode of Varuna on hearing about the capture of his father. 4. Varuna, one of the protectors of the quarters, was overwhelmed with joy to see the Lord at his abode. He received and worshipped him with various ingredi-

ents, and said: *Varuna said:* 5. 'O Lord! Today my birth has proved meaningful. I have obtained all the fulfilments that life has to offer. Thy servant has crossed the ocean of Samsara inasmuch as I have gained Thy feet. 6. Salutations to Him, the Bhagavan, who is not in any way affected by the Yogamaya, the power that projects this whole universe. 7. An ignorant and foolish servant of mine, who has no understanding of what is proper and improper, has brought Thy father here. It behoves Thee to pardon this offence. 8. O Thou, the universal witness! Be gracious as to bless me! Here is Thy dear father, O Govinda! Thou art free to take him away.'

Sri Suka said: 9. Krishna, the master of all divinities, was very much pleased at this and he returned with his father, to the great joy of his kinsmen.

नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् ।
 ते त्वौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् ।
 इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम् ।
 जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः ।
 इति सञ्चिन्त्य भगवान् महाकारुणिको हरिः ।
 सत्यं ज्ञानमनन्तं यद् ब्रह्मज्योतिः सनातनम् ।
 ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः ।
 नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽष्टाविंशोऽध्यायः ॥28॥

Revelation of Vaikuntha (10-17)

10. Filled with wonder at the sight of the splendours of the abode of Lord Varuna, which human eyes cannot reveal, and taken up by the tremendous respect these celestials showed to Krishna, Nanda began to tell his clansmen all about his experiences. 11. O King! The Gopas now took Krishna to be Iswara Himself, and began to think longingly why he would not absorb them into his subtle being. 12. Coming to know by himself of this innermost aspiration of his devotees, Krishna, out of mercy towards them, thought of a way of fulfilling their aspiration. 13. In this world, due to ignorance and its offspring, desire and actions based on it, men are born in situations high and low and fail to realise

कृष्णे च सन्नर्तितेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ॥
 अपि नः स्वर्गात् सूक्ष्मा मुपाधास्यदधीश्वरः ॥11॥
 संकल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥12॥
 उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥13॥
 दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥14॥
 यद्वि पश्यन्ति मुनयो गुणापाये समाहिताः ॥15॥
 ददृशुर्ब्रह्मणो लोकं यत्राकूरोऽध्यगात् पुरा ॥16॥
 कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥17॥

their real nature. 14-15. Thinking thus, the worshipful Lord revealed to the Gopas his transcendent realm untouched by Tamas, which the sages, shaking off the hold of Prakriti, experience with concentrated mind—Brahman, the absolute Truth, infinite Consciousness, the eternal Being, the pure light of Self-consciousness that illumines everything. 16. They were led to the Pool of Brahman (Brahma-hradam) and submerged in it, after which Krishna lifted them up and revealed to them the transcendent realm of Vaikuntha, which was revealed to Akrura earlier (i.e. prior to the time of the Suka-Parikshit conversation). 17. Nanda and others, who were saturated with Bliss by the experience, were astonished to find Krishna being extolled by the Vedas themselves.¹

¹ The verses 14-17 are very obscure in meaning. What is meant by saying that Krishna took them to Brahma-hrada or Pool of Brahman? Does it mean the Impersonal Absolute, or a pool of that name in the Yamuna? In the latter case, the meaning will be: 'They were taken and submerged in a pool in the Yamuna called "Brahma-hrada" and then lifted up and given the revelation of the transcendent Vaikuntha, as it happened to Akrura before.' But there is nothing in the text to show that Brahma-hrada is the name of a pool. The direct meaning is 'the Brahman Himself figuratively described as a pool'. Then it would mean: Krishna first vouchsafed to them the experience of Impersonal Brahman, the Satchidananda, in which one's individuality is lost. Then he restored to them their individuality as the transformed, divinised 'I', with which they experienced the same Satchidananda as the Divine person, referred to in the text as *Brahmano lokam*. The reference to Akrura is an anticipation of an event by the sage Suka in his narration to Parikshit. The Akrura incident is to take place only some time later in Krishna's life.

अथैकोनत्रिंशोऽध्यायः

श्रीशुक उवाच

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ 1॥

तदोदुराजः ककुभः करैर्मुखं प्राच्या विलिम्पन्नरुणेन शन्तमैः ।

स चर्षणीनामुदगाच्छुचो मृजन् प्रियः प्रियाया इव दीर्घदर्शनः ॥ 2॥

दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं रमाननाभं नवकुङ्कुमारुणम् ।

वनं च तत्कोमलगोभिरञ्जितं जगौ कलं वामदृशां मनोहरम् ॥ 3॥

निशम्य गीतं तदनङ्गवर्धनं व्रजस्त्रियः कृष्णगृहीतमानसाः ।

आजगमुरन्योन्यमलक्षितोद्यमाः स यत्र कान्तो जवलोकुकण्डलाः ॥ 4॥

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः ।

पयोऽधिश्चित्य संयावमनुद्वास्यापरा ययुः ॥ 5॥

परिवेषयन्त्यस्तद्वित्वा पाययन्त्यः शिशून् पयः ।

शुश्रूषन्त्यः पतीन् काश्चिदश्नन्त्योऽपास्य भोजनम् ॥

लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने ।

व्यत्यस्तवस्त्राभरणाः काश्चित् कृष्णान्तिकं ययुः ॥ 7॥

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।

गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥ 8॥

Skandha X : Chapter 29

THE RASALILA: THE GOPIS MEETING THE LORD

The Call of the Flute (1-11)

Sri Suka said: 1. Noting the advent of the Sarat season whose nights are fragrant with the Mallika flowers in bloom, Krishna too, assuming his Yogamaya, decided to enact his long-promised play with the Gopis. 2. The moon rose giving relief to people from heat and gently painting the face of the eastern horizon crimson with his rays, as a lover long-separated from his beloved would sprinkle her face with Kumkum (vermilion) dust. 3. Seeing the crimson disc of the moon, full like the fresh Kumkum-dusted face of Ramā herself, and the wood of Vrindavana beautified by the pleasant rays of that moon, Krishna sounded his flute, ravishing the hearts of all women. 4. Hearing those love-inspiring notes, the minds of the women of Vraja flew to Krishna. With their ear-rings dangling in their agitation, they hurried to the tryst with their lover, but no single one among them knew the

movements of the others because of their total absorption in Krishna. 5. (In their haste and in the forgetfulness of absorption, the Gopis left the duties on hand and hurried towards Krishna.) Some engaged in milking put down the milking pail and ran; some kept the milk on the hearth for warming, but forgot to take it down; and others did not remember to remove the pot of porridge on the stove. 6. Those engaged in serving food, those feeding infants at their breast, those attending to the personal needs of their husbands, those taking their food—all gave up their chores and hurried to Krishna's presence. 7. Some were anointing themselves, some bathing, some applying collyrium to the eyes, some dressing up and decorating themselves in a wrong order—all stopped their engagements on hand and hurried to Krishna's presence. 8. Though obstructed by husbands, parents, brothers and other relatives, they could not be stopped as their minds had been snatched

अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः । कृष्णं तद्भावनायुक्ता दध्युर्मीलितलोचनाः ॥ 9॥
 दुःसहप्रेष्ठविरहतीव्रतापधुताशुभाः । ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥ 10॥
 तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः । जहर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥ 11॥

राजोवाच

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने । गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥ 12॥

श्रीशुक उवाच

उक्तं पुरस्तादेतत्ते चैद्यः सिद्धिं यथा गतः । द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः ॥ 13॥
 नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप । अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥ 14॥
 कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च । नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥ 15॥
 न चैवं विस्मयः कार्यो भवता भगवत्यजे । योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥ 16॥
 ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचःपेशैर्विमोहयन् ॥ 17॥

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः । व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ॥ 18॥

away by Govinda and were completely absorbed in him. 9. Those who were shut up in their homes and could not come out, closed their eyes, with their minds absorbed in Krishna through meditation. 10-11. With all their sins burnt up by the unbearable heat of separation from the Beloved, and with the mind pacified and purified by embracing the Beloved in meditation, they attained to the Paramatman, though they looked upon Him as a lover. Their Karmas being exhausted, they gave up their physical bodies then and there.

The Philosophy behind Rasa-lila (12-16)

The Rajah said: 12. O holy one! They knew Krishna only as a lover, not as Brahman. Their outlook was therefore body-based, being born of the Guna of Rajas. How can such a frame of mind bring about the erasing of ignorance and the effacement of embodied existence?

Sri Suka said: 13. I have answered this question of yours earlier (in the 7th Skandha) when the attainment of liberation by Sisupala, the king of the Chedis,

through the practice of confrontation with Krishna, was described. If an enemy of Krishna can be thus blessed, why not his lovers? 14. The Supreme Being who is changeless, immeasurable, unseen, transcending matter but regulating its course, adopts an individuality only to bestow salvation on Jivas. 15. All those who always fix their mind on Sri Hari through any sentiment—sex-love, anger, fear, affection, sense of unity, or devotion (Bhakti)—they all attain to His nature. 16. Do not think that this is impossible to the Bhagavan Krishna, the Unoriginated and the Supreme Being and the master of all powers. For, it is He that gives salvation to all beings.

The Lord dissuading them by citing Women's Dharma (17-30)

17. Seeing all those women of Vraja assembled near him, the Lord, the master of speech that he was, sought to puzzle them by clever and attractive words. *The Bhagavan said:* 18. Welcome to you, good ladies! What favour can I do for you? I hope everything is well in Vraja.

रजन्येषा घोररूपा घोरसत्त्वनिषेविता ।
 मातरः पितरः पुत्रा भ्रातरः पतयश्च वः ।
 दृष्टं वनं कुसुमितं राकेशकररञ्जितम् ।
 तद् यात माचिरं गोष्ठं शुश्रूषध्वं पतीन् सती ।
 अथवा मदभिस्नेहाद् भवत्यो यन्त्रिताशयाः ।
 भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ।
 दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा ।
 अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् ।
 श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात् ।

श्रीशुक उवाच

इति विप्रियमाकर्ष्य गोप्यो गोविन्दभाषितम् ।

विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम् ॥28॥

कृत्वा मुखान्यव शुचः श्वसनेन शुष्यद्बिम्बाधराणि चरणेन भुवं लिखन्त्यः ।

अस्त्रैरुपात्तमषिभिः कुचकुङ्कुमानि तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम् ॥29॥

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं कृष्णं तदर्थविनिवर्तितसर्वकामाः ।

नेत्रे विमृज्य रुदितोपहृते स्म किञ्चित्संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः ॥30॥

What is it that brings you all together here? 19. O fair ones! Night is naturally awe-inspiring. It is a time when dangerous animals move about. So return to your homes in Vraja soon. It is not befitting that women linger in a place like this. 20. Not finding you at home, your parents, sons, brothers and husbands, will be searching for you everywhere. It is not proper for you to give trouble to your relatives. 21. You have now seen this forest, bright with the silvery rays of the moon and charming with the tree-tops tremulous in the breeze coming over the watery expanse of the Yamuna. 22. So now, you please hurry back to Vraja. You are devoted wives having husbands at home to attend to. Besides, your babies and the calves may be crying out of hunger. They have to be fed. 23. If, however, you have come here out of attraction inspired by love of me, it is not much to be wondered at. For all creatures seem to love me. 24. You good ladies! Don't you know that the highest duty of women consists in attending to their husbands or their

parents and in looking after the children? 25. Wives who seek the esteem of the world should not abandon their husbands, be they ill-mannered, hapless, old, dull-witted, incurably ill, or poverty-stricken. Only if they are absolutely depraved sinners are they justified in deserting them. 26. O devoted wives! To have relation with a paramour is a bar to heaven and a stain on one's reputation. It is worthless, dangerous, and fearful. 27. The devotional discipline of hearing about me, singing about me, etc., will generate genuine spiritual love in you better than by being by my side. So please go home.'

Sri Suka said: 28. Hearing these words of Govinda, contrary to their desire, the Gopis became sorrow-stricken and extremely despondent. 29. In dead silence they stood heavy with sorrow, their faces bent down, their red berry-like lips dried by long hot breaths, their toes listlessly drawing lines on the ground, and their eyes shedding collyrium-tinged tears which were washing away the saffron dust on their breasts. 30. When these Gopis, who

गोप्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं संत्यज्य सर्वविषयांस्तव पादमूलम् ।
 भक्ता भजस्व दुरवग्रह मा त्यजास्मान् देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ॥31॥
 यत्पत्यपत्यमुहृदामनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्यवोक्तम् ।
 अस्त्वेवमेतदुपदेशपदे त्वयीशे प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥32॥
 कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् नित्यप्रिये पतिसुतादिभिरातिदैः किम् ।
 तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या आशां भृतां त्वयि चिरादरविन्दनेत्र ॥33॥
 चित्तं सुखेन भवतापहृतं गृहेषु यन्निर्विशत्युत करावपि गृह्यकृत्ये ।
 पादौ पदं न चलतस्तव पादमूलाद् यामः कथं व्रजमथो करवाम किं वा ॥34॥
 सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण हासावलोककलगीतजहृच्छयाग्निम् ।
 नो चेद् वयं विरहजाग्न्युपयुक्तदेहा ध्यानेन याम पदयोः पदवीं सखे ते ॥35॥
 यद्गम्बुजाक्ष तव पादतलं रमाया दत्तक्षणं क्वचिदरण्यजनप्रियस्य ।
 अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमङ्ग स्थातुं त्वयाभिरमिता बत पारयामः ॥36॥

had abandoned their all for the sake of Krishna, heard from their beloved, words of indifference unsympathetic to their attitude of love, they, moved by passionate love of him, spoke in reply words choked with sobs generated by despair and anger, after rubbing off the tears that welled up in their eyes.

The Gopis' Plea (31-41)

The Gopis said: 31. O Lord! It behoves Thee not to speak so mercilessly. We have abandoned our all to serve Thy feet. Accept us as the Supreme Being accepts all who go to Him seeking liberation. Abandon us not, O Thou of mysterious ways! 32. Thou, O worshipful one, who art the source of all codes of right conduct, hast reminded us that the natural duty of women consists in the service of their husbands, children and relatives. May this advice of Thine come true in regard to our relationship with Thee, the Lord of all, who formest the topic of instruction of all teachers and scriptures. For art Thou not the closest relative, the dearest object of love, for all Jivas, being the Soul

of their souls? 33. The really wise man entertains loving attachment only to Thee—the ever-lovable soul of one's soul. Of what use, O Lord, is this love of husband and children, productive as it is in the end of misery only? Sever not the plant of our passion for Thee, nurtured by us for long and deep-rooted in Thee by now. 34. Thy blissful self has stolen away our minds that used to find delight in home life, and has put restraints on our hands and feet that occupied themselves with household work. When our feet refuse to move even an inch from Thee, where is the feasibility of our walking up to Vraja? 35. O dear one! By Thy laughter, looks and sweet music, Thou hast lit the fire of passionate love in our hearts. Now quench it with the ambrosial current flowing from Thy loving kiss. If this is not done, our bodies shall be consumed by the fire of separation and we shall attain to Thy feet through meditation. 36. The moment from which Thou, the beloved of us forest dwellers, permitted us to touch Thy feet—the feet which even Ramā could serve only occasionally—from that time it has become impossible for us to stand before any other man. 37.

श्रीर्यत्पदाम्बुजरजश्रुकमे तुलस्या लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम् ।
 यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयासस्तद्वद् वयं च तव पादरजः प्रपन्नाः ॥37॥
 तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।
 त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरुषभूषण देहि दास्यम् ॥38॥
 वीक्ष्यालकावृतमुखं तव कुण्डलश्रीगण्डस्थलाधरसुधं हसितावलोकम् ।
 दत्ताभयं च भुजदण्डयुगं विलोक्य वक्षः श्रियैकरमणं च भवाम दास्यः ॥39॥
 का स्र्यङ्ग ते कल्पदायतमूर्च्छतेन सम्मोहिताऽऽर्ज्यचरितान्न चलेत्त्रिलोक्याम् ।
 त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं यद् गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ॥40॥
 व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता ।
 तन्नो निधेहि करपङ्कजमार्तबन्धो तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥41॥

श्रीशुक उवाच

इति विकलवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥42॥
 ताभिः समेताभिरुदारचेष्टितः प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।
 उदारहासद्विजकुन्ददीधितिर्व्यरोचतैणाङ्ग इवोडुभिर्वृतः ॥43॥

Sri, the goddess of prosperity and good fortune, whose favour even Devas like Brahma long for and who has been given by Thee an exalted place on Thy chest, none the less seeks, along with Tulasi, the contact of the dust at Thy feet—even in that dust do we take refuge. 38. O redeemer of all from the life of sin! Be gracious unto us who have come to Thee abandoning our hearth and home, and who are intent on Thy service. We have been drawn to Thee by passionate love ignited and made red-hot by Thy charming smile and looks. Make us Thy servitors, O ornament of mankind! 39. Seeing Thy face surrounded by Thy frontal locks, Thy cheeks reflecting the brilliance of Thy ear-rings, Thy lips dripping honey, Thy glances accompanied by sweet smile, Thy powerful arms that give relief from fear to all suppliants, and Thy chest that provides the sole sporting ground for Sri—attracted by all these have we become Thy handmaids. 40. Seeing this form that bewitches all the three worlds and creates horripilations even in birds, cows and other animals, and hearing this enthralling

melody of Thy flute with its ascending and descending notes, who is the woman in all the three worlds that would not be charmed and drawn away from the path of virtue? 41. It is clear that Thou hast taken birth in Vraja to give protection to its inhabitants from fear and sorrow, even as Vishnu protects the celestials. Therefore, O friend of the afflicted, stroke with Thy cool lotus-like palm the burning breasts and heads of these servitors of Thine.

Krishna's Disappearance (42-48)

Sri Suka said: 42. Hearing these piteous wailings of the Gopis, Krishna, the Master Yogi, smiled, and out of pity for them proceeded to regale them with love-sports, in spite of his being absorbed in the Atman-consciousness all the while. 43. Amidst this assembly of women—all with faces like flowers full-blown before the loving glances of the beloved—Krishna, with his charming movements and still more charming smile revealing the beauty of his jasmine-like teeth, shone in the manner of the moon amidst the

उपगीयमान उद्गायन् वनिताशतयूथपः । मालां बिभ्रद् वैजयन्तीं व्यचरन्मण्डयन् वनम् ॥44॥
नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् । रेमे तत्तरलानन्दकुमुदामोदवायुना ॥45॥

बाहुप्रसारपरिरम्भकरालकोरुनीवीस्तनालभननर्मनखाग्रपातैः ।

क्ष्वेत्यावलोकहसितैर्व्रजसुन्दरीणामुत्तम्भयन् रतिर्पाति रमयाञ्चकार ॥46॥

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि 47
तासां तत् सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥48॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे भगवतो रासक्रीडावर्णनं नामैकोनत्रिंशोऽध्यायः ॥29॥

stars. 44. He moved about in that woodland as the leader and protector of that concourse of more than a hundred women, praised by them in songs, himself sounding the flute at a high pitch, wearing the Vaijayanti wreath made of wild flowers, and adding to the beauty and sublimity of the forest by his movements. 45. With the Gopis he went to the snow-like sands of the river and sported with them enjoying the breeze coming across the river carrying the cool water particles and the fragrance of water lilies. 46. By love-sports like pulling them near to him and embracing, handling the frontal locks, breasts, thighs and wearing cloth, by impressing nail marks on their bodies,

and by his looks and laughter, he inflamed the amorous sentiments of these beauties of Vraja and delighted them thereby. 47. When they found themselves entertained in this way by no less an individual than Krishna, a great personage and possessor of all divine powers, pride entered into the minds of these women and they thought themselves to be the most superior of their kind. 48. Seeing that pride of beauty and a sense of self-importance were developing in them, Krishna, who was till then in their midst, suddenly disappeared, with a view to purify them through suffering and make them worthy of his grace.

अथ त्रिंशोऽध्यायः

श्रीशुक उवाच

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः । अतप्यंस्तमचक्षाणाः करिष्य इव यूथपम् ॥ 1॥

गत्यानुरागस्मितविभ्रमेक्षितैर्मनोरमालापविहारविभ्रमैः ।

आक्षिप्तचित्ताः प्रमदा रमापतेस्तास्ता विचेष्टा जगूहुस्तदात्मिकाः ॥ 2॥

Skandha X : Chapter 30

GOPIS IN SEPARATION FROM KRISHNA

The Gopis' Search in the Forest (1-13)

Sri Suka said: 1. The Gopis, on noticing that Krishna had suddenly vanished from their midst, became distressed as the cow-elephants in a herd would be when

their leading tusker is gone. 2. These women, their minds being powerfully attracted and fully absorbed in the varied features and activities of the Lord—his gait, his love, his smile, his movements, his looks, his attractive conversation, and

गतिस्मितप्रेक्षणभाषणादिषु प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।
 असावहं त्वित्यबलास्तदात्मिका न्यवेदिषुः कृष्णविहारविभ्रमाः ॥ 3॥
 गायन्त्य उच्चैरमुमेव संहता विचिक्क्युन्मत्तकवद् वनाद् वनम् ।
 पप्रच्छुराकाशवदन्तरं बहिर्भूतेषु सन्तं पुरुषं वनस्पतीन् ॥ 4॥
 दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः । नन्दसूनुर्गतो हृत्वा प्रेमहासावलोकनैः ॥ 5॥
 कच्चित् कुरबकाशोकनागपुन्नागचम्पकाः । रामानुजो मानिनीनामितो दर्पहरस्मितः ॥ 6॥
 कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये । सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥ 7॥
 मालत्यर्दाश वः कच्चिन्मल्लिके जाति यूथिके । प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः ॥ 8॥
 चूतप्रियालपनसासनकोविदारजम्बवर्कबिल्वबकुलाम्रकदम्बनीपाः ।
 येऽन्ये परार्थभवका यमुनोपकूलाः शंसन्तु कृष्णपदवीं रहितात्मनां नः ॥ 9॥
 किं ते कृतं क्षिति तपो बत केशवाङ्घ्रिस्पर्शोत्सवोत्पुलकिताङ्ग-रुहैर्विभासि ।
 अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा आहो वराहवपुषः परिरम्भणेन ॥ 10॥
 अप्येणपत्न्युपगतः प्रिययेह गात्रैस्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः ।
 कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः कुन्दस्रजः कुलपतेरिह वाति गन्धः ॥ 11॥

his various sportive activities—felt a sense of identification with him and assumed his ways and attitudes. 3. Those beloved ladies of Krishna felt so attracted by his gait, laughter, looks and conversations that they felt themselves to be one with him and imitated his sportive ways and declared themselves to be Krishna. 4. Singing loudly, they moved from forest to forest in a body in search of Krishna, like demented persons. They enquired of forest trees the whereabouts of that All-pervading Being, who is within and without all entities like the Akasa: 5-6. 'O Aswattha! O Plaksha! O Nyagrodha! O Kurabaka! O Asoka! O Naga! O Pun-naga! O Champaka! Did you see the son of Nanda going this way, having stolen our hearts by his smiles and glances of love? Did Krishna, the brother of Rama, whose smile can steal away the self-possession of even the proudest of women, pass this way? 7. O Auspicious Tulasi! Did you see Krishna, the one dearest to you—the one who carries you in his floral wreath along with the honey-beetles who settle on you by the attraction of

your fragrance? 8. O Mālātī! O Mallikā! O Jasmine! Have you seen Mādhava going by, enrapturing you with a casual stroke of his hand? 9. O Chūta! O Pri-yala! O Panasa! O Asana! O Kovidāra! O Jambū! O Arka! O Vilva! O Bakula! O Āmra! O Kadamba! O Nīpa! O all ye other trees standing on the banks of the Yamuna for the good of others! Can you tell us about the whereabouts of Krishna—to us who are half-dead on account of him? 10. O Mother Earth! What great austerity had you performed to deserve this great good fortune? For, this horripilation all over your body in the shape of a heavy growth of grass must surely be due to the contact of his feet. Did this contact take place just now as he passed this way? Or is it because of the impress of his feet made in his incarnation as Vamana when he measured the whole universe with three strides, or is it because of his embracing you, in his incarnation as the Cosmic Boar when he lifted you (the earth) up from the nether worlds? 11. O my friend doe, wife of the deer! Did Krishna in the company of

बाहुं प्रियांस उपधाय गृहीतपद्मो रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।

अन्वीयमान इह वस्तरवः प्रणामं किं वाभिनन्दति चरन् प्रणयावलोकैः ॥12॥

पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः ।
इत्युन्मत्तवचो गोप्यः कृष्णान्वेषणकातराः ।
कस्याश्चित् पूतनायन्त्याः कृष्णायन्त्यपिब्रुत् स्तनम् ।
दैत्यायित्वा जहारान्यामेका कृष्णार्भभावनाम् ।
कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन ।
आहूय दूरगा यद्वत् कृष्णस्तमनुवर्ततीम् ।
कस्यांचित् स्वभुजं न्यस्य चलन्त्याहापरा ननु ।
मा भैष्ट वातवर्षाभ्यां तत्त्राणं विहितं मया ।

नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो ॥13॥
लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥14॥
तोकायित्वा रुदत्यन्या पदाहञ्छकटायतीम् ॥15॥
रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः ॥16॥
वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम् ॥17॥
वेणुं क्वणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति ॥18॥
कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः ॥19॥
इत्युक्त्वैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम् ॥20॥

his lady-love come here giving the blissful experience of the sight of his face to you? For here we get the sweet smell of the garland of Kunda flowers that our Lord wears, mixed with the fragrance of the saffron powder from its contact with his lady's breasts. 12. O tree! Did Krishna pass this way with one of his hands resting on the shoulder of his lady-love and the other holding a lotus, followed by a host of honey-beetles maddened with the fragrance of his Tulasi garland? Did he care to return your greetings by your low-bending boughs with a loving look at least? Or did he fail in this even, due to his engrossment with his lady? 13. Though these creepers are embracing their husbands, the trees, they must certainly have been pressed by Krishna with his finger-nails as he passed by them; for, otherwise they would not have had this horripilation all over in the shape of this abundance of tender leaf-sprouts. Ah! Look at their good fortune! Let us ask them about the whereabouts of Krishna.'

Gopis imitating Krishna in their Frenzy (14-23)

14. Speaking thus in the fashion of demented persons and engaged in an exhausting search for Krishna, the Gopis

got so much identified in consciousness with him that they began to enact the various sportive performances of his infancy. 15. One woman acted as Pūtana, while another taking the role of Krishna sucked at her breasts. Another impersonating the crying infant Krishna, kicked at one who played the part of the cart. 16. Identifying herself with the wind-demon, one Gopi carried away another standing for Krishna. Still another began to move about like baby Krishna on knees and hands, filling the place with the murmur of mini-bells on girdles and anklets. 17. Two of them impersonated Rama and Krishna, and some others, the cowherd boys and calves. Enacting the sports of Krishna, one got 'killed' as Vatsāsura and another as Bakāsura. 18. One impersonating Krishna called back from a distance another impersonating the cattle that had strayed away to a distance. One played on the flute and frolicked, while others watched the play and cried out in appreciation. 19. In complete identification with Krishna one put her hand on the shoulder of another and walked about saying: 'I am Krishna. See my charming gait!' 20. 'Do not have any fear of wind and rain. I give you protection from it!'—so saying, one woman lifted up her upper garment with

आरुह्यैका पदाऽऽक्रम्य शिरस्याहापरां नृप ।
 तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।
 बद्धान्यया स्रजा काचित्तन्वी तत्र उलूखले ।
 एव कृष्ण पृच्छमाना वृन्दावनलतास्तरून् ।
 पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः ।
 तैस्तैः पदंस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः ।
 कस्याः पदानि चैतानि याताया नन्दसूनुना ।
 अनयाऽऽराधितो नून भगवान् हरिरीश्वरः ।
 धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यञ्जरेणवः ।
 तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत् ।
 न लक्ष्यन्ते पदान्यत्र तस्या नूनं तृणाङ्कुरैः ।
 इमान्यधिकमग्नानि पदानि वहतो वधूम् ।

great effort, as if she were holding aloft the Govardhana mountain. 21. O King! Another, in identification with the Kaliya episode, got on the head of another and said: 'O evil one! Go away from here. I am born to punish the wicked.' 22. Another declared: 'O Gopas! See this terrible forest fire. Close your eyes. I shall give you relief immediately.' 23. One woman tied another to an imaginary mortar with a garland, while the latter pretending fear hid her face.

Krishna with a particular Lady (24-34)

24. As they wandered in this way, making enquiries regarding Krishna of the trees and creepers of Vrindavana, they came across the clear imprints of the feet of Krishna, the Supreme Being, at a place. 25. 'These foot-prints are surely of that great one, the son of Nanda. For, in the foot impressions can be seen the distinctive marks of flag, lotus, thunderbolt, hook, grain etc.', they said. 26. As the Gopis were tracing the track of Krishna step by step, they found them interspersed with those of a woman. Very much concerned at this, they began to say: 27. 'Who is the woman that, like

दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक् ॥21॥
 चक्षूंष्याश्वपिदध्वं वो विधास्ये क्षेममञ्जसा ॥22॥
 भीता सुदृक् पिधायास्यं भेजे भीतिविडम्बनम् ॥23॥
 व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥24॥
 लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः ॥25॥
 वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥26॥
 अंसन्यस्तप्रकोष्ठायाः करेणो करिणा यथा ॥27॥
 यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः ॥28॥
 यान् ब्रह्मेशो रमा देवी दधुर्मूर्ध्न्यघनुत्तये ॥29॥
 यैकापहत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् ॥30॥
 खिद्यत्सुजाताङ्घ्रितलामुन्नित्ये प्रेयसीं प्रियः ॥31॥
 गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ॥32॥

a cow-elephant led by the leader of the herd, had the good fortune to be led by Krishna, with his hands on her shoulder? 28. Surely the Lord should have been worshipped very devoutly by her. (*Anayā ārādhitah* is the expression in the original. It is supposed to refer to Radha, who has no place in the Text otherwise.) For, deserting us all, Krishna, the most distinguished one of Gokula, has gone with her into solitude as a special mark of favour to her. 29. O Friends! The dust of Krishna's feet that you find here is very holy, indeed. For Brahma, Siva and Ramā apply it to their heads for the effacement of all sins! 30. But these foot-prints of the woman cause great agitation in our minds. For she has stolen away what is the common property of all of us Gopis—the nectar of Krishna's lips—and is enjoying it alone in solitude.

31. 'But mark, here at this place the woman's foot-prints are not to be seen. Surely the lover must at this place have lifted up the beloved on his shoulders, as her tender feet must have been injured by the sprouts of grass. 32. O Gopis! Look here at these deep impressions made by Krishna's feet. It is surely due to the weight of the woman carried on his shoul-

अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना ।

प्रपदाक्रमणे एते

केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम् ।

रेमे तया चात्मरत आत्मारामोऽप्यखण्डितः ।

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः ।

सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम् ।

ततो गत्वा वनोद्देशं दृष्ट्वा केशवमब्रवीत् ।

एवमुक्त प्रियामाह स्कन्ध आरुह्यतामिति ।

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।

अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविद्वरतः ।

तया कथितमाकर्ण्य मानप्राप्तिं च माधवात् ।

ततोऽविशन् वनं चन्द्रज्योत्स्ना यावद् विभाव्यते ।

der by the love-stricken Krishna. 33. Here Krishna, the great one, must have lowered his handsome lady-love from his shoulder in order to pluck flowers for her. In proof of it you see how the mark of the toes and of the fore-part of the feet have gone deep into the sand while there is no mark of the heel. To reach the flower high on the branch, he must have reached up standing on the toes. 34. Surely the lover must have dressed 'he hair of the beloved here. This must be the place where he sat, decorating her locks with the flowers he had gathered.'

Krishna abandoning that Gopi also
(35-45)

Sri Suka said: 35. Ever established in the Self, ever revelling in the bliss within himself, Krishna's poise in the Spirit was not in the least broken in the course of this involvement with women. Then, why did he do it? It was perhaps to show the misery of enslavement that sexuality brings to lovers and the limits to which the perversity of women can descend in their love-sports.

36-37. While the Gopis thus moved about wailing like demented people, the particular woman, taking whom

अत्र प्रसूनावचयः प्रियार्थं प्रेयसा कृतः ।

पश्यतासकले पदे॥33॥

तानि चूडयता कान्तामुपविष्टमिह ध्रुवम् ॥34॥

कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥35॥

या गोपीमनयत् कृष्णो विहायान्याः स्त्रियो वने ॥36॥

हित्वा गोपी. कामयाना मामसौ भजते प्रियः ॥37॥

न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥38॥

ततश्चान्तर्दधे कृष्णः सा बधूरन्वतप्यत ॥39॥

दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् ॥40॥

ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम् ॥41॥

अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥42॥

तमः प्रविष्टमालक्ष्य ततो निववृतुः स्त्रियः ॥43॥

Krishna had deserted the others, also became subject to inordinate pride. She thought: 'I am the pick among women. For among all these women who have ascended Cupid's chariot, our dear one has selected me for his special favour.' 38. After walking a little distance in the forest with him, that woman moved by self-conceit said to Krishna 'I cannot walk any longer. You may carry me to whichever place you want to go.' 39. Krishna then asked his beloved to climb his shoulder. Simultaneously he disappeared, whereupon the woman became repentant. 40. She began to cry aloud: 'O my lord! O my dear one! O one with powerful arms! O the most beloved one! Where have you gone! Reveal your whereabouts, O friend, to me your handmaid, disconsolate and heart-broken as I am!'

41. Now the other Gopis, searching for Krishna nearby, came across this woman distracted by the disappearance of the beloved. 42. Hearing all that had happened—how she was honoured by Krishna, and how out of her perversity she behaved insultingly to him—they were all lost in astonishment. 43. They extended their search to the limits up to which moonlight penetrated the woods,

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः । तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः ॥44॥
 पुनः पुलिनमागत्य कालिन्ध्याः कृष्णभावनाः । समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥45॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां कृष्णान्वेषणं
 नाम त्रिंशोऽध्यायः ॥30॥

but finding it all dark beyond in that thickly wooded forest, they retreated from their quest. 44. With mind merged in him, ever engaged in talks about him, often imitating his acts and movements, merging themselves in spirit with him, and always singing about his excellences,

they forgot all about their home and its affairs. 45. Afterwards they all gathered on the banks of the Yamuna where they had their meeting with Krishna earlier, and began to sing in chorus the excellences of Krishna, eagerly expecting his re-appearance.

अथैकत्रिंशोऽध्यायः

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि ।
 दयित दृश्यतां दिक्षु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥ 1॥
 शरदुदाशये साधुजातसत्सरसिजोदरश्रीमुषा दृशा ।
 सुरतनाथ तेऽशुल्कदासिका वरद निघ्नतो नेह किं वधः ॥ 2॥
 विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वैद्युतानलात् ।
 वृषमयात्मजाद् विश्वतोभयादृषभ ते वयं रक्षिता मुहुः ॥ 3॥
 न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक् ।
 विखनसार्थतो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥ 4॥

Skandha X : Chapter 31

THE SONG OF THE GOPIS

The Gopis in Anguish (1-19)

The Gopis said: 1. O Dear One! By Thy birth, all-round prosperity reigns in Vraja. For Lakshmi, the goddess of plenty and prosperity, dwells here always to be in attendance on Thee. All the world is glad; only we, Thy Gopis, whose life is a pawn unto Thee, are in anguish, searching for Thee everywhere. O Lord! Tarry not to come before our vision.

2. O Lord of Cupid's realm! O Boon-giver! Is it not slaughter on Thy part to strike us—Thy servitors unbought—by the

shaft of Thy looks whose glory puts to shame the soft comeliness of Autumn's lotus bloom? O Lord! Tarry not to come before our vision.

3. O Great Leader! From death by Kaliya's poison, from the grip of the python-shaped demon, from the destruction wrought by torrential rain, wind and lightning, from dangerous demons like Agha and Vyoma—from all such fears Thou didst protect us. O Lord! Tarry not to come before our vision.

4. O Friend! Thou art not merely the Gopika's son, but the witness of the inner

विरचिताभयं वृष्णिधुर्य ते चरणमीयुषां संसृतेर्भयात् ।
 करसरोरुहं कान्त कामदं शिरसि धेहि नः श्रीकरग्रहम् ॥ 5॥
 व्रजजनार्तिहन् वीर योषितां निजजनस्मयध्वंसनस्मित ।
 भज सखे भवत्किङ्करीः स्म नो जलरुहाननं चारु दर्शय ॥ 6॥
 प्रणतदेहिनां पापकर्शनं तृणचरानुगं श्रीनिकेतनम् ।
 फणिफणार्पितं ते पदाम्बुजं कृणु कुक्षे नः कृन्धि हृच्छयम् ॥ 7॥
 मधुरया गिरा वल्गुवाक्यया बुधमनोज्ञया पुष्करेक्षण ।
 विधिकरीरिमा वीर मुह्यतीरधरसीधुनाऽऽप्याययस्व नः ॥ 8॥
 तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम् ।
 श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जना ॥ 9॥
 प्रहसितं प्रिय प्रेमवीक्षण विहरणं च ते ध्यानमङ्गलम् ।
 रहसि सविदो या हृदिस्पृश कुहक नो मनः क्षोभयन्ति हि ॥ 10॥
 चलसि यद् व्रजाच्चारयन् पशून् नलिनमुन्दर नाथ ते पदम् ।
 शिलतृणाङ्कुरैः सीदतीति नः कलिलतां मनः कान्त गच्छति ॥ 11॥

essence of all embodied beings. Prayed to by Brahma, O comrade, Thou hast dawned like the sun in the clan of the Yadus for the protection of the worlds. O Lord! Tarry not to come before our vision.

5. O the greatest of Yadu's clan! O charmer of our hearts! Place that comely hand of Thine on our head—the hand that offers protection from Samsara to those that seek refuge at Thy feet, which grants all boons to devotees and which held in wedlock the hand of Sri. O Lord! Tarry not to come before our vision.

6. O Destroyer of Vraja's woes! O hero! Thou art the beloved one who by a mere smile of Thine effaces the pride of Thy own people. Accept us, Thy handmaids, without any hesitation, and reveal to us Thy most handsome lotus-face. O Lord! Tarry not to come before our vision.

7. Thy feet verily destroy the sins of all who prostrate before them—the feet that pursue the foot-steps of grazing cows, the feet that provide her home for Sri, the feet that graced the head of Kaliya.

Why, O Lord, should not those blessed feet be deposited on our breasts and our burning passion assuaged? O Lord! Tarry not to come before our vision.

8. O Lotus-eyed one! By Thy sweet speech couched in charming words, enjoyable even to the wise, we, Thy serving maids, have been deprived of our senses. Rejuvenate us by the honey of Thy lips. O Lord! Tarry not to come before our vision.

9. The nectar of Thy excellences revives the scorched spirit of man. It purifies the sinner, while holy men live on it. To hear it is itself auspicious and peace-generating. They are the real gift-makers who spread Thy name far and wide. O Lord! Tarry not to come before our vision.

10. O Dear One! O Deceptive Lover! Thy sweet smiles, Thy loving looks, Thy meditation-worthy pastimes, and Thy enchanting love-prattle in privacy—all these are exciting our minds in the extreme. O Lord! Tarry not to come before our vision.

11. When Thou dost go away from

दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं बिभ्रदावृतम् ।
 घनरजस्वलं दर्शयन् मुहुर्मनसि न. स्मर वीर यच्छसि ॥12॥
 प्रणतकामद पद्मजार्चितं धरणिमण्डन ध्येयमापदि ।
 चरणपङ्कजं शन्तमं च ते रमण नः स्तनेष्वर्पयाधिहन् ॥13॥
 सुरतवर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुम्बितम् ।
 इतररागविस्मरणं नृणां वितर वीर नस्तेऽधरामृतम् ॥14॥
 अटति यद् भवानह्नि काननं त्रुटिर्युगायते त्वामपश्यताम् ।
 कुटिलकुन्तलं श्रीमुखं च ते जड उदीक्षतां पक्ष्मकृद् दृशाम् ॥15॥
 पतिमुतान्वयभ्रातृबान्धवानतिविलङ्घ्य तेऽन्त्यच्युतागताः ।
 गतिविदस्तवोद्गीतमोहिता. कितव योषित. कस्त्यजेन्निशि ॥16॥
 रहसि संविदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।
 बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहा मुह्यते मनः ॥17॥
 व्रजवनौकसां व्यक्तिरङ्ग ते वृजिनहन्त्यलं विश्वमङ्गलम् ।
 त्यज मनाक् च नस्त्वत्स्पृहात्मनां स्वजनहृद्भुजां यन्निषूदनम् ॥18॥

Vraja to tend cattle, won't Thy lotus-like feet be injured by stones and sharp thorns? Our minds are extremely worried over this, O sweet Lover and Master of our hearts! O Lord! Tarry not to come before our vision.

12. O Thou our smart lover! At eventide, as we see Thee return, Thy lotus-like face, smeared with dust and surrounded by Thy blue locks, excites repeated waves of hot passion in our minds. O Lord! Tarry not to come before our vision.

13. O Healer of woes! Place on our breasts those lotus-feet of Thine which are bounteous to worshippers, which the lotus-born goddess Padma adores, which are an ornament to the world, which form the one object to be meditated upon in times of danger, and which offer instant peace to those who contact them. O Lord! Tarry not to come before our vision.

14. O Hero of the realm of love! Give the draught of Thy honeyed lips, which enhances the delight of amorous indulgences, which effaces all sorrows, which is firmly kissed by the resounding flute, and which erases every other form of longing from the heart of man. O Lord!

Tarry not to come before our vision.

15. When Thou art moving about in the forest of Vrindavana during daytime, a moment seems to be like an age to us who do not see Thee then. A fool indeed is the Creator who fitted these eyelids to our eyes that are anxiously looking for the sight of Thy charming face framed in curly locks. O Lord! Tarry not to come before our vision.

16. Without caring for our husbands, sons, brothers and other relatives, we have come to Thee, O Imperishable Lord, drawn by the music of Thy flute with which Thou didst call us. Who else but Thou, O Rogue, would abandon such women as ourselves at this dead of night! O Lord! Tarry not to come before our vision.

17. Waves and waves of hot passion surge in our mind, driving us to frenzy, when we think of Thy amorous conversations in privacy, Thy face lit with a comely smile, Thy glances scattering love, and Thy broad chest which is the abode of Sri. O Lord! Tarry not to come before our vision.

18. O Dear Lover! Thy assumption of

यत्ते सुजातचरणाम्बुरुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु ।

तेनाटवीमटसितद् व्यथते न किंस्वित् कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥19॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां सहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीगीतं नामैकत्रिंशोऽध्यायः ॥31॥

a form is verily for the erasing of the miseries of all the inhabitants of this Gokula and of Vrindavana in particular, and generally to bring about the good of the world as a whole. How then art Thou so miserly in administering that medicine, held in such abundance by Thee, to cure the heart's ailment of us, who are Thy own? O Lord! Tarry not to come before

our vision.

19. O Dearest One! We shall hold Thy tender feet only very gently and cautiously to our hard breasts. We who live only for Thy sake are in extreme anguish to think that those feet, to be thus held and protected, are being painfully lacerated by walking over stones and thorns in the forest.

अथ द्वात्रिंशोऽध्यायः

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।
तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबलाः ।
काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा ।
काचिदञ्जलिनागृह्णातन्वी ताम्बूलचवितम् ।
एका भ्रुकुटिमाबध्य प्रेमसंरम्भविह्वला ।
अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुखाम्बुजम् ।

रुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः ॥ 1॥
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥ 2॥
उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् ॥ 3॥
काचिद् दधार तद्बाहुमंसे चन्दनरूषितम् ॥ 4॥
एका तदङ्घ्रिकमलं संतप्ता स्तनयोरधात् ॥ 5॥
घ्नतीवैक्षत् कटाक्षैः संदष्टदशनच्छदा ॥ 6॥
आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा ॥ 7॥

Skandha X : Chapter 32

THE LORD'S REAPPEARANCE

The Lord reappears before the Gopis (1-9)

Sri Suka continued: 1. Thus, O King, did the Gopis wail at the top of their voice, singing and raving in their intense longing to meet Krishna. 2. And in their midst Krishna now reappeared suddenly with a smiling face. He was dressed in a yellow cloth and wore a garland round his neck, while exhibiting a beauty of form that would have caused agitation in the mind of Cupid even. 3. Just as a swooning man's body would revive in all its parts when the

Prana returns, so did all these women rise up in a body, with eyes dilated from the joy of seeing their dear one. 4. One of them went up to Krishna and held his right palm with both her hands. Another lifted his left hand soft and fragrant like sandalwood, and put it on her own right shoulder. 5. One received in her joined palms chewed betel rolls from his mouth while another held his feet and applied them to her bosom in order to get relief from the heat of separation. 6. In a fit of anger caused by a sense of unrequited love, one bit her lips and cast murderous glances, arching her brows. 7. Another

तं काचिन्नेत्ररन्ध्रेण हृदिकृत्य निमील्य च ।
 सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः ।
 ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः ।
 ताः समादाय कालिन्द्या निर्विशय पुलिनं विभुः ।
 शरच्चन्द्रांशुसंदोहध्वस्तदोषातमः शिवम् ।

पुलकाङ्गचुपगुह्यास्ते योगीवानन्दसम्प्लुता ॥ 8॥
 जहृर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥ 9॥
 व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा ॥ 10॥
 विकसत्कुन्दमन्दारसुरभ्यनिलषट्पदम् ॥ 11॥
 कृष्णाया हस्ततरलाचित्कोमलवालुकम् ॥ 12॥

तदर्शनाल्लादविधूतहृद्भुजो मनोरथान्तं श्रुतयो यथा ययुः ।
 स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितैरचीकल्पपद्मासनमात्मबन्धवे ॥ 13॥
 तत्रोपविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासनः ।
 चकास गोपीपरिषद्गतोऽचितस्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत् ॥ 14॥
 सभाजयित्वा तमनङ्गदीपनं सहासलीलेक्षणविभ्रमभ्रुवा ।
 संस्पर्शनेनाङ्कुकृताङ्घ्रिहस्तयोः संस्तुत्य ईषत्कुपिता बभाषिरे ॥ 15॥

drank again and again with her eyes the lotus-face of the Lord which she had looked at several times before with unwinking eyes, and yet had not attained the limit of satisfaction, even like devotees serving His feet. 8. Someone sucked him into her heart through the orifice of her eyes, and embracing him there, entered into ecstasy like a Yogi, her joy overflowing as it were in the form of horripilations all over. 9. The whole lot of them were recompensed by the riotous joy of having his vision, and the sorrow of separation from which they were suffering subsided, like the worries of men in deep sleep.

The Reaction of the Gopis (10-14)

10. Surrounded by them with their sorrow dispelled, Krishna of supreme excellence and undecaying puissance shone like the Supreme Being Himself haloed by Saktis—His powers, cosmic and transcendental. 11-12. Leading them all in a body, Krishna, the all-pervading Being, now stepped on to the banks of the Kalindi and gleamed there where the air was charged with the fragrance of blooming jasmine and Mandara flowers and with the sound of buzzing honey-bees

attracted by that fragrance; where the river-deity Kalindi had with her wavy arms arranged delightful sand dunes with excellent sands for Krishna to sit on; where the clear moonlight of the spring season had ousted the dark forms of night, rendering the place safe to stay and attractive to see. 13. The ache of their heart being cured by the joy of his vision, the Gopis passed the bounds of thought, just like the illumined ones who go beyond the mind with the help of the Vedic revelation. To seat the one dearest to their heart they now made a throne with a heap of their upper clothes besmeared with the saffron powder from their breasts. 14. Krishna, the worshipful lord of all excellences, the master of the worlds, who is usually supposed to have his seat in the hearts of Yogis, now sat on that seat made by the Gopis, to be honoured and worshipped by them with all offerings of love. There he sat, bearing a form that seemed to be the centre of all the beauty that has been revealed anywhere in the three worlds.

Gopis posing a Question to Krishna (15-22)

15. Fondling him, the inspirer of love; by gently stroking his hands and legs re-

गोप्य ऊचुः

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् । नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः ॥16॥

श्रीभगवानुवाच

मिथो भजन्ति ये सख्यः स्वार्थैकान्तोद्यमा हि ते । न तत्र सौहृदं धर्मः स्वार्थार्थं तद्वि नान्यथा ॥17॥

भजन्त्यभजतो ये वै करुणाः पितरो यथा । धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥18॥

भजतोऽपि न वै केचिद् भजन्त्यभजतः कुतः । आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुदुहः ॥19॥

नाहं तु सख्यो भर्जतोऽपि जन्तून् भजाम्यमीषामनुवृत्तिवृत्तये ।

यथाधनो लब्धधने विनष्टे तच्चिन्तयान्यन्निभृतो न वेद ॥20॥

एवं मदर्थोज्झितलोकवेदस्वानां हि वो मय्यनुवृत्तयेऽबलाः ।

मया परोक्षं भजता तिरोहितं मासूयितुं मार्हथ तत् प्रियं प्रियाः ॥21॥

न पारयेऽहं निरवद्यसंयुजां स्वसाधुकृत्यं विबुधायुषापि वः ।

या माभजन् दुर्जरेगहृद्बलाः संवृञ्च्य तद् वः प्रतियातु साधुना ॥22॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥32॥

posing in their lap, and honouring him by words of praise and admiration, the Gopis spoke to him in a tone with a touch of anger born of frustrated love, while looking archly with quivering brows. *The Gopis said:* 16. 'Some love others according as they are loved in return. In contrast to this, some love even those who have no love for them. There are still others who have no love for any—neither for those who love them, nor for those who do not. Please say who is the most virtuous among these three.' *Sri Bhagavan said:* 17. 'In the case of mutual love, that is, where love is something returned for something got, the motive on both sides is only self-interest. There is no real love or altruism. 18. But, O pretty girls, those who love others even if they do not requite it, are of two kinds—men who are by nature kind and loving, and the men who are loving like parents. 19. Those who do not love anyone, whether the others love them or not, are of three kinds—*Atmārāmas*, or those who are absorbed in the Self, for whom everyone is included in the Self; *Aptakāmas*, or those who have no wants of any kind and so need not have

dealings with anyone; and the brute man who has no gratitude or respect for elders. 20. O Friends! I, however, do not belong to any of these categories. Even in regard to persons who love me, I seem to keep away without requiting their love, because it is only by so keeping away that their love will grow through constant meditation. It is like the case of a poor man who has lost all his earned wealth and therefore thinks only of what he has lost to the exclusion of all other thoughts. 21. O Gopis! It was only to strengthen the longing for me in you, who have left your name, prospects and position in this world—left what the Vedas promise as reward in the hereafter for following their dictates, and left also your home and relatives for my sake—that I disappeared from your vision. It was only to serve you invisibly by hearing your prayer and seeing your actions. O dear ones! Do not make it a ground of complaint against me, who am all love for you. 22. Even by service for countless divine years I cannot pay back to you anything equal to your glorious act of self-surrender, prompted by love untarnished by any

blemish of selfishness, and breaking the ever-powerful chain of attachment for home and worldly concerns. As I cannot

pay back the debt, may your generous act be its own reward.'

अथ त्रयस्त्रिंशोऽध्यायः

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥ 1॥
 तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥ 2॥
 रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।
 प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ॥ 3॥
 य मन्येरन् नभस्तावद् विमानशतसङ्कुलम् । दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम् ॥ 4॥
 ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः । जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥ 5॥
 बलयानां नूपुराणां किङ्किणीनां च योषिताम् । सप्रियाणामभूच्छब्दस्तुमुलो रासमण्डले ॥ 6॥
 तत्रातिशुशुभे तामिर्भगवान् देवकीसुतः । मध्ये मणीनां हैमानां महामरकतो यथा ॥ 7॥
 पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैर्भज्यन्मध्ये श्रलकुचपटैः । कुण्डलैर्गण्डलोलैः ।
 स्विद्यन्मुख्यः कबररशनाग्रन्थयः कृष्णवध्वो गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥ 8॥

Skandha X : Chapter 33

THE CARNIVAL OF RASA DANCE

The Description of the Dance (1-19)

Sri Suka said: 1. O dear one! Hearing these very pleasing words of the Lord and having the satisfaction of the contact of his divine body, the Gopis' pangs of separation were assuaged. 2. Now Govinda, the embodiment of the teachings of the Upanishads, started the collective dance known as Rasa, participated in by that large number of beautiful women who were fully resigned and joyous at heart, and who arrayed themselves with hands linked. 3. In a manner that gave to each Gopi the impression that he, Krishna, was by her side, the Lord, by his Yogic power stood between each pair of them, embracing them by their neck. Arraying all these bands of Gopis in a circular formation, Krishna started the

great carnival of Rasa dance. 4. Soon the sky was full of the aerial cars of celestials who along with their wives gathered with great eagerness to witness the Rasa dance. 5. Then kettledrums began to sound and showers of flowers to fall from the heavens. The master musicians of the Gandharvas began to sing with their womenfolk songs dealing with the sanctifying excellences of Sri Krishna. 6. The sound of clanging bangles, of anklets, and of mini-bells on the waist-girdles of those women in unison with the jingling of their dear one's ornaments, filled the atmosphere of that field of Rasa dance. 7. Just like an emerald between two golden beads, Krishna shone between the Gopis on both his sides. 8. With appropriate treads of the feet and gestures of the hands: with gentle

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः । कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम् ॥ 9॥
 काचित् समं मुकुन्देन स्वरजातीरमिश्रिताः । उन्नित्ये पूजिता तेन प्रीयता साधु साध्विति ।
 तदेव ध्रुवमुन्नित्ये तस्यै मानं च बह्वदात् ॥ 10॥
 काचिद् रासपरिश्रान्ता पार्श्वस्थस्य गदाभूतः । जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका ॥ 11॥
 तत्रैकांसगत बाहुं कृष्णस्योत्पलसौरभम् । चन्दनालिप्तमाघ्राय हृष्टरोमा चुचुम्ब ह ॥ 12॥
 कस्याश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम् । गण्ड गण्डे सन्दधत्या अदात्ताम्बूलचर्वितम् ॥ 13॥
 नृत्यन्ती गायती काचित् कूजन्नूपुरमेखला । पार्श्वस्थाच्युतहस्ताब्जश्रान्ताधात् स्तनयोः शिवम् ।
 गोप्यो लब्ध्वाच्युत कान्त श्रिय एकान्तवल्लभम् । गृहीतकण्ठ्यस्तद्वोभ्यां गायन्त्यस्तं विजह्निरे ॥ 15॥
 कर्णोत्पलालकविटङ्कपोलधर्मवक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।
 गोप्य. सम भगवता ननृतु. स्वकेशस्तत्तज्जो भ्रमरगायकरासगोष्ठ्याम् ॥ 16॥
 एवं परिष्वङ्गराभिमर्शस्निग्धेक्षणोद्दामविलासहासैः ।
 रेमे रमेशो व्रजमुन्दरीभिर्यथार्थकः स्वप्रतिबिम्बविभ्रम. ॥ 17॥

smiles and movements of their brows; with their middle region so slender as if it would break; with their clothes over their breasts quivering; with ear-rings moving against the background of their perspiring cheeks; with their wearing apparels and locks dangling loose—these lady-loves of Krishna, who sang loudly about his glories, looked like streaks of lightning amidst a body of dark clouds. 9. Dancing and singing loudly various tunes under the stimulation of Krishna's touch, and ever on the lookout to enhance their beloved's joy, these experts in musical tunes filled the air with their songs. 10. Singing in chorus with Krishna, one of them produced the pure tones unmixed, at an octave higher than his. Pleased with this, Krishna cried out words of approbation, whereupon she produced the same tune according to the time sequence known as the Dhruvatāla, drawing still more cheers from him. 11. Another, exhausted by the dance, the bracelets on her arms and the flower-wreaths in her braids loosened, supported herself by clinging to the neck of Krishna. 12. Another had horripilations all over her body, as she smelt and kissed the hands of Krishna, sandal-smear and fragrant

like lotus, resting on her shoulder. 13. One of them, whose cheeks were reflecting the brilliance of her ear-pendants rocking by the movements of the dance, closely pressed a cheek of hers to Krishna's, and received from him a roll of betel crushed in his mouth. 14. Another woman who was vigorously dancing to the accompaniment of her own song and the delightful sound produced by her anklets and the mini-bells in her girdle, now felt tired, and for relief, pressed the lotus-like palms of nearby Krishna to her breasts.

15. Having got as their husband Him, the Undecaying Being who is the object of Sri Devi's exclusive love, and being embraced by him by their neck, the Gopis sported in great joy singing songs on him. 16. As the Gopis danced with the Lord, their faces shone with the blue lilies in their ears, with their curls adorning the cheeks, and with the profuse perspiration born of exertion. As the flower wreaths in their braids kept falling, the buzzing honey-bees thereon provided the music for the dance, while an instrumental accompaniment was provided by their own clanging bangles, anklets and the mini-bells on their waist-girdle. 17. In this way the Lord played with the

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः केशान् दुकूलं कुचपट्टिकां वा ।
 नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो विलसत्तमालाभरणाः कुरुद्वह ॥18॥
 कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः । कामादिताः शशाङ्कश्च सगणो विस्मितोऽभवत् ॥19॥
 कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥20॥
 तासामतिविहारेण श्रान्तानां वदनानि सः । प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥21॥
 गोप्यं स्फुरत्पुरटकुण्डलकुन्तलत्विङ्गण्डश्रिया सुधितहासनिरीक्षणेन ।
 मानं दधत्य ऋषभस्य जगुः कृतानि पुण्यानि तत्कररुहस्पर्शप्रमोदाः ॥22॥
 ताभिर्युतः श्रममपोहितुमङ्गसङ्गघृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।
 गन्धर्वपालिभिरनुदुत आविशद्वा श्रान्तो गजीभिरभिराडिव भिन्नसेतुः ॥23॥
 सोऽम्भस्यलं युवतिभिः परिषिच्यमानः प्रेम्णेक्षितः प्रहसतीभिरितस्ततोऽङ्गः ।
 वैमानिकैः कुसुमवर्षिभिरीड्यमानो रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः ॥24॥
 ततश्च कृष्णोपवने जलस्थलप्रसूनगन्धानिलजुष्टदिक्ते ।
 चचार भृङ्गप्रमदागणावृतो यथा मदच्युद् द्विरदः करेणुभिः ॥25॥

Gopis as a child would do with his own image in a mirror, embracing them, pressing them with hands, casting loving looks at them, kissing them, and smiling lovingly at them. 18. O great leader of the Kurus! Thrilled by the bliss of contact with the Lord's body, the Gopis were unaware that their flower garlands and ornaments had slipped away, and were incapable even to attend to their loosened locks and the slipping garments. 19. Seeing these love-sports of Krishna, the celestial women observing from above were overcome with passion, and the moon shining amidst the stars stood still in amazement (thus prolonging the duration of the night).

Water Sports (20-26)

20. Though ever poised in the bliss of the Atman, the all-powerful Lord sported with the Gopis, assuming as many replicas of his form as there were Gopis. 21. Krishna now showed his extreme consideration for them by wiping with his own cooling hands the sweating faces of those women, who were extremely tired by the exertion of the dance. 22. The

Gopis, who were stimulated by the contact of his fingernails, and whose cheeks shone with their own lustre mixed with those of their golden ear-ornaments and their braided hair, honoured their Lord by their glances graced with their nectarine smiles, and by singing about his sanctifying deeds. 23. Together with the Gopis, the flower wreaths on whose bodies were all crushed by now and whose bodies were tinged all over with the saffron powder spread from their breasts in the course of repeated embraces, the Lord, who had broken all bounds set by convention, now walked like an elephant amidst his cows, towards the flowing stream to assuage the exhaustion of himself and the Gopis through water sports. 24. Bathed in plentiful jets of water pumped at him by these young women, casting loving looks at them and praised and worshipped with showers of flowers from above by celestials stationed in their aerial cars, he sported in the water like an elephant, while remaining unperturbed in his inherent blissful nature. 25. Then, in the lightly wooded regions of the Yamuna banks, rendered fragrant

एवं शशाङ्कुशुविराजिता निशाः स सत्यकामोऽनुरताबलागणः ।
सिषेव आत्मन्यवरुद्धसौरतः सर्वाः शरत्काव्यकथारसाश्रयाः ॥26॥

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥27॥
स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता । प्रतीपमाचरद् ब्रह्मन् परदारामिमर्शनम् ॥28॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम् । किमभिप्राय एतं नः संशयं छिन्धि सुव्रत ॥29॥

श्रीशुक उवाच

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय बह्वैः सर्वभुजो यथा ॥30॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन् मौढ्याद् यथारुद्रोऽब्धिजं विषम् ।
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् । तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत् ॥32॥
कुशलाचरितेनैषामिह स्वार्थो न विद्यते । विपर्ययेण वानर्थो निरहंकारिणां प्रभो ॥33॥
किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसाम् । ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः ॥34॥

by the pleasant breeze conveying the scent of flowers across land and water, Krishna moved about with this bevy of Gopis pursued by swarms of honey-beetles, like an elephant in rut amidst its cows. 26. Thus, during the nights of the Sarat season, replete with all the enthralling beauties extolled in poems, Krishna, whose will is truth, sported in the assemblage of Gopis, but so fully was he established in the Atman that his virility was restrained within himself.

The Moral Issue in Rasatila (27-40)

The Rajah said: 27. Prayed to by Brahma, the worshipful Lord (Bhagavan), by a part of Himself, incarnated as Krishna in order to establish Dharma and eradicate its opposite (unrighteousness). 28. O holy one! He is the maker of the moral codes, their protector as well as their teacher. How did he then commit this most atrocious sin of indulgence in sexual relationship with other people's wives? 29. Krishna, the Lord of the Yadus, is a spiritually awakened person without any unfulfilled desire in him. How did he then indulge in this most heinous

sin? O holy one! Please clear this doubt of mine.

Sri Suka said: 30. Supermen have been found to transgress the moral code and indulge in aggressive actions. But just like fire, which can consume anything, be it dirt or poison, and yet can remain pure and unaffected, these powerful ones cannot be contaminated by any evil. 31. But insignificant man should not imitate them in this respect even mentally. If he behaves like that stupidly, it would be like one who is without the power of Rudra but drinks poison, following Rudra's example. Death is the sure consequence that would befall him. 32. The teachings of great ones are true and fit to be followed by all. This is so in regard to some of their actions too. The intelligent man should follow only such of their actions as are consistent with their teachings. 33. For these supermen, who are without the egoistic impulse 'I do' or 'I do not do', there is no self-interest—there is nothing to gain by right actions, and nothing to suffer from by the contrary. 34. That being the case even with such exalted men, it is needless to say that no good or evil can bind that egoless one,

यत्पादपङ्कजपरागनिषेवतृप्ता

योगप्रभावविधुताखिलकर्मबन्धाः ।

स्वैरं चरन्ति मुनयोऽपि न नह्यमानास्तस्येच्छयाऽऽत्तवपुषः कुत एव बन्धः ॥35॥

गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम् ।

योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥36॥

अनुग्रहाय भूतानां मानुषं देहमास्थितः ।

भजते तादृशीः क्रीडायाः श्रुत्वा तत्परो भवेत् ॥37॥

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया ।

मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥

ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः ।

अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः ॥39॥

विक्रीडितं व्रजवधूमिरिदं च विष्णोः श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः ।

भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्रपहिनोत्यचिरेण धीरः ॥40॥

इति श्रीमद्भागवते महापुराणे पारमहस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडावर्णनं नाम त्रयस्त्रिंशोऽध्यायः ॥33॥

the Supreme Being, who is the ruler of all Devas, men and brute creations. 35. By the service of His lotus feet, devotees are established in joy and in freedom from bondage. So too are the knowing ones. When such spiritual personages are, through service of Him, seen to go about free from attachment and bondage, how can these accrue to Him who is the Supreme Lord, who has assumed a form out of His own free will for the good of the world? 36. The one Spirit that pervades the souls of these Gopis, their husbands and all other beings—that universal Witness has assumed the form of Krishna for the sake of sport. For the all-pervading Being, where is the distinction between oneself and another, and how can any good or evil therefore accrue to Him? 37. For the blessing of all beings, He assumes a human body and sports in ways that are suitable to fulfil this purpose,

as also to draw towards Himself, even persons who are not spiritually inclined, through hearing accounts of these sportive activities.¹

38. Owing to Krishna's mysterious power, the Gopas felt that their women were with them all the while, and had no ground to feel any ill-will to Krishna. 39. Towards early morning when the Brahma-muhurta had begun, the Gopis, persuaded by Krishna their beloved, and congratulated by him, went back home unwillingly. 40. Whoever hears or recites again and again the account of Krishna's amorous dalliances with the Gopis with deep faith in the Divinity of Krishna—the faith that He is Mahavishnu the Supreme Being—attains to the highest devotion to the Lord, and in the course of the development of devotion, he quickly overcomes lust, the universal heart disease of mankind.

¹ For instance, for the Gopis, sexual passion, which is a great bondage ordinarily, became a blessing when Krishna attracted them to himself. He being the centre of all purity and holiness, by concentrating their mind on him, they got gradually transformed into paragons of Bhakti and Jnana. And besides, through the accounts of these amorous dalliances of Krishna with the Gopis, popularised through poetry and music, large numbers of people without any spiritual inclination have been drawn to Him.

अथ चतुस्त्रिंशोऽध्यायः

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जातकौतुका ।
 तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम् ।
 गावो हिरण्यं वासांसि मधु मध्वन्नमादृताः ।
 ऊषुः सरस्वतीतीरे जलं प्राश्य धृतव्रताः ।
 कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः ।
 स चुक्रोशाहिना ग्रस्तः कृष्ण कृष्ण महानयम् ।
 तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहस्रोत्थिताः ।
 अलातैर्दह्यमानोऽपि नामुञ्चत्तमुरङ्गमः ।
 स वै भगवतः श्रीमत्पादस्पर्शहताशुभः ।
 तमपृच्छद्धृषीकेशः प्रणतं समुपस्थितम् ।
 को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः ।

अनोभिरनङ्गुक्तं. प्रययुस्तेऽम्बिकावनम् ॥ 1॥
 आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् ॥ 2॥
 ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति ॥ 3॥
 रजनीं तां महाभागा नन्दसुनन्दकादयः ॥ 4॥
 यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत् ॥ 5॥
 सर्पो मां ग्रसते तात प्रपन्नं परिमोचय ॥ 6॥
 ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः ॥ 7॥
 तमस्पृशत् पदाभ्येत्य भगवान् सात्वतां पतिः ॥ 8॥
 भेजे सर्पवर्षाहत्वा रूपं विद्याधरार्चितम् ॥ 9॥
 दीप्यमानेन वपुषा पुरुषं हेममालिनम् ॥ 10॥
 कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवशः ॥ 11॥

Skandha X : Chapter 34

SALVATION OF SUDARSANA AND SANKHACHUDA

Nanda in the Grip of the Python (1-19)

Sri Suka said: 1. Once during a festive season, the Gopas went in great excitement to a place of pilgrimage known as Ambikāvana in their chariots drawn by oxen. 2. O King! There, after bathing in the Saraswati, they offered devout worship to Sri Parameswara and Parvati with ingredients like flower, sandal paste and food offerings. 3. They gave as presents to holy men, cows, gold, cloth and sweetened rice and honey, so that the Supreme Being might be gracious to them. 4. Revered persons like Nanda and Sunanda spent that night on the banks of the Yamuna, observing sacred vows and fasting for the day, taking in nothing but water. 5. While Nanda was sleeping there at night, a python under the grip of terrific hunger happened to come that way by chance and get hold of him. 6. Nanda thereupon cried aloud: 'O

Krishna! O Krishna! A huge serpent is swallowing me. O dear one! Save me who has taken shelter in you.' 7. His cries roused the Gopas from the sleep and they were shocked to see Nanda in the grip of the python. They began to scourge it with fire brands to get him released. 8. In spite of being scorched that way, the serpent would not release Nanda. Now the Lord arrived at the spot and touched the serpent with his feet.

9. Freed from his sins by the contact of the holy feet of the Lord, the serpent abandoned the reptile body and assumed the form of a Vidyadhara which by its beauty drew the admiration and adoration of all celestials of that group. 10. The Vidyadhara, bedecked with golden necklaces and endowed with divine beauty, now stood before Krishna after making due prostrations. 11. Krishna asked him: 'Who are you possessed of such great beauty and brilliance? How was this

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः ।
ऋषीन् विरूपानङ्गिरस प्राहस रूपदर्पितः ।
शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः ।
तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् ।
प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्पते ।
ब्रह्मदण्डाद् विमुक्तोऽहं सद्यस्तेऽच्युत दर्शनात् ।

सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते ॥17॥

इत्थनुज्ञाप्य दाशार्हं परिक्रम्याभिवन्द्य च ।
निशाम्य कृष्णस्य तदात्मवैभवं
समाप्य तस्मिन् नियमं पुनर्व्रजं
कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः ।
उपगीयमानौ ललितं स्त्रीजनैर्बद्धसौहृदैः ।
निशामुखं मानयन्तावुदितोऽपतारकम् ।
जगत्तुः सर्वभूतानां मनःश्रवणमङ्गलम् ।

श्रिया स्वरूपसम्पत्त्या विमानेनाचरं दिशः ॥12॥
तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ॥13॥
यदहं लोकगुरुणा पदा स्पृष्टे हताशुभः ॥14॥
आपृच्छे शापनिर्मुक्तः पादस्पर्शादिमीवहन् ॥15॥
अनुजानीहि मां देव सर्वलोकेश्वरेश्वर ॥16॥
यन्नाम गृह्णन्नखिलान् श्रोतृनात्मानमेव च ।

सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः ॥18॥

व्रजौकसो विस्मितचेतसस्ततः ।

नृपाययुस्तत् कथयन्त आदृताः ॥19॥

विजह्लतुर्वने रात्र्यां मध्यगौ व्रजयोषिताम् ॥20॥
स्वलङ्कृतानुलिप्ताङ्गौ व्रग्विणौ विरजोऽम्बरौ ॥21॥
मल्लिकागन्धमत्तालिजुष्टं कुमुदवायुना ॥22॥
तौ कल्पयन्तौ युगपत् स्वरमण्डलमूर्च्छितम् ॥23॥

detestable snake-body imposed upon you? *The erstwhile serpent said:* 12. 'I was a Vidyadhara named Sudarsana, noted for my wealth and beauty, and I could travel anywhere I pleased in my aerial car. 13. Proud of my beauty I once ridiculed the Rishis known as Angiras, who had ungraceful forms. My evil nature called forth from those Rishis a curse by which I was condemned to have this form of a snake. 14. The curse of these merciful sages has proved a real blessing to me. For, it was that which brought me the blessing of contact with Thy feet, the teacher of the worlds, and which has erased my sins. 15. Of Thee, who affordest protection from the fear of Samsara to all those who seek refuge at Thy feet, I now beseech leave to return to my heavenly abode. 16. O Master-Yogin! O Supreme Being! O protector of devotees! I seek refuge in Thee. Give Thy permission for me to depart. 17. O Undecaying Being! By seeing Thee I have been freed from the curse of the holy men. By uttering Thy name only, a man purifies himself and those who

hear the utterance of it. What wonder is there then in the contact with Thy feet purifying me?' 18. Being permitted by Krishna and after circumambulating him, Sudarsana went to his heavenly abode, and Nanda was saved from a great peril. 19. The inhabitants of Vraja were all astonished to hear about Krishna's prowess. They, O King, now completed the observance of their vows at that pilgrim centre and returned to Gokula, speaking again and again among themselves about the astonishing events of the day.

Sankhachuda carrying away the Gopis
(20-32)

20. Once Krishna along with Rama was sporting in the forest with the Gopis. 21-23. In the early part of the night, surrounded by a host of singing Gopis, well-dressed, well-decorated, and love-stricken, and amidst surroundings characterised by the light of the rising moon and stars, by the host of honey-beetles gathering under the intoxication of sweet-smell-

गोप्यस्तद्गीतमाकर्ण्य मूर्च्छिता नाविदन् नृप ।
 एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत् ।
 तयोर्निरीक्षतो राजंस्तन्नाथं प्रमदाजनम् ।
 क्रोशन्तं कुण्ठ रामेति विलोक्य स्वपरिग्रहम् ।
 मा भैष्टेत्यभयारावौ शालहस्तौ तरस्विनौ ।
 स वीक्ष्य तावनुप्राप्तौ कालमृत्यू इवोद्विजन् ।
 तमन्वधावद् गोविन्दो यत्र यत्र स धावति ।
 अविद्वद् इवाभ्येत्य शिरस्तस्य दुरात्मनः ।
 शङ्खचूड निहत्यैव माणिमादाय भास्वरम् ।

संसदुकूलमात्मानं स्रस्तकेशव्रजं ततः ॥24॥
 शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥25॥
 क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥26॥
 यथा गा दस्युना ग्रस्ता भ्रातरान्वधावताम् ॥27॥
 आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम् ॥28॥
 विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥29॥
 जिहीर्षुस्तच्छिरोरत्नं तस्थौ रक्षन् स्त्रियो बलः ॥30॥
 जहार मुष्टिनैवाङ्ग सहचूडामणिं विभुः ॥31॥
 अग्रजायाददात् प्रीत्या पश्यन्तीनां च योषिताम् ॥32॥

इति श्रीमद्भागवते महापुराणे पारमहस्या सहितायां दशमस्कन्धे पूर्वार्धे शङ्खचूडवधो नाम चतुस्त्रिंशोऽध्यायः ॥34॥

ing flowers, and by the cool breeze laden with the fragrance of lotus-flowers—they both played on the flute in notes high and low, generating a blissful experience to the ears of all. 24. Absorbed in that music the Gopis forgot their bodies, and were not aware that their clothes were loosening and the flower wreaths in their braids were falling.

25. When they were thus singing and sporting with the intoxication of joy, a prominent officer of Kubera, known as Sankhachuda, happened to go that way. 26. In the very presence of Rama and Krishna, these women, who had them as their protector, were carried away by Sankhachuda in a northerly direction, the women wailing all the while. 27. Hearing their dear ones wailing like a cow in the grasp of a tiger, both Rama and Krishna ran after Sankhachuda. 28. The

two mighty brothers, responding to the wailing women through shouts offering protection, and armed with Sala trees, soon reached the proximity of the fast-running Guhyaka. 29. Thereupon the stupid Sankhachuda, seeing them both approaching like the all-consuming spirit of Time and Death, abandoned the women and fled for his own life. 30. Wherever he ran, Krishna followed him intent on taking off his crest jewel, while Balarama stood at the spot to protect the women. 31. Though all-pervading by nature, Krishna manifestly approached him, and removed with his hand the evil Sankhachuda's head along with the crest jewel on it. 32. After destroying Sankhachuda in this way, he presented the crest jewel to his own brother Rama in the presence of all the Gopis.

अथ पञ्चत्रिंशोऽध्यायः

श्रीशुक उवाच

गोप्यः कृष्णे वनः याते नमनुद्रुतचेतसः । कृष्णलीला प्रगायन्त्यो निन्युर्दुःखेन वासरान् ॥ 1 ॥

गोप्य ऊचुः

वामबाहुकृतवामकपोलो वलिगतभ्रुरधरार्पितवेणुम् ।
 कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ईरयति यत्र मुकुन्दः ॥ 2 ॥
 व्योमयानवनिता सह सिद्धैर्विस्मितास्तदुपधार्य सलज्जाः ।
 काममार्गणसमर्पितचित्ता कश्मलं ययुरपस्मृतनीव्यः ॥ 3 ॥
 हन्त चित्रमबला शृणुतेद हारहास उरसि स्थिरविद्युत् ।
 नन्दसूनुरयमार्तजनानां नर्मदो र्यह कूजितवेणुः ॥ 4 ॥
 वृन्दशो व्रजवृषा मृगगावो वेणुवाद्यहन्तचेतस आरात् ।
 दन्तदष्टकवला धृतकर्णा निद्रिता लिखितचित्रमिवासन् ॥ 5 ॥
 बहिणस्तबकधातुपलाशैर्बद्धमल्लपरिबर्हविडम्बः ।
 कर्हचित् सबल आलि स गोपैर्गाः समाह्वयति यत्र मुकुन्दः ॥ 6 ॥
 तर्हि भग्नगतय सरितो वं तत्पदाम्बुजरजोऽनिलनीतम् ।
 स्पृहयतीर्वयमिवाबहुपुण्या प्रेमवेपितभुजा स्तिमितापः ॥ 7 ॥

Skandha X : Chapter 35

YUGALA-GITAM

Gopis singing of Krishna during daytime (1-26)

Sri Suka said: 1. Whenever Krishna went to the forest during the day to tend cattle, the Gopis spent their time in great sorrow, singing about his sportive activities.

The Gopis said: 2-3. O Gopis! When Krishna sounds his flute, applying his lips to it, with his left cheek resting on his left shoulder, with his comely fingers moving along its seven sound-regulating holes, and with his eye-brows throbbing—then do the wives of the Siddhas, who hear the music while going with their husbands in aerial cars, feel astounded, and though bashful, become so overwhelmed with amorous sentiment as to forget that their wearing clothes are slipping down.

4-5. O girls! Hear this wonderful news. When Krishna, the son of Nanda and the eraser of the miseries of the afflicted, stands sounding his flute, with his smile illumining the necklaces on his chest where Sri Devi dwells like a streak of lightning—there these cows, bulls and other animals of Gokula gather in crowds, attracted by the sound of his flute and stand absolutely still with ears uplifted and mouths holding half-chewed grass, as if they are dead bodies or paintings on a piece of canvas.

6-7 O friend! When Krishna, along with Rama, puts on a wrestler's garb consisting of peacock plumes, mineral paints and wreaths of tender leaves, and stands amidst the Gopas and calls aloud the cows with the note of his flute—then the river, as if desiring the contact of the dust of his feet blown about by the breeze,

अनुचरै समनुवर्णितवीर्य आदिपूरुष इवाचलभूति ।
 वनचरो गिरितटेषु चरन्तीर्वेणुनाऽऽह्वयति गा स यदा हि ॥ 8॥
 वनलतास्तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्पफलाढ्याः ।
 प्रणतभारविटपा मधुधाराः प्रेमहृष्टतनवः ससृजुः स्म ॥ 9॥
 दर्शनीयतिलको वनमालादिव्यगन्धतुलसीमधुमत्तैः ।
 अलिकुलैरलघुगीतमभीष्टमाद्रियन् यर्हि सन्धितवेणुः ॥ 10॥
 सरसि सारसहंसविहङ्गाश्चारुगीतहृतचेतस एत्य ।
 हरिमुपासत ते यतचित्ता हन्त मीलितदृशो धृतमौनाः ॥ 11॥
 सहबलः स्रगवतंसविलासः सानुषु क्षितिभृतो व्रजदेव्यः ।
 हर्षयन् यर्हि वेणुरवेण जातहर्ष उपरम्भति विश्वम् ॥ 12॥
 महदतिक्रमणशङ्कितचेता मन्दमन्दमनुगर्जति मेघः ।
 सुहृदमभ्यवर्षत् सुमनोभिश्छायया च विदधत् प्रतपन्नम् ॥ 13॥
 विविधगोपचरणेषु विदग्धो वेणुवाद्य उरुधा निजशिक्षाः ।
 तव सुतः सति यदाधरबिम्बे दत्तवेणुरनयत् स्वरजातीः ॥ 14॥
 सवनशस्तदुपधार्य सुरेशाः शक्रशर्वपरमेष्ठिपुरोगाः ।
 कवय आनतकन्धरचित्ताः कश्मलं ययुरनिश्चिततत्त्वाः ॥ 15॥

slackens her speed, incapable of going away even, like us unfortunate folk, till she finally comes to an absolute stand-still, after a short period of movements with her wavy arms.

8-9. When Krishna, surrounded by followers singing panegyrics in praise of him, and revealing his undecaying splendour like that of the Supreme Being, moves in the forest calling through the sound of his flute the cows that are wandering in the valleys—then the forest trees and creepers are seen bending their heads, as if in salutation, with the full load of flowers and fruits, and seem to recognise the Divinity of Krishna by the horripilations of tender leaves on them and the showering of sweet flower-nectar.

10-11. When Krishna adorned by the attractive Tilaka, begins to respond with his flute to the loud music of humming and inebriated honey-bees that are drawn in large numbers by the fragrance of the Tulasi leaves of his flower wreath—then do the water birds like Sarasa, Hamsa

and the like gather, attracted by that music of the flute, and stand by his side like self-controlled sages, silent, with eyes closed, as if contemplating on the Lord.

12-13. O women of Vraja! When Krishna and Balarama, wearing floral decorations around their ears and presenting the very picture of delight, station themselves in mountain valleys and begin to enthral the world by the music of the flute—then the clouds, afraid of overstepping the great ones, stop in their courses and convert their thunder into murmuring reverberations, and shower drops of rain like flowers on their dear friend Krishna—friend because both alike are bluish in complexion, and because both assuage the affliction of others—, and by their shadow, hold an umbrella over them.

14-15. O mother Yasoda! When your son Krishna, master of various physical feats common among the Gopas, and a self-taught expert at flute, applies his lips to the flute and produces the various

निजपदाब्जदलैर्ध्वजवज्रनीरजाङ्कुशविचित्रललामैः ।
 व्रजभुवः शमयन् खुरतोदं वर्ष्मधुर्यगतिरीडितवेणुः ॥16॥
 व्रजति तेन वयं सविलासवीक्षणापितमनोभववेगाः ॥
 कुजर्गति गमिता न विदामः कश्मलेन कबरं वसनं वा ॥17॥
 मणिधरः क्वचिदागणयन् गा मालया दयितगन्धतुलस्याः ।
 प्रणयिनोऽनुचरस्य कदांसे प्रक्षिपन् भुजमगायत यत्र ॥18॥
 क्वणितवेणुरववञ्चितचित्ताः कृष्णमन्वसत कृष्णगृहिण्यः ।
 गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विमुक्तगृहाशाः ॥19॥
 कुन्ददामकृतकौतुकवेषो गोपगोधनवृतो यमुनायाम् ।
 नन्दसूनुरनघे तव वत्सो नर्मदः प्रणयिनां विजहार ॥20॥
 मन्दवायुरुपवात्यनुकूलं मानयन् मलयजस्पर्शेन ।
 वन्दिनस्तमुपदेवगणा ये वाद्यगीतबलिभिः परिववुः ॥21॥
 वत्सलो व्रजगवां यदगध्रो वन्द्यमानचरणः पथि वृद्धैः ।
 कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेणुरनुगेडितकीर्तिः ॥22॥
 उत्सवं श्रमरुचापि दृशीनामुन्नयन् खुररजश्छुरितस्रक् ।
 दित्सयैति सुहृदाशिष एष देवकीजठरभूरुडुराजः ॥23॥

musical Swaras—then hearing that music with variations like Mandra, Madhyama and Tāra, even leading celestials like Indra, Parameswara and Brahma bend their heads in humility and in astonishment at the exquisiteness of that music.

16-17. When he moves about in Vraja, removing the distress of its grounds arising from the impact of the hooves of cows, by himself treading over it like a lordly elephant, with his feet bearing the auspicious marks of the flag, thunderbolt, lotus and hook—then we, watching him with expectant eyes and hearts moved by powerful amorous sentiments, stand still like trees, unconscious of our loosening braids and clothes.

18-19. When Krishna, bedecked with his favourite wreath of fragrant Tulasi leaves, sounds his flute while counting the cattle with beads, resting one of his hands on the shoulder of a Gopa boy—then the does, the wives of the black deer, deceived by the music of the flute, approach him,

the centre of abounding virtues, like the Gopikas themselves, forgetting their home and all its affairs.

20-21. O holy lady Yasoda! When your son Krishna, decorated beautifully with garlands of Kunda flowers and surrounded by cows and Gopa boys, sports on the banks of the Yamuna giving great joy to his devotees—then the cool breeze bearing the perfume of sandal blows gently serving the Lord, and Vidyadharas, playing the part of his panegyrists, adore him with music, band, flowers and other offerings.

22-23. Here comes at eventide the Devaki-born moon of a Krishna, having collected all the cattle of Vraja, to whom he is dear because of his protecting them from rain by holding up the mountain. Wearing garlands covered with the dust of the hooves of cattle, he looks a little tired, but none the less he delights the eyes of the onlookers and comes to fulfil the prayers of his devotees.

मदविधूर्णितलोचन ईषन्मानदः स्वसुहृदां वनमाली ।
 बदरपाण्डुवदनो मृदुगण्डं मण्डयन् कनककुण्डललक्ष्म्या ॥24॥
 यदुपतिद्विरदराजविहारो यामिनीपतिरिवैष दिनान्ते ।
 मुदितवक्त्र उपयाति दुरन्तं मोचयन् व्रजगवां दिनतापम् ॥25॥

श्रीशुक उवाच

एवं व्रजस्त्रियो राजन् कृष्णलीला नु गायतीः । रेमिरेऽहःसु तच्चित्तास्तन्मनस्का महोदयाः ॥26॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे वृन्दावनक्रीडायां गोपिकायुगलगीतं नाम
 पञ्चत्रिंशोऽध्यायः ॥35॥

24-25. With a bright look, sporting a floral wreath and gladdening his friends, here comes Krishna, the leader of the Yadu clan, like a moon assuaging the daylong heat of separation of the inhabitants of Vraja—his eyes rolling in a slight intoxication of bliss, his face flushed like a Badara fruit, his cheeks shining with

the lustre of the golden ear-rings, and his gait resembling that of a lordly elephant.

Sri Suka said: 26. O King! In this way, even in the daytime the noble-souled Gopis rejoiced themselves, singing of Krishna's glorious sports with their minds absorbed in him and in the bliss produced thereby.

अथ षट्त्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तर्ह्यागतो गोष्ठमरिष्टो वृषभासुरः । महीं महाककुत्कायः कम्पयन् खुरविक्षताम् ॥ 1॥
 रम्भमाणः खरतरं पदा च विलिखन् महीम् । उद्यम्य पुच्छं वप्राणि विषाणाग्रेण चोद्धरन् ॥ 2॥
 किञ्चित् किञ्चिच्छृक्नुमृन्मूत्रयन्स्तब्धलोचनः । यस्य निर्हृदि तेनाङ्गः निष्ठुरेण गवां नृणाम् ॥ 3॥
 पतन्त्यकालतो गर्भाः स्रवन्ति स्म भयेन वै । निर्विशन्ति घना यस्य ककुद्यचलशङ्कया ॥ 4॥
 तं तीक्ष्णशृङ्गमुद्वीक्ष्य गोप्यो गोपाश्च तत्रसुः । पशवो दुद्रुवुर्भीता राजन् संत्यज्य गोकुलम् ॥ 5॥

Skandha X : Chapter 36

KAMSA'S FINAL RESOLUTION TO DESTROY KRISHNA

Destruction of Arishta (1-15)

Sri Suka said: 1. Now there came into Gokula an Ox-demon called Arishta with a huge hump and a very big body, causing tremors on the earth riven by the furrows formed by his hooves. 2. Wildly bellowing, scouring the earth with his legs, lifting his tail, removing chunks of earth from mountain sides with his horns, the

demon Arishta arrived in Gokula. 3-4. Excreting urine and dung a little here and a little there, and gazing with fixed eyes, he arrived at Gokula. Frightened by his fierce bellowings, pregnant cows and women had abortions and premature deliveries. Clouds rested on his humps, mistaking it for a mountain. 5. Seeing his fierce and sharp horns, the Gopas and the Gopis trembled in fear, while

कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः ।
मा भैष्टेति गिराऽऽश्वास्य वृषासुरमुपाह्वयत् ।
बलदर्पहाहं दुष्टानां त्वद्विधानां दुरात्मनाम् ।
सख्युरंसे भुजाभोगं प्रसार्यावस्थितो हरिः ।

उद्यत्युच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत् ॥ 9॥

अग्रन्यस्तविषाणाग्रः स्तब्धासृगलोचनोऽच्युतम् ।
गृहीत्वा शृङ्गयोस्तं वा अष्टादश पदानि सः ।
सोऽपविद्धो भगवता पुनरुत्थाय सत्वरः ।

तमापतन्तं स निगृह्य शृङ्गयोः पदा समाक्रम्य निपात्य भूतले ।

निष्पीडयामास यथाऽऽर्द्रमम्बरं कृत्वा विषाणेन जघान सोऽपतत् ॥ 13॥

असृग् वमन् मूत्रशकृत् समुत्सृजन् क्षिपंश्च पादाननवस्थितेक्षणः ।

जगाम कृच्छ्रं निर्ऋतेरथ क्षयं पुष्पैः किरन्तो हरिमीडिरे सुराः ॥ 14॥

एवं ककुब्धिनं हत्वा स्तूयमानः स्वजातिभिः ।
अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा ।
यशोदायाः सुतां कन्यां देवक्याः कृष्णमेव च ।

भगवानपि तद् वीक्ष्य गोकुलं भयविद्रुतम् ॥ 6॥
गोपालैः पशुभिर्मन्द त्रासितैः किमसत्तम ॥ 7॥
इत्यास्फोटचाच्युतोऽरिष्टं तलशब्देन कोपयन् ॥ 8॥
सोऽप्येवं कोपितोऽरिष्टः खुरेणावनमुल्लिखन् ।

कटाक्षिप्याद्रवतूर्णमिन्द्रमुक्तोऽशनिर्यथा ॥ 10॥

प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा ॥ 11॥

आपतत् स्वित्रसर्वाङ्गो निःश्वसन् क्रोधमूर्च्छितः ॥ 12॥

विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥ 15॥

कंसायाथाह भगवान् नारदो देवदर्शनः ॥ 16॥

रामं च रोहिणीपुत्रं वसुदेवेन बिभ्यता ॥ 17॥

the cattle got scared and fled away from the cow-pens. 6-9. Calling aloud Krishna, the master of Gokula, they all took shelter in him. And the Lord, seeing the whole of Gokula running helter-skelter out of fear, called out to them to be at peace. He challenged the Ox-demon for a fight, and said: 'O fool! O sinful one! Of what avail is your frightening the Gopas and the cows? Here am I to put down the pride and power of evil ones like you.' Saying so, Hari (Krishna) provoked the demon with a clap of arms, and stood there with one hand resting on the shoulder of a friend. Roused to anger thereby, Arishta rushed at Krishna, tearing the earth with his hooves and stirring the clouds by his uplifted tail. 10. Like Indra's Vajra weapon, the Asura charged, lifting forward his hooves and casting a downward look at the Lord with his unmoving and bloodshot eyes. 11. Like an elephant confronting another elephant, the Lord caught hold of the Ox-demon by his horns, and with one push sent him eighteen feet back. 12. The demon, thus

pushed back by the Lord, soon got up, and made a fierce and high-speed charge, perspiring and exhaling long breaths. 13. The Lord caught the charging demon by the horns, and throwing him on the ground, squeezed him with his feet like a wet cloth. Then he pulled out his horns, and killed him with a few strokes with them. 14. Vomiting blood, evacuating, kicking his legs and gazing with unsteady eyes, the demon departed to Death's abode in great agony. At this the Devas showered flowers and sang the praise of Hari, the destroyer of the troubles and tribulations of devotees. 15. Destroying the Ox-demon thus, the Lord entered the settlement of cowherds along with Bala, praised by the Gopas and providing a feast to the eyes of the Gopis.

Kamsa devising Ways for killing Krishna (16-26)

16. After the destruction of Arishta by Krishna of astounding deeds, the Devarshi Narada one day said as follows to Kamsa: 17-18. 'Know that the girl popularly

न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः ।
 निशातमसिमादत्त वसुदेवजिघांसया ।
 ज्ञात्वा लोहमयैः पाशैर्बन्ध सह भार्यया ।
 प्रेषयामास हन्येतां भवता रामकेशवौ ।
 अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट् ।
 नन्दव्रजे किलासाते सुतावानकदुन्दुभेः ।
 भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया ।

पौरा जानपदाः सर्वे

महामात्र त्वया भद्र रङ्गद्वार्युपनीयताम् ।
 आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि ।
 इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपुङ्गवम् ।
 भो भो दानपते मह्यं क्रियतां मैत्रमादृतः ।
 अतस्त्वामाश्रितः सौम्य कार्यगौरवसाधनम् ।

निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः ॥18॥
 निवारितो नारदेन तत्सुतौ मृत्युमात्मनः ॥19॥
 प्रतियाते तु देवर्षौ कंस आभाष्य केशिनम् ॥20॥
 ततो मुष्टिकचाणूरशलतोशलकादिकान् ॥21॥
 भो भो निशम्यतामेतद् वीरचाणूरमुष्टिकौ ॥22॥
 रामकृष्णौ ततो मह्यं मृत्युः किल निर्दाशितः ॥23॥
 मञ्चा क्रियन्तां विविधा मल्लरङ्गपरिश्रिताः ।

पश्यन्तु स्वैरसंयुगम् ॥24॥

द्विपः कुवलयपीडो जहि तेन ममाहितौ ॥25॥
 विशसन्तु पशून् मेध्यान् भूतराजाय मीढुषे ॥26॥
 गृहीत्वा पाणिना पाणिं ततोऽक्रूरमुवाच ह 27॥
 नान्यस्त्वत्तो हिततमो विद्यते भोजवृष्णिषु ॥28॥
 यथेन्द्रो विष्णुमाश्रित्य स्वार्थमध्यगमद् विभुः ॥29॥

known as the eighth child of Devaki is really the daughter of Yasoda, and that Krishna who passes for Yasoda's son is really Devaki's son. And Rama, generally taken as Nanda's son, is really the son of Rohini by Vasudeva. They have only been entrusted to Nanda, for fear of you. It is they who have killed so many of your men.' 19-22. Hearing this, Kamsa became furious with rage. He took up his sword to kill Vasudeva, but was restrained by Narada. Knowing that the son of Vasudeva would be the cause of his death, Kamsa, after the departure of the Devarshi, had Vasudeva and his wife chained with iron fetters. Then he called Kesi and commissioned him to go and kill Krishna and Rama. After that, he called together his advisers like Mushtika, Chānura, Sala, Tosala and others, as also the masters of his elephant stable, and said: 'Now, O valiant wrestlers, Chānura, Mushtika and others! Hear this news. 23. I understand that in the cowherd settlement of Nanda, the two sons of Vasudeva named Rama and Krishna are dwelling, and that I shall be meeting my death at their hands. 24. We shall get

this Rama and Krishna here, and kill them in a wrestling match with you. In the amphitheatre for wrestling matches, order galleries to be set up. Let all the inhabitants of the city and the villages have the benefit of enjoying the wrestling match. 25. O my dear chief of the elephant stables! You station the elephant Kuvalaya-pida at the gate of the theatre, and induce the elephant to destroy my enemies. 26. Let a bow-worship be ceremonially inaugurated on the fourteenth lunar day sacred to Siva, and let offerable animals be sacrificed in honour of Pasupati, the ready bestower of boons.

Kamsa commissioning Akrura (27-40)

27. Kamsa, who knew only the science of diplomacy, next called Akrura, a leader of the Yadu clan, and clasping his hand said to him as follows: 28. 'O Akrura dear! You have to do for me something which only a close friend can do. I do not find among the Bhojas and Vrishnis anyone to match you in true humility and generosity. 29. O gentle one! Just as Indra, the Lord of the worlds,

गच्छ नन्दव्रजं तत्र सुतावानकदुन्दुभेः ।
 निसृष्टः किल मे मृत्युर्देवैर्वैकुण्ठसंश्रयैः ।
 घातयिष्य इहानीतौ कालकल्पेन हस्तिना ।
 तयोर्निहतयोस्तप्तान् वसुदेवपुरोगमान् ।
 उग्रसेनं च पितरं स्थविरं राज्यकामुकम् ।
 ततश्चैषा मही मित्र भवित्री नष्टकण्टका ।
 शम्बरौ नरको बाणो मय्येव कृतसौहृदाः ।
 एतज्जात्वाऽऽनय क्षिप्रं रामकृष्णाविहार्भकौ ।

अक्रूर उवाच

राजन् मनीषितं सध्रचक् तव स्वावद्यमार्जनम् ।
 मनोरथान् करोत्युच्चैर्जनो दैवहतानपि ।

श्रीशुक उवाच

एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सः ।

आसाते ताविहानेन रथेनानय मा चिरम् ॥30॥
 तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः ॥31॥
 यदि मुक्तौ ततो मल्लैर्घातये वैद्युतोपमैः ॥32॥
 तदबन्धून् निहनिष्यामि वृष्णिभोजदशार्हकान् ॥33॥
 तद्भ्रातरं देवकं च ये चान्ये विद्विषो मम ॥34॥
 जरासन्धो मम गुरुद्विविदो दयितः सखा ॥35॥
 तैरहं सुरपक्षीयान् हत्वा भोक्ष्ये महीं नृपान् ॥36॥
 धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्चियम् ॥37॥

सिद्धयसिद्धयोः समं कुर्याद् दैवं हि फलसाधनम्
 युज्यते हर्षशोकाभ्यां तथाप्याज्ञां करोमि ते ॥39॥

प्रविवेश गृहं कंसस्तथाक्रूरः स्वमालयम् ॥40॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरसम्प्रेषणं नाम षट्त्रिंशोऽध्यायः ॥36॥

achieved his ends by depending on Vishnu, so I depend on you for a great achievement. 30. Please go to the cowherd settlement of Nanda where Rama and Krishna, the sons of Vasudeva, are staying. You have to bring them here in this chariot without delay. 31. With the support of Mahavishnu the Devas have devised a plan for my death through the agency of Rama and Krishna. You are to bring these two here along with Nanda and the Gopas carrying their tributes to me. 32. When they arrive here, I shall have them killed by my elephant Kuvalayapida, the very picture of Death. If they escape from the elephant, I shall arrange wrestlers, resembling lightning in power and rapidity of movement, to kill them. 33. After they are killed, it is easy to destroy their afflicted friends and relatives—all the important Yadavas and Vrishnis like Vasudeva and the rest. 34. I shall then easily kill Ugrasena, my father, who though old, still hankers after the kingdom, as also his brother Devaka and others who are opposed to me. 35. My friend! If this is done, this land will be rid of enemies.

Even if there remain any, they will not bother me, as I have the support of my father-in-law Jarasandha and friend Dvidida. 36. Besides, Sambara, Naraka, Bāna and several others are my dear friends. With their help I can destroy all the kings who are on the side of the Devas, and enjoy this earth. 37. You now understand the situation. You have therefore to go soon and fetch the boys Rama and Krishna to participate in the Dhanuryajna (worship of the bow) to be held soon and to see the great sights of the city of Mathura.' *Akrura replied*: 38. 'O King! Your resolution to save yourself from death is certainly in order. But you have to be even-minded in success and failure. For it is the unseen divine agency that awards the fruits of all actions. 39. Men often plan without taking the divine will into consideration. When the results are favourable they rejoice, and they are sorrow-stricken when they are unfavourable. Yet I shall carry out your command.'

Sri Suka said: 40. Having ordered Akrura and his other advisers thus, Kamsa left for his palace. Akrura too went home.

अथ सप्तत्रिंशोऽध्यायः

श्रीशुक उवाच

केशी तु कंसप्रहितः खुरैर्महीं महाहयो निर्जरयन् मनोजवः ।
 सटावधूताभ्रविमानसङ्कुलं कुर्वन् नभो हेषितभीषिताखिलः ॥ 1॥
 विशालनेत्रो विकटास्यकोटरो बृहद्गलो नीलमहाम्बुदोपमः ।
 दुराशयः कंसहितं चिकीर्षुर्वजं स नन्दस्य जगाम कम्पयन् ॥ 2॥
 तं त्रासयन्तं भगवान् स्वगोकुलं तद्वेषितैर्वालविघूर्णिताम्बुदम् ।
 आत्मानमाजौ मृगयन्तमग्रणीरुपाह्वयत् स व्यनदन्मृगेन्द्रवत् ॥ 3॥
 स तं निशाम्याभिमुखो मुखेन खं पिबन्निवाभ्यद्रवदत्यमर्षणः ।
 जघान पद्भ्यामरविन्दलोचनं दुरासदश्चण्डजवो दुरत्ययः ॥ 4॥
 तद् वञ्चयित्वा तमधोक्षजो रुषा प्रगृह्य दोभ्यां परिविध्य पादयोः ।
 सावजगुत्सृज्य धनुःशतान्तरे यथोरगं ताक्ष्यसुतो व्यवस्थितः ॥ 5॥
 स लब्धसंज्ञः पुनरुत्थितो रुषा व्यादाय केशीं तरसाऽऽपतद्धरिम् ।
 सोऽप्यस्य वक्त्रे भुजमुत्तरं स्मयन् प्रवेशयामास यथोरगं बिले ॥ 6॥
 दन्ता निपेतुर्भगवद्भुजस्पृशस्ते केशिनस्तप्तमयः स्पृशो यथा ।
 बाहुश्च तद्देहगतो महात्मनो यथाऽऽमयः संववृधे उपेक्षितः ॥ 7॥

Skandha X : Chapter 37

THE DESTRUCTION OF KESI AND VYOMASURA

Kesi the Horse-Demon at Gokula (1-9)

Sri Suka said: 1. Then came Kesi, an envoy of Kamsa, in the form of a huge and very fast horse, furrowing the earth with his hooves, shattering the clouds by his mane and terrifying everyone by his fierce neighing. 2. With his eyes wide open, mouth resembling a capacious cave, neck massive, complexion blue like a rain-bearing cloud, and mind full of evil, the Asura, intent on pleasing Kamsa, approached, sending into shivers the cow-herd settlement of Nanda. 3. The Asura, who was thus frightening all in the Gokula with his roar, driving away the clouds by the waving of his tail, and searching everywhere for his enemy, was now confronted by the Lord who appeared before him and beckoned him. The Asura

retorted with a wild challenging neigh. 4. Seeing the Lord in front, he charged at Krishna with his huge mouth so wide open that it looked as if he was going to swallow the skies. Angry and formidable, he powerfully kicked the Lord with his two hind legs. 5. Evading his kick, the Lord, roused to anger, caught hold of him by his raised legs and whirling him round and round, threw him contemptuously a hundred yards away, as Garuda does with a serpent, and waited. 6. Regaining consciousness, the Asura charged at Krishna again, with his mouth wide open. With a smiling face, the Lord thereupon thrust his left arm into his mouth fearlessly, as a snake thrusts itself into its hole. 7. Kesi's teeth, with which he tried to bite the Lord's arm, fell out as on contact with red-hot iron. The arm

समेधमानेन स कृष्णबाहुना निरुद्धवायुश्चरणांश्च विक्षिपन् ।
 प्रस्विन्नगात्रः परिवृत्तलोचनः पपात लेण्डं विसृजन् क्षितौ व्यसुः ॥ 8॥
 तद्देहतः कर्कटिकाफलोपमाद् व्यसोरपाकृष्य भुजं महाभुजः ।
 अविस्मितोऽयत्नहतारिस्तमयैः प्रसूनवर्षैर्दिविषद्भिरीडितः ॥ 9॥

देवर्षिरुपसङ्गम्य भागवतप्रवरो नृप ।
 कृष्ण कृष्णाप्रमेयात्मन् योगेश जगदीश्वर ।
 त्वमात्मा सर्वभूतानामेको ज्योतिरिवैधसाम् ।
 आत्मनाऽऽत्माश्रयः पूर्वं मायया ससृजे गुणान् ।
 स त्वं भूधरभूतानां दैत्यप्रमथरक्षसाम् ।
 दिष्ट्या ते निहतो दैत्यो लीलयायं हयाकृतिः ।
 चाणूरं मुष्टिकं चैव मल्लानन्यांश्च हस्तिनम् ।
 तस्यानु शङ्खयवनमुराणां नरकस्य च ।
 उद्वाहं वीरकन्यानां वीर्यशुल्कादिलक्षणम् ।

कृष्णमक्लिष्टकर्माणं रहस्येतभाषत ॥10॥
 वासुदेवाखिलावास सात्वतां प्रवर प्रभो ॥11॥
 गूढो गुहाशयः साक्षी महापुरुष ईश्वरः ॥12॥
 तैरिदं सत्यसङ्कल्पः सृजस्यत्यवसीश्वरः ॥13॥
 अवतीर्णो विनाशाय सेतूनां रक्षणाय च ॥14॥
 यस्य हेषितसंत्रस्तास्त्यजन्त्यनिमिषा दिवम् ॥15॥
 कंसं च निहतं द्रक्ष्ये परश्वोऽहनि ते विभो ॥16॥
 पारिजातापहरणमिन्द्रस्य च पराजयम् ॥17॥
 नृगस्य मोक्षणं पापाद् द्वारकायां जगत्पते ॥18॥

of the Lord that was thrust into him now grew in size like a neglected disease. 8. Kesi was choked to death by that swelling arm of Krishna. Suffocated thus, he writhed, striking the ground with his legs, and fell down, perspiring, evacuating, and shooting out his eyes. 9. Drawing out his arm from the dead Asura's mouth split like a Karkatika fruit, Krishna stood there without the least pride in having killed the demon with such ease. The astonished celestials rained flowers from above.

Narada's Praise of Krishna (10-24)

10. O King! There came now Devarshi Narada who met in private the Lord of effortless achievements and said to him as follows: 11-12. 'O Krishna, Krishna! O Thou the Supreme Lord, immeasurable in nature and inconceivable in might, manifest as the leader of the Sattvatas! Director of all and indweller in everything! Thou art the one Spirit within all like the one fire indwelling all fuel. Thou art the unseen, the indweller in the heart as the witness. Thou art the Great Being, and

the Lord of all. 13. Thou, whose will ever comes true, projectest, sustainest and withdrawest this Prakriti with its three Gunas by Thy Maya, Thy mysterious power. In all this Thou art absolutely free from dependence on anyone or anything else. 14. Thou hast now incarnated Thyself to erase the menace of Asuras and demoniac beings in human form and to protect the bounds of moral law. 15. It is a fortunate circumstance that Thou hast, as in play, killed this Horse-demon whose neighing used to terrify even the celestials in their heavenly abode. 16. I shall be witnessing by the day after tomorrow Chānura, Mushtika and the other wrestlers, as well as Kamsa and the elephant Kuvalayāpida meeting with their death at Thy hands. 17. Sometime after that, I shall be witnessing also the death of Panchajana, Yavana, Mura, Narakāsura and others. I shall also be seeing Thy securing the Pārijāta by force after defeating Indra. 18. O Lord of all, I shall see Thy marriage with the daughters of several heroic persons after paying the bridal money of valorous deeds, and also the salvation of Nriga who would be, under a

स्यमन्तकस्य च मणोरादान सह भार्यया । मृतपुत्रप्रदान च ब्राह्मणस्य स्वधामतः ॥19॥
 पौण्ड्रकस्य वध पश्चात् काशिपुर्याश्च दीपनम् । दन्तवक्त्रस्य निधन चैद्यस्य च महाकृतौ ॥20॥
 यानि चान्यानि वीर्याणि द्वारकामावसन् भवान् । कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥21॥
 अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै । अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथे ॥22॥
 विशुद्धविज्ञानघनं स्वसंस्थया समाप्तसर्वार्थममोघवाञ्छितम् ।
 स्वतेजसा नित्यनिवृत्तमायागुणप्रवाहं भगवन्तमीमहि ॥23॥
 त्वामीश्वरं स्वाश्रयमात्ममायया विनिर्मिताशेषविशेषकल्पनम् ।
 क्रीडार्थमद्यात्तमनुष्यविग्रहं नतोऽस्मि धुर्यं यदुवृष्णिसात्वताम् ॥24॥

श्रीशुक उवाच

एव यदुपतिं कृष्ण भागवतप्रवरो मुनिः । प्रणिपत्याभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः ॥25॥
 भगवानपि गोविन्दो हत्वा केशिनमाहवे । पशूनपालयत् पालैः प्रीतैर्व्रजमुखावह ॥26॥
 एकदा ते पशून् पालाश्वारयन्तोऽद्रिसानुषु । चक्रुर्निलायनक्रीडाश्वोरपालापदेशतः ॥27॥
 तत्रासन् कतिचिच्चोराः पालाश्च कतिचिन्प । मेषायिताश्च तत्रैके विजह्रुरकुतोभया ॥28॥
 मयपुत्रो महामायो व्योमो गोपालवेषधृक् । मेषायितानपोवाह प्रायश्वोरायितो बहून् ॥29॥

curse, in the form of a chameleon in Dwaraka. 19. I shall be witnessing Thy acceptance of Jāmbavati as wife along with the jewel Syamantaka, and Thy bringing of the Brahmana's dead children from Vaikuntha. 20. After that I shall witness the destruction of Poundraka, the burning of the city of Kasi, and the killing of Dantavakra, and the destruction of Sisupāla in the great sacrificial festival of the Pāndavas. 21. Whatever great deeds of a song-worthy nature Thou wilt be performing during Thy stay in Dwaraka, those also I shall be witnessing. 22. Afterwards, I shall see Thee, the spirit of Time, in the form of Arjuna's charioteer, who, desirous of reducing the burden of the earth, wilt indirectly bring about the destruction of huge armies of men on the sides of the Kauravas and the Pandavas. 23. I seek shelter in Thee, who art the concentrated essence of Pure Consciousness who, being established in Thy own all-inclusive Self, hast nothing external to gain, and who by His spiritual glory ever transcendest involvement in Maya's process of Becoming. 24. My salutations

to Thee—the Lord of all, the self-sufficient one who has now embodied Himself in a human form as the leader of the Yadava clans for the fulfilment of this divine sport.'

Destruction of Vyomasura (25-34)

Sri Suka said: 25. Having praised the Lord in this way, the supreme devotee Narada made prostrations to Him, and permitted by him, departed, highly elated at having seen him. 26. The Lord continued to tend the cattle along with the Gopas who were highly jubilant over the destruction of Kesi in a fight. 27. Once Krishna with the Gopa boys, while tending cattle on the mountain slope, organised a hide-and-seek game in which some acted as cow-keepers and others as cattle-lifters. 28. O King! Some impersonated as keepers, some as animals and still others as thieves. 29. An Asura named Vyoma, the son of Maya, who had great magical powers, came there assuming the form of a Gopa and stole away many Gopa boys who were playing the part of goats and

गिरिदर्या विनिक्षिप्य नीतं नीतं महामुरः ।
तस्य तत् कर्म विज्ञाय कृष्णः शरणदः सताम् ।
स निजं रूपमास्थाय गिरीन्द्रसदृशं बली ।
तं निगृह्याच्युतो दोभ्यां पातयित्वा महीतले ।
गुहापिधानं निर्भिद्य गोपान् निःसार्य कृच्छ्रतः ।

शिलया पिदधे द्वारं चतुःपञ्चावशेषिताः ॥30॥
गोपान् नयन्तं जग्राह वृकं हरिरिवौजसा ॥31॥
इच्छन् विमोक्तुमात्मानं नाशकनोद् ग्रहणातुरः ॥32॥
पश्यतां दिवि देवानां पशुमारममारयत् ॥33॥
स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम् ॥34॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे व्योमासुरवधो नाम
सप्तत्रिंशोऽध्यायः ॥37॥

other animals. 30. The Asura took them one by one and shut them up in mountain caves. Only five or six Gopas were left outside. 31. Coming to know of his misdeed, Krishna, the shelter of the pious, caught hold of the Asura in the act of taking away the Gopas, as a lion would do a jackal. 32. The powerful Asura now resumed his real form as huge as a mountain, and tried his best to get out of the

clutches of Krishna, but could not. 33. Krishna threw him on the ground and, witnessed by the Devas, killed him by suffocating, as animals are done to death in a Yajna. 34. He then released the Gopas by breaking open the seal of the caves and, amidst the praise of the Devas and the Gopas, returned to his home in Gokula.

अथाष्टात्रिंशोऽध्यायः

श्रीशुक उवाच

अक्रूरोऽपि च तां रात्रिं मधुपुर्यां महामतिः ।
गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणे ।
किं मयाऽऽचरितं भद्रं किं तप्तं परमं तपः ।
समैतद् दुर्लभं मन्य उत्तमश्लोकदर्शनम् ।
मैवं ममाधमस्यापि स्यादेवाच्युतदर्शनम् ।

उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम् ॥ 1॥
भक्तिं परामुपगत एवमेतदचिन्तयत् ॥ 2॥
किं वाथाप्यर्हते दत्तं यद् द्रक्ष्याम्यद्य केशवम् ॥ 3॥
विषयात्मनो यथा ब्रह्मकीर्तनं शूद्रजन्मनः ॥ 4॥
ह्रियमाणः कालनद्या क्वचित्तरति कश्चन ॥ 5॥

Skandha X : Chapter 38

AKRURA'S TRIP TO GOKULA

Akrura's Reveries on the Way (1-23)

Sri Suka said: 1. Commissioned by Kamsa, Akrura spent that night at Mathura in great expectation and started for Nanda's Gokula in the early morning. 2. The high-souled Akrura, while on the way to Gokula, had a great upsurge of devotion to the supreme lotus-eyed Lord, and thought thus: 3. What pious works

must I have performed, what Tapas must I have done, what great charity to deserving persons must I have made that I shall be having the good fortune of seeing Kesava today! 4. Just as a man of low culture is not fit to utter the Veda, so to me, a worldly-minded man, the sight of the Lord is impossible. 5. But no, no! Even a degenerate fellow like me is going to have a view of him today. Among

ममाद्यामङ्गलं नष्टं फलवांश्चैव मे भवः । यन्नमस्ये भगवतो योगिध्येयाङ्घ्रिपङ्कजम् ॥ 6॥
 कंसो बताद्याकृत मेऽत्यनुग्रहं द्रक्ष्येऽङ्घ्रिपद्मं प्रहितोऽमुना हरेः ।
 कृतावतारस्य दुरत्ययं तमः पूर्वोऽतरन् यन्नखमण्डलत्विषा ॥ 7॥
 यदर्चितं ब्रह्मभवादिभिः सुरैः श्रिया च देव्या मुनिभिः ससात्वतैः ।
 गोचारणायानुचरैश्चरद् वने यद् गोपिकानां कुचकुङ्कुमाङ्कितम् ॥ 8॥
 द्रक्ष्यामि नूनं सुकपोलनासिकं स्मितावलोकारुणकञ्जलोचनम् ।
 मुखं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं मे प्रचरन्ति वै मृगाः ॥ 9॥
 अप्यद्य विष्णोर्मनुजत्वमीयुषो भारावताराय भुवो निजेच्छया ।
 लावण्यधाम्नो भवितोपलम्भनं मह्यं न न स्यात् फलमञ्जसा दृशः ॥ 10॥
 य ईक्षिताहंरहितोऽप्यसत्सतोः स्वतेजसापास्ततमोभिदाभ्रमः ।
 स्वमाययाऽऽत्मन् रचितैस्तदीक्षया प्राणाक्षधीभिः सदनैष्वभीयते ॥ 11॥
 यस्याखिलामीवहभिः सुमङ्गलैर्वाचो विमिश्रा गुणकर्मजन्मभिः ।
 प्राणन्ति शुभन्ति पुनन्ति वै जगद् यास्तद्विरक्ताः शवशोभना मताः ॥ 12॥

the large number of people flowing down the stream of Time, some fortunate ones may be able to go across the current to the other shore through some unexpected help. Like that, the grace of the Lord makes even the impossible possible. 6. Today all my sins have been dispelled and my birth in this world has attained its fulfilment. For, I shall soon be prostrating actually at the lotus-feet of the Lord, on which great Yogis can only meditate upon. 7. Today, even Kamsa, unknown to generosity, has done me a very great good. For, it is commissioned by him that I shall be getting an opportunity to prostrate at the feet of Sri Hari incarnate, by the light of whose toe nails great men in the past have transcended the darkness of ignorance in their hearts. 8. Those holy feet have been worshipped by divinities like Brahma and Maheswara as also by the divine Sri Devi, the great sages and all devotees. With those very feet, marked with the saffron from the breasts of the Gopis, he is now treading the forest of Vrindavana along with companions in the avocation of tending cattle. 9. Soon shall I see today the face

of Krishna framed by frontal locks, and possessed of handsome cheeks, nose, smiling looks and eyes resembling red lotuses. For, there are deer circumambulating me, a sure sign of the good that shall befall me. 10. Indeed, my eyes shall not fail to attain their fulfilment even now, if they will be able to see that human form of Vishnu, the centre of abounding beauty, adopted at His own will for the mitigation of the burdens that the earth has been bearing. 11. He who, being without any egoistic sense, is but the uninvolved witness of this universe of cause and effect, and who by His own light of knowledge has dispelled the darkness of ignorance and its attendant experience of duality—even He has by His will brought into existence in His being an embodied form that looks human, and is seen at the foot of the trees and in the houses of the Gopikas of Vrindavana. 12. Words and works devoted to the description of His sanctifying and auspicious excellences and sportive activities in His Incarnations enlighten, purify and energise the whole world. All literature devoid of them are like decorations on a corpse. 13. He is

स चावतीर्णः किल सात्वतान्वये स्वसेतुपालामरवर्यशर्मकृत् ।
 यशो वितन्वन् व्रज आस्त ईश्वरो गायन्ति देवा यदशेषमङ्गलम् ॥13॥
 तं त्वद्य नूनं महतां गतिं गुरुं त्रैलोक्यकान्तं दृशिमन्महोत्सवम् ।
 रूपं दधानं श्रिय ईप्सितास्पदं द्रक्ष्ये ममासन्नुषसः सुदर्शनाः ॥14॥
 अथावरूढः सपदीशयो रथात् प्रधानपुंसोश्चरणं स्वलब्धये ।
 धिया धृतं योगिभिरप्यहं ध्रुवं नमस्य आभ्यां च सखीन् वनौकसः ॥15॥
 अप्यङ्घ्रिमूले पतितस्य मे विभुः शिरस्यधास्यन्नजिहस्तपङ्कजम् ।
 दत्ताभयं कालभुजङ्गरहसा प्रोद्वेजितानां शरणैषिणां नृणाम् ॥16॥
 समर्हणं यत्र निधाय कौशिकस्तथा बलिश्चाप जगत्त्रयेन्द्रताम् ।
 यद् वा विहारे व्रजयोषितां श्रमं स्पर्शनं सौगन्धिकगन्धपानुदत् ॥17॥
 न मय्युपैष्यत्यरिबुद्धिमच्युतः कंसस्य दूतः प्रहितोऽपि विश्वदृक् ।
 योऽन्तर्बहिश्चेतस एतदीहितं क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा ॥18॥
 अप्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं मामीक्षिता सस्मितमार्द्रया दृशा ।
 सपद्यपध्वस्तसमस्तकिल्बिषो वोढा मुदं वीतविशङ्कः ऊर्जिताम् ॥19॥
 सुहृत्तमं ज्ञातिमनन्यदैवतं दोभ्यां बृहद्भ्यां परिरप्स्यतेऽथ माम् ।
 आत्मा हि तीर्थीक्रियते तदैव मे बन्धश्च कर्मात्मक उच्छ्वसित्यतः ॥20॥

now born in the clan of the Satvatas for furthering the cause of the Devas, whom He has appointed to administer the laws He has laid down for the good of the world. He stays now in the cowherd settlement with the Gopas, performing deeds that enhance His glory, and the Devas are even now singing about that glory of His. 14. The fact that I am nowadays seeing auspicious sights at dawn indicates that I shall today see Him who is the one joy-giver and enlightener of the universe, the one worthy of seeing for all endowed with eyes, the one centre of all the aspirations of Sri Devi, and the one person who is the refuge and teacher of all holy men. 15. Immediately at the sight of Rama and Krishna, I shall jump down from the chariot and prostrate in truth and in reality at their feet, which Yogis can only meditate upon in their mind. I shall also bow down before their pastoral comrades. 16. Would not the Infinite One place on my head, lying prostrate at His feet, those blessed hands that give refuge to all those

who run to Him out of fear of the speed with which the serpent of Time is approaching them? 17. By placing some little offering in those hands, Indra and also Mahabali attained to the lordship of all the three worlds. And the Gopis of Vrindavana felt free from weariness and attained to the highest bliss by those blessed hands, fragrant like the Sausandhika flower, being placed on their bodies at the time of the Rasa dance. 18. Though I am a messenger sent by Kamsa, the Lord who is all-seeing will not certainly consider me with an inimical eye. For He, who is the indweller in all, sees everything within or without by His penetrative insight. 19. I shall certainly attain to supreme bliss if He but casts His smiling looks at me, showering a rain of ambrosia on me lying flat at his feet. All my sins being thus dispelled, I shall be free from all doubts and be established in a state of perpetual joy. 20. My body will become a centre of holiness and my bondage of Karma will be destroyed

लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं मां वक्ष्यतेऽकूर ततेत्युत्थवाः ।
 तदा वयं जन्मभृतो महीयसा नैवादृतो यो धिगमुष्य जन्म तत् ॥21॥
 न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
 तथापि भक्तान् भजते यथा तथा सुरद्वमो यद्वदुपाश्रितोऽर्थदः ॥22॥
 किञ्चाग्रजो मावनतं यदूत्तमः स्मयन् परिष्वज्य गृहीतमञ्जलौ ।
 गृहं प्रवेश्याप्तसमस्तसत्कृतं सम्प्रक्ष्यते कंसकृतं स्वबन्धुषु ॥23॥

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इति सञ्चिन्तयन् कृष्णं श्वफल्कतनयोऽध्वनि । रथेन गोकुलं प्राप्तः सूर्यश्चास्तर्गिरिं नृप ॥24॥

पदानि तस्याखिललोकपालकिरीटजुष्टामलपादरेणोः ।

ददर्श गोष्ठे क्षितिकौतुकानि विलक्षितान्यब्जयवाङ्मुखाद्यैः ॥25॥

तद्दर्शनाह्लादविवृद्धसम्भ्रमः प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः ।

रथादवस्कन्द्य स तेष्वचेष्टत प्रभोरमून्यङ्घ्रिरजांस्यहो इति ॥26॥

देहंभृतामियानर्थो हित्वा दम्भं भियं शुचम् ।

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ ।

when His powerful arms bind me in embrace, his dearest friend, kinsman and whole-hearted devotee. 21. My birth as a human being would become worthwhile and significant on his addressing me, saying 'O Akrura', when I stand before Him humbly bowing down and saluting, after He has thus embraced me. 22. To none is he particularly dear and friendly nor is anyone the object of His enmity or cold indifference. But still He blesses devotees appropriate to the manner in which they worship Him, just as the heavenly Kalpaka tree yields all their wants to those who rest under it. 23. Balarama too would smilingly embrace me, and taking my hands held in salutation, he would lead me into the house and entertain me, and ask what Kamsa was planning and plotting against his clansmen.'

Akrura's Reactions on arriving at Vraja (24-27)

Sri Suka said: 24. Lost in such reveries about Krishna, Akrura, the son of Svaphalka, travelled mechanically and found himself at Gokula when the sun

संदेशाद् यो हरेर्लङ्घनदर्शनश्रवणादिभिः ॥27॥

पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥28॥

was about to set. 25. He now began to see here and there in the precincts of that cowherd settlement, the foot-prints of the holy feet of Krishna—the feet that receive the obeisance of the crowned heads of all divinities and are distinguished by the holy marks of lotus, grain, and hook. 26. Highly excited at the sight of these foot-prints, all the hair on his body stood on end, and tears flowed in torrents from his eyes, as an outburst of devotional feeling. He jumped out of his chariot, exclaiming; 'Here is the foot-dust of my Lord! Here is the foot-dust of my Lord!' and began to roll in that holy dust. 27. What happened thus to Akrura in the course of his conveying the message of Kamsa, namely, the attainment of that divine state of devotional inebriation at the very sight of the Lord's holy emblems, or the hearing of his divine names to the utter effacement of all insincerity, fear, and sorrow—that, indeed, is the highest attainment for any human being.

Akrura's Vision of Krishna (28-33)

28. He saw Rama and Krishna standing

किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ ।
 ध्वजवज्राङ्कुशाम्भोजैश्चिह्नितैरङ्घ्रिभिर्वज्रम् ।
 उदाररुचिरक्रीडौ सखिणौ वनमालिनौ ।
 प्रधानपुरुषावाद्यौ जगद्धेतू जगत्पती ।
 दिशो वितिमिरा राजन् कुर्वाणौ प्रभया स्वया ।
 रथात्तूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः ।
 भगवद्दर्शनाह्लादबाष्पपर्याकुलेक्षणः ।
 भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना ।
 संकर्षणश्च प्रणतमुपगुह्य महामनाः ।
 पृष्ठाय स्वागतं तस्मै निवेद्य च वरासनम् ।
 निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः ।
 तस्मै भुक्तवते प्रीत्या रामः परमधर्मवित् ।

सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥29॥
 शोभयन्तौ महात्मानावनुक्रोशस्मितेक्षणौ ॥30॥
 पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥31॥
 अवतीर्णौ जगत्यर्थे स्वांशेन बलकेशवौ ॥32॥
 यथा मारकतः शैलो रौप्यश्च कनकांचितौ ॥33॥
 पपात चरणोपान्ते दण्डवद् रामकृष्णयोः ॥34॥
 पुलकाचिताङ्गौ तौ कण्ठ्यात् स्वाख्यानं नाशकं नृप
 परिरेभेऽभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥36॥
 गृहीत्वा पाणिना पाणी अनयत् सानुजो गृहम् ॥37॥
 प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हेणमाहरत् ॥38॥
 अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥39॥
 मुखवासैर्गन्धमाल्यैः परां प्रीतिं व्यधात् पुनः ॥40॥

at the milking yard, wearing blue and yellow clothes and having eyes that were as attractive as the petals of a lotus in the Sarat (autumn) season. 29-33. Akrura saw Krishna and Rama still boyish in age, blue and fair in complexion, the abode of Sri, possessing powerful arms, endowed with pleasant faces and prepossessing beauty, and charged with the combative spirit of young elephants. He saw Rama and Krishna, whose footprints with the marks of flag, thunderbolt, hook, lotus and the like added to the splendour of Vraja, who were magnanimous in spirit, and whose looks and smile scattered love and sympathy all round. Decorated with pearl necklaces and floral wreaths, and dressed in fresh clothes and besmeared with fragrant sandal paste after their evening bath, he found them sublime and attractive in their playful movements. He saw Rama and Krishna as the incarnate Lord—the embodiment of Pradhana and Purusha, the Original Being, the cause and the master of all—, come for the good of the world. He saw them, O King, as two mountains of emerald and silver lined with gold, illumining the quarters with their divine lustre.

Krishna's Reception of Akrura (34-43)

34-35. On seeing them, Akrura jumped down from his chariot owing to the upsurge of devotion and threw himself like a log at the feet of Rama and Krishna, with eyes flooded by profuse tears, and body covered with horripilations. Out of excitement he could not even announce his own name. 36. The Lord, the lover of his devotees, who understood the cause of Akrura's visit, drew him towards him, and embraced him with his arms that bore the marks made by his discus Sudarsana. 37. Balarama also embraced the prostrating Akrura, and holding him by hand, led him along with his brother into their house. 38. Extending him a warm welcome, they seated him on an elevated seat, washed his feet, and offered him Madhuparka, made of honey, clarified butter and curds. 39. A cow was presented to the guest, whose weary limbs were massaged by the Lord. Next he was served with food consisting of many savoury items. 40. After he was refreshed, Rama who was an expert in rules of conduct and hospitality, pleased him immensely by offering him betel leaves, sandal

पप्रच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे ।
योऽवधीत् स्वस्वसुस्तोकान् क्रोशन्त्या असुतृप् खलः
इत्थं सूनृतया वाचा नन्देन सुसभाजितः ।

कंसे जीवति दाशार्हं सौनपाला इवावयः ॥41॥
किं नु स्वित्तत्प्रजानां वः कुशलं विमृशामहे ॥42॥
अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरागमनं
नामाष्टात्रिंशोऽध्यायः ॥38॥

paste and wreaths of sweet-smelling flowers. 41. After every hospitality was done to him, Nanda addressed him thus: 'O distinguished member of the Yadu clan! As long as cruel Kamsa is there, how do you Yadavas get on? Your life must necessarily be like that of sheep under the protection of a butcher. 42.

What enquiry shall I make of the welfare of the subjects of a cruel king like Kamsa whose pleasure consists in killing others and who mercilessly slaughtered the infants of his own weeping sister!' 43. Being welcomed with such pleasing words by Nanda, Akrura felt much relieved from the fatigue of the journey.

अथैकोनचत्वारिंशोऽध्यायः

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्गे रामकृष्णोरुमानितः । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥ 1॥
किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने । तथापि तत्परा राजन् न हि वाञ्छन्ति किञ्चन । 2॥
सायंतनाशनं कृत्वा भगवान् देवकीसुतः । सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम् ॥ 3॥

श्रीभगवानुवाच

तात सौम्यागतः कञ्चित् स्वागतं भद्रमस्तु वः । अपि स्वज्ञातिबन्धूनामनमीवमनामयम् ॥ 4॥
किं नु नः कुशलं पृच्छे एधमाने कुलामये । कंसे मातुलनामन्यङ्गः स्वानां नस्तत्प्रजासु च ॥ 5॥
अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययोः । यद्वेतोः पुत्रमरणं यद्वेतोर्बन्धनं तयोः ॥ 6॥

Skandha X : Chapter 39

DEPARTURE TO MATHURA WITH AKRURA

Kamsa's Order (1-12)

Sri Suka said: 1. When he was thus welcomed by Rama and Krishna and seated comfortably on a sofa, Akrura felt that all his reveries on the way had now come true. 2. What is there unattainable to one on whom the Lord, the abode of Sri, is gracious? But, O King, devotees crave for no benefits. 3. After supper, the Lord conversed with Akrura on the condition of his clansmen, the Yadavas,

under Kamsa, and about other matters concerning his mission.

The Lord said: 4. O dear friend! I hope your journey was pleasant. Are all our kinsmen doing well? 5. When our reputed uncle, Kamsa, the canker of our family, is there, what point is there in asking about the welfare of persons who are his subjects and relatives? 6. Alas! Because of us, our respected parents have had to stand a great many trials. They had to witness the death of their children, and

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्यकाङ्क्षितम् संजातं वर्ण्यतां तात तवागमनकारणम् ॥ 7॥
 श्रीशुक उवाच
 पृष्टो भगवता सर्वं वर्णयामास माधवः । वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥ 8॥
 यत्संदेशो यदर्थं वा दूतः सम्प्रेषितः स्वयम् । यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥ 9॥
 श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा । प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥ 10॥
 गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः । उपायनानि गृह्णीध्वं युज्यन्तां शकटादिनि च ॥ 11॥
 यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् । द्रक्ष्यामः सुमहत् पर्वं यान्ति जानपदाः किल ।
 एवमाघोषयत् क्षत्रा नन्दगोपः स्वगोकुले ॥ 12॥
 गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् । रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥ 13॥
 काश्चित्तत्कृतहृत्तापश्वासम्लानमुखश्रियः । संसद्दुकूलवलयकेशग्रन्थश्च काश्चन ॥ 14॥
 अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः । नाभ्यजानन्निमं लोकमात्मलोकं गता इव ॥ 15॥
 स्मरन्त्यश्वापराः शौरेरनुरागस्मितेरिताः । हृदिस्पृशश्चित्रपदा गिरः सम्मुमुहुः स्त्रियः ॥ 16॥
 गतिं सुललितां चेष्टां स्निग्धहासावलोकनम् । शोकापहानि नर्माणि प्रोद्दामचरितानि च ॥ 17॥
 चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः । समेताः सङ्घातः प्रोचुरश्रुमुख्योऽच्युताशयाः ॥ 18॥

also suffer imprisonment. 7. O dear one! It is indeed fortunate that my long-cherished desire of meeting you, my kinsman, has been fulfilled. I would now like to hear what exactly it is that brings you here now.

Sri Suka said: 8. Thus questioned by the Lord, Akrura, a scion of Madhu's family, narrated all about Kamsa's antagonism towards the Yadus and of his attempt to kill Vasudeva. 9. He informed Krishna all about the object with which Kamsa had sent him on this mission, as also of Narada's informing Kamsa that he (Krishna) was really the son of Vasudeva and not of Nanda. 10. Hearing Akrura's words, Rama and Krishna, the dauntless destroyers of all foemen, laughed and informed their father of the order of the king that they should all attend the bow festival at his palace. 11. And Nanda at once ordered the Gopas to collect milk and milk products and other objects of presentation to the king, and to harness their carts for the journey. 12. He said: 'We shall start tomorrow to the city of Mathura. We shall present to the king all

our milk products. We shall see the great sacrificial festival of bow worship. It seems it will be attended by the whole country.' Nanda caused this information to be announced all over his cowherd settlement by the village watchman by beat of drums.

The Wailing of the Gopis (13-30)

13. The Gopis, to whom Krishna was the very life-breath, were overwhelmed with grief to hear that Akrura had come to take Rama and Krishna to Mathura. 14. Pale with grief, some of them sighed while some others knew not that their braids, clothes and bracelets were falling. 15. Others fell into such deep meditation on him that all the movements of their senses and mind became still, and they forgot their very bodies, like sages intuiting the Atman in Samadhi. 16. Others fainted, thinking of the heart-stimulating speech of Hari in choice figurative words, uttered with intense love and accompanied by his sweet smile. 17-18. Those Gopikas, whose minds were

गोप्य ऊचुः

अहो विधातस्तव न क्वचिद् दया संयोज्य मैत्र्या प्रणयेन देहिनः ।
 तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थक्यं विक्रीडितं तेऽर्भकचेष्टितं यथा ॥19॥
 यस्त्वं प्रदर्शयसितकुन्तलावृतं मुकुन्दवक्त्रं सुकोपलमुन्नसम् ।
 शोकापनोदस्मितलेशसुन्दरं करोषि पारोक्ष्यमसाधु ते कृतम् ॥20॥
 क्रूरस्त्वमक्रूरसमाख्यया स्म नश्चक्षुर्हि दत्तं हरसे बताज्ञवत् ।
 येनैकदेशेऽखिलसर्गसौष्ठवं त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥21॥
 न नन्दसूनुः क्षणभङ्गसौहृदः समीक्षते नः स्वकृतातुरा बत ।
 विहाय गेहान् स्वजनान् सुतान् पतींस्तद्दास्यमद्धोपगता नवप्रियः ॥22॥
 सुखं प्रभाता रजनीयमाशिषः सत्या बभूवुः पुरयोषितां ध्रुवम् ।
 याः सम्प्रविष्टस्य मुखं व्रजस्पतेः पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥23॥
 तासां मुकुन्दो मधुमञ्जुमाषितैर्गृहीतचित्तः परवान् मनस्व्यपि ।
 कथं पुनर्नः प्रतियास्यतेऽबला ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन् ॥24॥

absorbed in Krishna, became frightened and sorrow-stricken from the thought of impending separation from him on whose charming gait, loving smile, captivating looks, consoling humour and noble deeds they ruminated over and over again. They gathered together, and with tears in their eyes, began to speak as follows:

The Gopis said: 19. Alas! O Creator! Hast Thou not got even an atom of mercy that Thou forgest bonds of friendship and love between living beings, and then separatest them before they have enjoyed the fruits of that friendship and love? Thy actions look like infantile play, without any purpose. 20. Having shown us the face of Krishna encircled by curly locks, endowed with handsome cheeks and a high nose, and beautified by a sorrow-effacing smile bringing joy and courage to all, it is indeed high-handed on Thy part to withdraw it from our vision by separating him from us. 21. Thou, an extremely cruel one, hast come in the guise of a man named Akrura (literally 'not-cruel'), and art, alas! depriving us of the eye that Thou Thyself hast given us (in the shape of Krishna) pretending not to know anything about

this atrocity. For, we have seen, with these eyes, even in a few of the features of Krishna, the entirety of beauty that Thy creative skill is capable of. When he is away, of what use is this eye-sight to us? It is as good as gone. 22. It is a thousand pities that Krishna, the son of Nanda, does not see how afflicted we are by this, his act of neglect—we who have abandoned our homes, relatives, sons and husbands to become his handmaids in truth and in reality! Surely his affections are short-lived, and he must be after novelty in love! 23. The wishes of the women of the city of Mathura are going to be fulfilled, and this night shall be the herald of a really 'good morning' for them. For tomorrow the Lord of Gokula will be entering their city when they shall be able to imbibe through their eyes, a heavy draught from the cup of his face filled with the wine of his smile, enhanced in its potency by his sidelong glances. 24. Krishna may be a person of great nobility of mind and may have great affection for his parents. But these in themselves will not be able to bring him back to Gokula, much less to us, mere country-bred girls. For Krishna's mind

अद्य ध्रुवं तत्र दृशो भविष्यते दाशार्हभोजान्धकवृष्णिसात्वताम् ।
 महोत्सवः श्रीरमणं गुणास्पदं द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥25॥
 मैतद्विधस्याकरुणस्य नाम भूदक्रूर इत्येतदतीव दारुणः ।
 योऽसावनाश्रास्य सुदुःखितं जनं प्रियात्प्रियं नेष्यति पारमध्वनः ॥26॥
 अनार्द्रधीरेष समास्थितो रथं तमन्वमी च त्वरयन्ति दुर्मदाः ।
 गोपा अनोभिः स्थविरैरुपेक्षितं दैवं च नोऽद्य प्रतिकूलमीहते ॥27॥
 निवारयामः समुपेत्य माधवं किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।
 मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद् दैवेन विध्वंसितदीनचेतसाम् ॥28॥
 यस्यानुरागललितस्मितवल्गुमन्त्रलीलावलोकपरिरम्भणरासगोष्ठ्याम् ।
 नीताः स्म नः क्षणमिव क्षणदा विना तं गोप्यः कथं न्वतितरेम तमो दुरन्तम् 29
 योऽह्नः क्षये व्रजमनन्तसखः परीतो गोपैर्विशन् खुररजश्छुरितालकलक् ।
 वेणुं क्वणन् स्मितकटाक्षनिरीक्षणेन चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥30॥

श्रीशुक उवाच

एवं ब्रुवाणा विरहातुरा भृशं व्रजस्त्रियः कृष्णविषक्तमानसाः ।

विसृज्य लज्जां रुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति ॥31॥

will be stolen away and held captive by the sweet, honey-dripping conversations of the city-bred women of Mathura as also by their bashful looks and amorous movements. 25. Surely, tomorrow shall witness a great festival for the eyes of the different clans of the Yadavas of Mathura as also for the passers-by who shall be seeing the face of Krishna, the son of Devaki and the consort of Sri. 26. How is it that such a name as Akrura (not-cruel) is given to this man who has no trace of kindness in him! For, he has no hesitation to do so heinous an act as taking away Krishna, the one dearer to us than life, to a distant place without even a word of consolation or hope to us who are drowned in grief and despair.

27. Now Krishna, the hard-hearted, has got into the chariot. Following him, all these haughty fellows of Gopas too are hastening to start in their carts. The elders of the clan are watching unconcerned. This is a bad time for us, and even God seems to have turned against us. 28. We shall go and obstruct Krishna's departure by force. What more steps can

the elders of our families take against us, who are already thrown to the depths of sorrow and suffering by the threat of fate to deprive us of the company of Krishna, which it is difficult for us even for a minute to abandon? 29. How are we to overcome the endless and excruciating sorrow of separation from him that we are now in for—we who lost the sense of time to such an extent as to experience as one second the many nights we spent in Krishna's company in the Rasa meet, thrilled as we were by his loving looks, sweet smile, attractive speech, playful glances and warm embraces. 30. He verily steals our minds by his glances accompanied by smiles when he enters Vraja at sunset, surrounded by his brother and Gopa companions and having his frontal locks all bathed in dust raised by the hooves of cattle, and sounding his flute. How can we live without him?

Behaviour of the Gopis at Krishna's Departure (31-37)

Sri Suka said: 31. Thus the women of

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ ।
 गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः ।
 गोप्यश्च दयितं कृष्णमनुव्रज्यानुव्रजिताः ।
 तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः ।
 यावदालक्ष्यते केतुर्यावद् रेणू रथस्य च ।
 ता निराशा निववृतुर्गोविन्दविनिवर्तने ।
 भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप ।
 तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम् ।
 अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि ।
 निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् ।
 तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः ।

Vraja, suffering from excruciating pangs of the prospective separation from Krishna and having their minds absorbed in him, lost all hesitation arising from modesty and began to cry aloud, saying, 'O our Govinda! O our Damodara! O our Madhava!' and so on. 32. The night passed, with the women of Vraja crying like this. When it was daybreak, Akrura, after his morning prayers, started his chariot with Krishna and Rama seated within. 33. He was followed by Nanda and his Gopas in carts laden with potfuls of curds and other objects for presentation. 34. The Gopis, who followed their dear Krishna, felt a little consoled and encouraged when Krishna turned to look at them and smiled. They stopped the chariot and waited for a message from him. 35. Seeing the Gopis disconsolate at his departure, Krishna comforted them telling them very lovingly that he would return soon. 36. They remained where they were, motionless like pictures drawn on canvas, viewing the departing Krishna, and mentally absorbed in pursuing his chariot, until the flag of the chariot disappeared from sight and the dust raised by it was no longer visible. 37. Now giving up all hopes of Krishna's immediate return,

अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥32॥
 आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ॥33॥
 प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ॥34॥
 सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥35॥
 अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥36॥
 विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम् ॥37॥
 रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥38॥
 वृक्षषण्डमुपव्रज्य सरामो रथमाविशत् ॥39॥
 कालिन्द्या हृदमागत्य स्नानं विधिवदाचरत् ॥40॥
 तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥41॥
 तर्हि स्वित् स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ॥

they went back home. Singing about the sportive actions of their dear Krishna, they spent days and nights, their sorrow assuaged a little by absorption in his thought.

Revelation given to Akrura (38-57)

38. O King! The Lord, with Rama and Akrura travelling in that very fast chariot, soon reached the banks of the sacred Kalindi (Yamuna), the destroyer of the sins of those who bathe in it. 39. There, washing hands and feet, they quenched their thirst drinking the pure crystalline waters of the river. Then Rama and Krishna came back and seated themselves in the chariot which was parked in a shady grove. 40. Akrura, after escorting Rama and Krishna to the chariot, went with their permission to have a ceremonial bath at the sacred bathing-ghat on the Yamuna. 41. As Akrura submerged himself in the water and began repeating the Gayatri Mantra, he saw Rama and Krishna within the water (although he had seen them only just before, seated in the chariot). 42. 'How could these sons of Vasudeva, who are seated in the chariot, appear in the water of the Kalindi? Have they then left the chariot?'

तत्रापि च यथापूर्वमासीनौ पुनरेव सः ।
 भूयस्तत्रापि सोऽद्राक्षीत् स्तूयमानमहोश्वरम् ।
 सहस्रशिरसं देव सहस्रफणमौलिनम् ।
 तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।
 चारुप्रसन्नवदनं चारुहासनिरीक्षणम् ।
 प्रलम्बपीवरभुजं तुङ्गसोरःस्थलश्रियम् ।
 बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् ।
 तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् ।
 सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः ।
 भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् ।
 सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः ।
 प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः ।
 श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्टचेलयोज्या ।

Thinking thus, he surfaced from the water, and looked at the chariot for corroboration. 43. But, he found them seated in the chariot as before. Now thinking that what he saw in the water was illusory, he submerged himself in it once again. 44. There he saw again the divine vision of the Lord. He saw the great serpent Adishesha being saluted and prayed to by hosts of various celestials and divinities. 45. He saw that divine serpent having a thousand heads and a thousand diademed hoods, wearing a blue cloth, white like the filament within the lotus stalk, and resembling a white mountain with many peaks. 46. He saw seated on that serpent-bed the supreme Person Mahavishnu, deep blue in complexion, wearing a yellow silk garment and having four arms and eyes crimson like a lotus flower—a very picture of serenity. 47. He saw Him with a face calm and bewitchingly attractive by its sweet smile and looks, by its expressive brows and high nose, and by its comely ears, cheeks, and lips. 48. He had arms long and stout; shoulders high; chest illumined by Sri; neck shapely like a conch; navel wide and deep; and abdomen

न्यमज्जद् दर्शनं यन्मे मृषा किं सलिले तयोः 43॥
 सिद्धचारणगन्धर्वैरसुरैर्नतकन्धरैः ॥44॥
 नीलाम्बरं बिसन्धेतं शृङ्गैः श्वेतमिव स्थितम् ॥45॥
 पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥46॥
 सुभ्रूत्रसं चारुकर्णं सुकपोलारुणाधरम् ॥47॥
 कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम् ॥48॥
 चारुजानुयुगं चारुजङ्गायुगलसंयुतम् ॥49॥
 नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्पादपङ्कजम् ॥50॥
 कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥51॥
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥52॥
 सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥53॥
 स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः ॥54॥
 विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥55॥

marked by three folds and thin like a leaf. 49. His waist and hips were massive; His thighs were thick and tapering like an elephant's trunk; and His knees and ankles were well-formed and handsome. 50. His lotus-feet with their petals of shapely toes were illumined by the sheen of their red-tinged nails and raised anklets. 51-52. His ornaments consisted of a diadem, armlets, and bracelets, all studded with sparkling precious gems, besides the sacred thread and the shining necklace, anklets, and ear-rings. In one of his hands, he held the play-lotus while in the others he sported the conch, discus, and mace. His chest was illumined by the auspicious mark Srivatsa, the brilliant neck-jewel Kaustubha, and a floral wreath. 53-54. He was being praised through separate hymns with divergent meanings by different classes of devotees—by His attendants like Sunanda and Nanda; by Sanaka and other sages; by Divinities like Brahma and Rudra; and by the nine Brahmana sages (Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha and Daksha); and by great Bhāgavatottamas like Prahlada, Narada, Vasu and others. 55. He was being

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः ।
गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः ।

हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥ 56 ॥
प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥ 57 ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरप्रतियाने एकोनचत्वारिंशोऽध्यायः ॥ 39 ॥

adored by deities like Sri, Pushti, Saraswati, Sānti, Kirti, Tushti, Bhū, Ūrja, and by His Mayasakti consisting of Vidya and Avidya which cause liberation and bondage. 56-57. Seeing the Lord in this setting, Akrura was filled with the highest delight and devotion. All his hairs stood on end, his eyes shed copious

tears and he stretched himself down in prostration. Recovering a little from the overpowering effect of devotion, he, with a concentrated mind and with joined palms held in salutation, praised Krishna in a trembling voice charged with excessive devotion.

अथ चत्वारिंशोऽध्यायः

अक्रूर उवाच

नतोऽस्म्यहं त्वाखिलहेतुहेतुं नारायणं पूरुषमाद्यमव्ययम् ।
यन्नाभिजातादरविन्दकोशाद् ब्रह्माऽऽविरासीद् यत एष लोकः ॥ 1 ॥
भूस्तोयमग्निः पवनः खमादिर्महानजादिर्मन इन्द्रियाणि ।
सर्वेन्द्रियार्था विबुधाश्च सर्वे ये हेतवस्ते जगतोऽङ्गभूताः ॥ 2 ॥
नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोऽनात्मतया गृहीताः ।
अजोऽनुबद्धः स गुणैरजाया गुणात् परं वेद न ते स्वरूपम् ॥ 3 ॥

त्वां योगिनो यजन्त्यद्वा महापुरुषमीश्वरम् । साध्यात्मं साधिभूतं च साधिदैवं च साधवः ॥ 4 ॥

Skandha X : Chapter 40

AKRURA'S HYMN TO SRI KRISHNA

The Primordial Being Narayana (1-3)

Akrura said: 1. I prostrate before Thee, the ultimate cause of all, beyond the cause-and-effect relationship. I prostrate before Narayana, the primordial and undecaying Person, from whose navel came the cosmic lotus, in which was seated Brahma who created all the worlds. 2. All categories of evolution like the earth, water, fire, air, sky, their cause Mahattattva (cosmic intelligence), Prakriti, the Purusha its cause, the mind, senses, objects of the senses, Devas—all these, though con-

sidered as causes, are but parts of Thy being. 3. Prakriti and all the above-mentioned categories being material and grasped only as objects of consciousness, they and their combinations (the embodied beings) are not able to know Thee who art Pure Spirit, and therefore the Pure Subject. Even Brahma cannot grasp Thee, the Transcendent Spirit, as he is bound by the modes of material Prakriti.

All Paths lead to Thee (4-10)

4. Persons who have developed the

त्रय्या च विद्यया केचित्त्वां वे वैतानिका द्विजाः ।
 एके त्वाखिलकर्माणि संन्यस्योपशमं गताः ।
 अन्ये च संस्कृतात्मानो विधिनाभिहितेन ते ।
 त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम् ।
 सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम् ।
 यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो ।
 सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणाः ।

यजन्ते विततैर्यज्ञैर्नानारूपामराख्यया ॥ 5॥
 ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥ 6॥
 यजन्ति त्वन्मयास्त्वां वै बहुमूर्त्यैकमूर्तिकम् ॥ 7॥
 बह्वाचार्यविभेदेन भगवन् समुपासते ॥ 8॥
 येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो ॥ 9॥
 विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः ॥ 10॥
 तेषु हि प्राकृताः प्रोता आब्रह्मस्थावरादयः ॥ 11॥

तुभ्यं नमस्तेऽस्त्वविषक्तदृष्टये सर्वात्मने सर्वधियां च साक्षिणे ।
 गुणप्रवाहोऽयमविद्यया कृतः प्रवर्तते देवनृतिर्यगात्मसु ॥ 12॥
 अग्निर्मुखं तेऽवनिरङ्घ्रिरीक्षणं सूर्यो नभो नाभिरथो दिशः श्रुतिः ।
 द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः कुक्षिर्मरुत् प्राणबलं प्रकल्पितम् ॥ 13॥
 रोमाणि वृक्षौषधयः शिरोरुहा मेघाः परस्यास्थिनखानि तेऽद्रयः ।
 निमेषणं रात्र्यहनी प्रजापतिर्मद्वस्तु वृष्टिस्तव वीर्यमिष्यते ॥ 14॥

highest spiritual insight worship Thee in Thyself (without the help of any substitute or symbol) through intuition, as the one Lord and Universal Being. Other devotees who require the use of symbols, worship Thee as dwelling in the body, or as dwelling in Nature, or as dwelling in the Devas. 5. Persons devoted to the ritualistic type of Karma Yoga worship Thee according to the Vedic Karma-kanda through various Yajnas, invoking Thee under the many forms and names of deities known to the sacrificial cult. 6. There are some who, on attaining knowledge, abandon all Karmas and adore Thee, the embodiment of knowledge, through the performance of knowledge-sacrifice (Jnana-yajna). 7. There are others who follow the path of devotion prescribed by Thee in Pāncharātra and other devotional texts and attain to spiritual perfection, by meditating on Thee as the manifold form of the four Vyuhas (Vāsudeva, Sankarshana, Pradyumna and Aniruddha), and as Mahānārāyana, the one Universal Being. 8. O Lord! Owing to the prevalence of different spiritual traditions based on the teachings of a variety of teachers, there are still

others who, following the cult of Saivism, worship Thee as Siva. 9. Even those who worship Deities other than Thee, and follow a different faith, worship only Thee, whose embodiment all Divinities are. 10. O Lord! Just as all rivers, originating from different mountains and fed by rain, finally enter the ocean, so also all paths of worship lead ultimately to Thee.

Divine Manifestations (11-15)

11. Sattva, Rajas and Tamas are the three aspects constituting Thy Prakriti. All beings, from Brahma down to inert substances, have come out of these Gunas of Prakriti and are sustained by them even as the beads of a necklace are by its thread. 12. Salutations to Thee who art all this, but yet art not attached to anything and art only their witness. This cosmic manifestation is the work of Thy Mayasakti. It affects beings of various types like Devas, men and animals involved in it, but not Thee who art its master. 13-14. The fire is Thy face; the earth, Thy feet; the sun, Thy eye-sight; the sky, Thy navel; the quarters, Thy hearing; the celestials, Thy arms; the ocean, Thy abdomen;

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः सपाला बहुजीवसङ्कुलाः ।

यथा जले सञ्जिहते जलौकसोऽप्युदुम्बरे वा मशका मनोमये ॥15॥

यानि यानीह रूपाणि क्रीडनार्थं बिभर्षि हि ।
नमः कारणमत्स्याय प्रलयाब्धिचराय च ।
अकूपाराय बृहते नमो मन्दरधारिणे ।
नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।
नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे ।
नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।
नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने ।
भगवञ्जीवलोकोऽयं मोहितस्तव मायया ।
अहं चात्मात्मजागारदारार्थस्वजनादिषु ।

तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः ॥16॥
हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥17॥
क्षित्युद्धारविहाराय नमः सूकरमूर्तये ॥18॥
वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥19॥
नमस्ते रघुवर्याय रावणान्तकराय च ॥20॥
प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥21॥
म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥22॥
अहंममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु ॥23॥
भ्रमामि स्वप्नकल्पेषु मूढः सत्यधिया विभो ॥24॥

the air, Thy vital energy; the trees and plants, Thy hair; the clouds, Thy locks; the mountains, Thy bones and nails; the night and day, Thy winking; the Prajapati, Thy reproductive organ; and the rain, Thy semen. Such is the conception given for meditation on Thee. 15. O Indestructible One! In Thee, who art Spirit with innumerable dimensions, are all these different spheres manifested with numerous types of beings and their protecting deities. Floating in Thy numerous dimensions like aquatic creatures of minute sizes and microbes in the fig fruit, they do not mutually contact or apprehend one another in any way.

Refuge in the Lord (16-30)

16. Whatever forms Thou hast assumed for Thy sportive activities—about them, persons who have been rid of their sins and sorrows sing in glorification with great delight. 17. Salutations to Thee the Causal Fish traversing the waters of the deluge! Salutations to Thee the Horse-necked one (Hayagriva) who destroyed Madhu and Kaitabha! 18. Salutations to Thee the great Tortoise who supported the Mandara mountain at the churning of the ocean! Salutations to Thee who

incarnated as the Cosmic Boar to lift up the earth as in play and establish it in the proper place! 19. Salutations to Thee who didst assume the form of the wondrous Man-Lion in order to protect Thy devotees from fears and dangers! Salutations to Thee, who as Vamana (the Holy Dwarf) measured the whole universe with three strides! 20. Salutations to Thee! Rama with the axe, the leader of the Bhrigus, who decimated the tribe of proud and insolent Kshatriyas! Salutations to Thee, Rama the leader of the Raghus, who destroyed Ravana and his followers! 21. Salutations to Thee manifested for the protection of the devotees as the four Vyuhās—Vāsudeva, Sankarshana, Pradyumna and Aniruddha! 22. Salutations to Thee as the Buddha, the pure one, who would bring confusion among the Daityas and Danavas! Salutations to Thee as Kalki who would bring the destruction of kings and other ruling authorities that have degenerated into the state of barbarism! 23. O worshipful Lord! The world of living creatures overpowered by Thy Maya, goes round and round the wheel of Sam-sara, infatuated by the false sense of 'I and mine'. 24. O All-pervading One! I too am subject to the infatuation of

अनित्यानात्मदुःखेषु विपर्ययमतिर्हृहम् । द्वन्द्वारामस्तमोविष्टो न जाने त्वाऽऽत्मनः प्रियम् ।
 यथाबुधो जलं हित्वा प्रतिच्छन्नं तदुद्भवैः । अभ्येति मृगतृष्णां वै तद्वत्त्वाहं पराङ्मुखः ॥26॥
 नोत्सहेऽहं कृपणधीः कामकर्महतं मनः । रोद्धुं प्रमाथिभिश्चाक्षैर्ह्रियमाणमितस्ततः ॥27॥

सोऽहं तवाङ्घ्र्युपगतोऽस्म्यसतां दुरापं तच्चाप्यहं भवदनुग्रह ईश मन्ये ।

पुंसो भवेद् यर्हि संसरणापवर्गस्त्वय्यञ्जनाभ सदुपासनया मतिः स्यात् ॥28॥

नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे । पुरुषेशप्रधानाय ब्रह्मणेऽनन्तशक्तये ॥29॥
 नमस्ते वासुदेवाय सर्वभूतक्षयाय च । हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥30॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽकूरस्तुतिर्नाम चत्वारिंशोऽध्यायः ॥40॥

holding as permanent such fleeting and dream-like objects as body, children, houses, wife, sense enjoyments, relatives and other things. 25. I am debarred from knowing Thee, the one source of disinterested love and bliss, because of my misplaced and contrary way of understanding what is the permanent as distinguished from the impermanent, what is the spirit as distinguished from the body, and what leads to joy as distinguished from what leads to suffering. Because of the oscillation of the mind between such extremes, it is merged in ignorance. 26. Just as a stupid man in search of water leaves a tank because its water is covered over by growths from within like water-weeds, and goes after a mirage which contains no water, so am I, unmindful of Thee under Maya's cover, seeking happiness in bodily concerns. 27. Pitiably weak-willed as I am, I find it impossible to control my mind, plagued by desires and the works they prompt one to undertake, and drawn hither and thither by the exciting senses. 28. I, who am thus under

the bondage of the senses, none the less am now resigning myself at Thy feet, which people with impure and uncontrolled minds cannot usually do. O Lord! It is only by Thy grace that I am enabled to do this, in spite of my unworthiness. The contact with holy men is what is generally supposed to turn men's minds towards Thee. But, O Lotus-navelled One, it is only when, by Thy grace, the time to be free from Samsara has come, that one gets holy company and through that, the mental inclination to practise devotion. 29. Salutations to Thee who art Pure Consciousness, who art the source of consciousness everywhere, who art the infinite power of Brahman controlling the three factors of Time, Karma and Nature that determine the destiny of Jivas! 30. Salutations to Thee Vāsudeva, the soul of all souls; to Thee Sankarshana, the support of Ahankara; to Thee Pradyumna and Aniruddha, the controllers of the mind and the senses! Protect me who am resigned to Thee.

अथैकचत्वारिंशोऽध्यायः

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः । भूयः समाहरत् कृष्णो नटो नाट्यमिवात्मनः ॥ 1॥
 सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्ज्य सत्वरः । कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत् ॥ 2॥
 तमपृच्छद्धृषीकेशः किं ते दृष्टमिवाद्भुतम् । भूमौ वियति तोये वा तथा त्वां लक्षयामहे ॥ 3॥

अकूर उवाच

अद्भुतानीह यावन्ति भूमौ वियति वा जले । त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः ॥ 4॥
 यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले । तं त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् ॥ 5॥
 इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः । मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥ 6॥
 मार्गं ग्रामजना राजंस्तत्र तत्रोपसंगताः । वसुदेवसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः ॥ 7॥
 तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः । पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ॥ 8॥
 तान् समेत्याह भगवानकूरं जगदीश्वरः । गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव ॥ 9॥
 भवान् प्रविशतामग्रे सहयानः पुरीं गृहम् । वयं त्विहावमुच्याथ ततो द्रक्ष्यामहे पुरीम् ॥ 10॥

Skandha X : Chapter 41

ENTRY INTO THE CITY OF MATHURA

Krishna's Query about the Vision (1-5)

Sri Suka said: 1. Thus did Lord Krishna show to Akrura, submerged in water, his divine form which he soon withdrew, just as a dancer does his pose. 2. Akrura, noticing that Krishna had disappeared, emerged from the water, performed his noonday rites in haste, and went back to the chariot in utter astonishment. 3. Krishna now asked him: 'You seem to have come across something very wonderful, either in the water, or on the land, or in the sky. Signs indicate it. What could it be?' *Akrura said:* 4. 'Whatever wonderful phenomena there are on the land, in the water or in the air—they all subsist only in Thee, the All-inclusive Existence. When I see Thee, that Existence before me, what wonderful phenomena can be excluded from my sight? It is therefore impossible for me to distinguish and say what I have seen and what I have not. 5. When Thou art present before

me—Thou in whom subsists all that is wonderful on earth, in water and in sky—what other wonder can I probably see on earth, water and air?'

Akrura's Request to Krishna to visit his House (6-17)

6. Saying so, Akura drove the chariot, and arrived at Mathura with Rama and Krishna by evening. 7. O King! On the way people gathered here and there in small crowds to have a look at the sons of Vasudeva, seeing whom they could not withdraw their eyes for very joy. 8. Meanwhile the party of Gopas headed by Nanda had arrived in advance in a suburban garden and were awaiting the arrival of Rama and Krishna. 9. Going towards them, Krishna said to Akrura, holding his hands and smiling: 10. 'You please go in advance with the chariot to your house in the city. We shall take a little rest here, and then go round the city

अक्रूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो । त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥11॥
 आगच्छ याम गेहान् नः सनाथान् कुर्वधोक्षज । सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम ॥12॥
 पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् । यच्छौचेनानुतृप्यन्ति पितरः साग्नयः सुराः ॥13॥
 अवनिज्याङ्घ्रियुगलमासीच्छ्लोक्यो बलिर्महान् । ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु या ॥14॥
 आपस्तेऽङ्घ्र्यवनेजन्यस्त्रील्लोकाञ्छुचयोऽपुनन् । शिरसाधत्त याः शर्वःस्वर्याताः सगरात्मजाः ॥15॥
 देवदेव जगन्नाथ पुण्यश्रवणकीर्तन । यदुत्तमोत्तमश्लोक नारायण नमोऽस्तु ते ॥16॥

श्रीभगवानुवाच

आयास्ये भवतो गेहमहमार्यसमन्वितः । यदुचक्रद्गृहं हत्वा वितरिष्ये सुहृत्प्रियम् ॥17॥

श्रीशुक उवाच

एवमुक्तो भगवता सोऽक्रूरो विमना इव । पुरीं प्रविष्टः कंसाय कमविद्य गृहं ययौ ॥18॥
 अथापराह्णे भगवान् कृष्णः सङ्कर्षणान्वितः । मथुरां प्राविशद् गोपैर्ददृक्षुः परिवारितः ॥19॥
 ददर्श तां स्फाटिकतुङ्गगोपुरद्वारां बृहद्वेमकपाटतोरणाम् ।
 ताम्रारकोष्ठां परिखादुरासदामुद्यानरम्योपवनोपशोभिताम् ॥20॥

sight-seeing.' *Akrura said*: 11. 'O Lord! I shall not enter the city without you both. It does not behove Thee, the lover of devotees, to abandon me, Thy votary. 12. Let us go to my house. Be pleased to sanctify my home by visiting it with Thy brother, the Gopas and other friends. 13. Let the home of a householder like me be purified by the dust of Thy feet. By the offering of the water with which Thy feet has been washed, the Pitris, Agnis and Devas attain satisfaction. 14. By washing Thy feet, Mahabali attained to great fame for holiness and to the status of a great man. Immense wealth and salvation, which only men with whole-hearted devotion attain, were the rewards he got. 15. The Ganga, which constitutes the water washing Thy feet, sanctifies all the three worlds. Lord Siva found it holy enough to bear on his head, and the sons of Sagara attained to heaven by being sanctified with it. 16. O Thou the Supreme Lord! Salutations! O Thou the master of the worlds! Salutations! O Thou whose grace is showered on those

who sing or listen to Thy excellences! Salutations! O Thou the ornament of the Yadu clan! Salutations! O Thou the one famous for holiness! Salutations! O Thou Narayana! Salutations!' *The Lord said*: 17. 'I shall come to your house with my brother after destroying Kamsa, the oppressor and suppressor of the clans of the Yadus. I shall then please all friends.'

The Glories of Mathura City (18-23)

Sri Suka said: 18. Akrura was a little sad to hear these words of the Lord. He, however, went alone to the city, informed Kamsa of the fulfilment of his mission, and returned to his own house. 19. Next day, the Lord accompanied by Rama and surrounded by the Gopas, entered the city of Mathura for sight-seeing. 20. The city of Mathura he saw had huge frontal structures and gates shining like crystals and fitted with shutters lined with gold and embellishments of ornamental arches; granaries made of copper and brass; circumambient moats difficult to cross;

सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः श्रेणीसभाभिर्भवनैरुपस्कृताम् ।
 वैदूर्यवज्रामलनीलविद्रुमैर्मुक्ताहरिद्रिर्वलभीषु वेदिषु ॥21॥
 जुष्टेषु जालामुखरन्ध्रकुट्टिमेष्वाविष्टपारावतर्बहिनादिताम् ।
 संसिक्तरथ्यापणमार्गचत्वरं प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् ॥22॥
 आपूर्णकुम्भैर्दधिचन्दनोक्षितैः प्रसूनदीपावलिभिः सपल्लवैः ।
 सवृन्दरम्भाक्रमुकैः सकेतुभिः स्वलङ्कृतद्वारगृहां सपट्टिकैः ॥23॥
 तां सम्प्रविष्टौ वसुदेवनन्दनौ वृतौ वयस्यैर्नरदेववर्त्मना ।
 द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो हर्म्याणि चैवारुरुर्नृपोत्सुकाः ॥24॥
 काश्चिद् विपर्यगधृतवस्त्रभूषणा विस्मृत्य चैकं युगलेष्वथापराः ।
 कृतैकपत्रश्रवणैकनूपुरा नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम् ॥25॥
 अदनन्त्य एकास्तदपास्य सोत्सवा अम्यज्यमाना अकृतोपमज्जनाः ।
 स्वपन्त्य उत्थाय निशम्य निःस्वनं प्रपाययन्त्योऽर्ममपोह्य मातरः ॥26॥
 मनांसि तासामरविन्दलोचनः प्रगल्भलीलाहसितावलोकनैः ।
 जहार मत्तद्विरदेन्द्रविक्रमो दृशां ददच्छीरमणात्मनोत्सवम् ॥27॥
 दृष्ट्वा मुहुःश्रुतमनुद्रुतचेतसस्तं तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः ।
 आनन्दमूर्तिमुपगुह्य दृशाऽऽत्मलब्धं हृष्यत्वचो जहुरनन्तमरिन्दमाधिम् ॥28॥

and delightful gardens and parks. 21-22. It had glittering cross-roads flanked by mansions with gardens, rest houses, assembly halls for conferences of tradesmen, and houses of other types; wooden sheds, platforms and balconies, all lavishly inlaid with gold and set with precious gems and occupied by peacocks and singing birds; and well-swept and well-watered high roads, streets, shopping-centres and court-yards strawn with flowers, tender shoots, puffed grain and unbroken rice.

23. The houses had at their entrances decorations of plantain trees with fruits and areca palms with nuts, besides ceremonial water-filled jars, sprinkled over with curds and sandal solution, rows of light, and strings of flowers, of tender shoots and of silk scarfs, festoons and banners.

City Women's Praise of Krishna (24-31)

24. O King! When the sons of Vasudeva along with their companions entered

the city by the high road, the city women, in their excitement and haste to see them, ascended the terraces and balconies of the buildings to get a full view of them. 25. In their agitation some wore their clothes and ornaments in the wrong way; some put on bracelets only on one arm, forgetting the other; some wore the ear ornaments and anklets only on one side; and some came with collyrium applied only in one eye. 26. Those who were eating or bathing came out in the middle. Awakened by the noise, the sleeping ones hastened, while those who were feeding their infants left them aside and joined the crowd. 27. The lotus-eyed Lord, whose gait was stately like that of an elephant in rut, and who is the abiding joy of Sri Devi's heart, robbed the minds of all by his dignified and sportive actions, by his bewitching smile and by his gracious glances. 28. O valiant king! Having frequently heard about his excellences, their minds were already absorbed in him. Now on seeing him before their eyes, and being

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः ।
 दध्यक्षतैः सोदपात्रैः स्रगन्धैरभ्युपायनैः ।
 ऊचुः पौरा अहो गोप्यस्तपः किमचरन् महत् ।
 रजकं कञ्चिदायान्तं रङ्गकारं गदाग्रजः ।
 देह्यावयोः समुचितान्यङ्गं वासांसि चार्हतोः ।
 स याचितो भगवता परिपूर्णन सर्वतः ।
 ईदृशान्येव वासांसि नित्यं गिरिवनेचराः ।
 याताशु बालिशा भैवं प्रार्थ्य यदि जिजीविषा ।
 एवं विकथ्यमानस्य कुपितो देवकीसुतः ।
 तस्यानुजीविनः सर्वे वासः कोशान् विसृज्य वै ।
 वसित्वाऽऽत्मप्रिये वस्त्रे कृष्णः सङ्कूर्षणस्तथा ।
 ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् ।
 नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ।

favoured by his looks and smile, they embraced his blissful form as it appeared in their hearts, let in through the gateway of the eyes, and with horripilations on their bodies, assuaged their long-standing pang of separation from him. 29. Standing on the terraces of their homes with faces blooming with joy, they rained flowers on Rama and Krishna. 30. Here and there on the way, Brahmanas joyously offered them Purnakumbha (ceremonial reception with water pots) as also curds, cereals, wreaths, sandal paste and various other presents. 31. What great austerities must the Gopis of Vrindavana have undergone to have had the privilege of always seeing these two, whose sight provides a feast of delight to all the faculties of man! —so spoke the citizens of Mathura witnessing the scene.

*Washerman, Weaver and Garland-maker
 Episodes (32-52)*

32. The Lord asked for some clean and superior clothes of a washerman-cum-dyer who was passing that way. 33. The Lord said: 'Dear man! Give us some of those superior clothes. We are in every way fit to wear them. It will bring you

अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ ॥29॥
 तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥30॥
 या ह्येतावनुपश्यन्ति नरलोकमहोत्सवौ ॥31॥
 दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च ॥32॥
 भविष्यति परं श्रेयो दातुस्ते नात्र संशयः ॥33॥
 साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः ॥34॥
 परिधत्त किमुद्वृत्ता राजद्रव्याण्यभीप्सथ ॥35॥
 बध्नन्ति घ्नन्ति लुम्पन्ति दृप्तं राजकुलानि वै ॥36॥
 रजकस्य कराग्रेण शिरः कायादपातयत् ॥37॥
 दुद्रुवुः सर्वतो मार्गं वासांसि जगृहेऽच्युतः ॥38॥
 शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित् ॥39॥
 विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः ॥40॥
 स्वलङ्कृतौ बालगजौ पर्वणीव सितेतरौ ॥41॥

much good undoubtedly.' 34. Though the Lord, who had no wants unfulfilled, thus begged of him in all humility, the washerman, proud as he was of being an employee of the king, only got annoyed, and said insultingly: 35. 'O mannerless fools! Do you fellows who wander on hills and in forests generally wear this kind of dress? These are fit only for royalty. How dare you ask for them? 36. O brainless fellows! Begone! If you want to save your lives, do not think of asking for these garments. The servants of the king will put you in fetters, strip you of all your possessions and even kill you, if you show yourself to be so insolent and haughty.' 37. Angered by this abusive speech of the washerman, Krishna nipped his head off his body with his fingers. 38. The royal washerman's assistants threw down all the bundles of clothes they were carrying, and scooted in all directions. Krishna took possession of all those clothes. 39. Krishna and Rama selected the types of dress they fancied, and gave the rest to the Gopas. Some were left behind on the spot.

40. A friendly weaver now made for them some decorative outfits with cloths having different colours and designs. 41.

तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः ।
 ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः ।
 तयोरासनमानीय पाद्यं चार्घ्यार्हणादिभिः ।
 प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो ।
 भवन्तौ किल विश्वस्य जगतः कारणं परम् ।
 न हि वां विषमा दृष्टिः सुहृदोर्जगदात्मनोः ।
 तावाज्ञापयतं भृत्यं किमहं करवाणि वाम् ।
 इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः ।
 ताभिः स्वलङ्कृतौ प्रीतौ कृष्णरामौ सहानुगौ ।
 सोऽपि वस्त्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि ।
 इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् ।

श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् ॥42॥
 तौ दृष्ट्वा स समुत्थाय ननाम शिरसा मुवि ॥43॥
 पूजां सानुगयोश्चक्रे श्रक्ताम्बूलानुलेपनैः ॥44॥
 पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् ॥45॥
 अवतीर्णविहांशेन क्षेमाय च भवाय च ॥46॥
 समयोः सर्वभूतेषु भजन्तं भजतोरपि ॥47॥
 पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥48॥
 शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥49॥
 प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥50॥
 तद्भुक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥51॥
 बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पुरप्रवेशो नाम एकचत्वारिंशोऽध्यायः ॥41॥

Rama and Krishna, now dressed in splendid attire and decorated charmingly, shone like two young elephants of white and blue complexion arrayed for a great festival. 42. Being very much pleased with that weaver, the Lord gave him Sārūpya-mukti (the liberated state in which one will have a form like that of Vishnu). And during the rest of his life in the world, he was blessed with great wealth, strength, good fortune, intelligence and professional skill.

43. Next they went to the house of Sudama, the garland-maker. Seeing them, he got up from his seat and made prostrations before them. 44. He seated them on pedestals, washed their feet, and honoured them and their followers with wreaths, betel leaves, unguents, and other ingredients of worship. 45. He said: 'O Lord! By your visit, the object of our human birth has been fulfilled; our line of ancestry has been sanctified; and the Pitris, Devas and Rishis have become propitious. 46. You are the ultimate cause of the universe. For the good

of the world and for its security, that Divinity has been born, by a part of His, as you two. 47. To you who are the All-inclusive Being and the friend of all, to whom all are alike, no partiality can be attributed, even if you favour those who worship you. 48. Command me, your humble servant. What can I do for you? It will indeed be a blessing to any man to do whatever you command.' 49. Saying so, Sudama presented the Lord with garlands made of select flowers noted for their fragrance and beauty. 50. Rama and Krishna, together with their followers, now decorated themselves with these garlands. They then gave as boons all his requirements to Sudama, who had prostrated himself at their feet. 51. He chose as boons firm and unflinching devotion to that All-inclusive Being, friendship towards all the Lord's devotees, and kindness to all creatures. 52. They granted him those boons, besides others like progressive prosperity to his family, strength, longevity, fame and handsomeness.

अथ द्विचत्वारिंशोऽध्यायः

श्रीशुक उवाच .

अथ ब्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपभाजनाम् ।
 विलोक्य कुब्जां युवतीं वराननां पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ 1॥
 का त्वं वरोर्वेतदु हानुलेपनं कस्याङ्गने वा कथयस्व साधु नः ।
 देह्यावयोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति ॥ 2॥
 सैरन्ध्रयुवाच

दास्यस्म्यहं सुन्दर कंससम्मता त्रिवक्त्रात्मा हानुलेपकर्मणि ।
 मद्भ्रावितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥ 3॥

रूपपेशलमाधुर्यहसितालापवीक्षितैः । धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥ 4॥
 ततस्तावङ्गरागेण स्ववर्णोत्तरशोभिना । सम्प्राप्तपरभागेन शुशुभातेऽनुरज्जितौ ॥ 5॥
 प्रसन्नो भगवान् कुब्जां त्रिवक्त्रां रुचिराननाम् । ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ 6॥
 पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना । प्रगृह्य चुबुकेऽध्यात्ममुदनीनमदच्युतः ॥ 7॥
 सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा । मुकुन्दस्पर्शनात् सद्यो बभूव प्रमदोत्तमा ॥ 8॥

Skandha X : Chapter 42

EVENTS LEADING TO THE WRESTLING MATCH

The Episode of the Hunch-backed Maid
 (1-12)

Sri Suka said: 1. As Krishna proceeded along the high-road, he came across a woman holding a vessel full of sandal paste. The woman, though hunch-backed, was young and very beautiful. Krishna said to her: 2. 'Pretty damsel! Who are you? To whom are you taking these unguents? Tell us the truth about these matters, and please be good enough to give us some quantity of these fragrant unguents. Good shall befall you before long.' *The maid said:* 3. 'O handsome one! I am a courtesan named Trivakra, patronised by Kamsa for my skill in making these fragrant pastes for applying on the body. The king likes my preparations immensely. To you I shall certainly give some of it. For, who is more eligible than you to use such precious sandal paste?'

4. Swept away by the excitement caused by their bewitching appearance, sweetness of disposition, smiles, speech, and glances, she gave them lavish quantities of that thick sandal paste. 5. With the upper part of the body anointed with sandal paste of a colour distinct from their complexion, Rama and Krishna shone exceedingly. 6. In order to show the world how immediate blessings can follow a vision of him, Krishna, who was very much pleased with her, decided to straighten that woman who was handsome but for her hunch-back and the three bends of her body. 7. Pressing her feet with his and holding her chin by two fingers, he gave her face a lift. 8. By Mukunda's touch, she was made whole. Her bends were straightened, all parts of her body became well-developed, and she was transformed into a matchless beauty-queen.

ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् ।
 एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे ।
 एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः ।
 एष्यामि ते गृहं सुभ्रूः पुंसामाधिविकर्शनम् ।
 विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिक्पथैः ।
 तद्दर्शनस्मरक्षोभादात्मानं नाविदन् स्त्रियः ।
 ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः ।
 पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् ।

करेण वामेन सलीलमुद्धृतं सज्यं च कृत्वा निमिषेण पश्यताम् ।

नृणां विकृष्य प्रबभञ्ज मध्यतो यथेक्षुदण्डं मदकर्षुरुक्रमः ॥17॥

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः ।
 तद्रक्षिणः सानुचराः कुपिता आततायिनः ।
 अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ ।

9. Now endowed with beauty, liberality and other good qualities, she spoke, pulling up her upper cloth a little and smiling in an exuberance of amorous sentiment. 10. She said: 'Come, O heroic one, come to my house. It is impossible for me to go without you. Be gracious to me whose mind has been stirred by you to its depths.' 11. When the girl solicited him thus in the presence of Rama, the Lord looked at the faces of all the Gopas and said laughing: 12. 'O handsome one! After I have accomplished the task on which I have come here, I shall think of going to your house, which is the resort of men for rest and freedom from worries. For homeless travellers, you are indeed a retreat.'

The Breaking of the Bow (13-22)

13. Despatching her with such sweet words, Krishna along with his brother, went forward along the high-road, worshipped by communities of merchants and tradesmen with presentations of various things like garlands, scents and betel leaves. 14. Women who met him on the way were so overpowered by love that

उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया ॥ 9॥
 त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ ॥10॥
 मुखं वीक्ष्यानुगानां च प्रहसंस्तामुवाच ह ॥11॥
 साधितार्थोऽगृहाणां नः पान्थानां त्वं परायणम् ॥12॥
 नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽर्चितः ॥13॥
 विस्त्रस्तवासः कबरवलयालेख्यमूर्तयः ॥14॥
 तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम् ॥15॥
 वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥16॥

पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥18॥

ग्रहीतुकामा आवद्गृह्यतां बध्यतामिति ॥19॥

क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥20॥

they stood completely self-forgetful, like pictures drawn on canvas, without any awareness of the loosening of their wearing clothes, braids and bracelets.

15. By enquiry Krishna learnt from the citizens the location of the hall where the bow was kept and worshipped. He then entered the hall and saw there the bow which was as wonderful as Indra's bow (rainbow). 16. Krishna approached that highly embellished bow, which was protected by many guards and exhibited for worship, and in spite of being obstructed by the attendants, took it up by force. 17. In the presence of the crowd, he took it up with his left hand as in play, and in the twinkling of an eye strung it and with one twang broke it in the middle as easily as a powerful elephant in rut breaks a sugar cane. 18. The terrific sound of the breaking bow filled the quarters, the sky, and the intermediate regions. Hearing it Kamsa trembled in fear.

19. The guards with their helpers were roused to anger at this, and they took up arms and surrounded Krishna, crying, 'Catch hold of him; tie him up,' and so on. 20. Thereupon Rama and Krishna, finding them advancing in a threatening

बलं च कंसप्रहितं हत्वा शालामुखात्ततः ।
तयोस्तदद्भुतं वीर्यं निशाम्य पुरवासिनः ।
तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान् ।

गोप्यो मुकुन्दविगमे विरहातुरा या आशासताशिष ऋता मधुपुर्यभूवन् ।

सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं हित्वेतरान् नु भजतश्चकमेऽयनं श्रीः ॥24॥

अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम् ।
कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च ।
दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः ।
अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि ।
छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः ।
स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम् ।
अन्यानि चेत्यभूतानि स्वप्नजागरितानि च ।

mood, took up the broken pieces of bow in great anger, and beat them to death. 21. They also killed the fresh reinforcements sent by Kamsa, and then emerging from the hall, again went about seeing the marvels of the city. 22. On seeing them in their midst, the citizens of Mathura, who had witnessed their prowess, brilliance, fearless self-confidence and beauty, took them to be great divinities.

The Night previous to the Wrestling Match (23-31)

23. As they were thus moving about, the sun set. Rama and Krishna along with the Gopa boys went back to the park where their carts were stationed. 24. The sorrowing Gopis of Vrindavana had at the time of their separation from Krishna expressed their expectation that before long the inhabitants of Mathura might be the enjoyers of the rare beauty of that Supreme Person, seeing which Sri Devi abandoned all other Divinities and took her exclusive residence in him. All those prognostications did come true that day. 25. After washing their feet, they took a hearty meal of rice cooked in milk (Payasa). Though they had come

निष्क्रम्य चैरतुर्हृष्टौ निरीक्ष्य पुरसम्पदः ॥21॥
तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ ॥22॥
कृष्णरामौ वृतौ गोपैः पुराच्छकटमीयतुः ॥23॥

ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥25॥
वधं निशम्य गोविन्दरामविक्रीडितं परम् ॥26॥
बहून्त्यचष्टोभयथा मृत्योर्दौत्यकराणि च ॥27॥
असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा ॥28॥
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥29॥
यायान्नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः ॥30॥
पश्यन् मरणसंभ्रस्तो निद्रां लेभे न चिन्तया ॥31॥

to know from the citizens about Kamsa's intentions to hold the wrestling contest, they slept well at night totally unconcerned.

26-27. Kamsa heard how for Rama and Krishna it was only just a play to break the bow and to kill its guards and the men sent to reinforce them. All this unnerved him and he had very little sleep that night. In waking and in dream he saw many portents that came to him like messengers of death. 28-31. Even though his head was on his neck, he could not find it in his reflection in a mirror. He saw the sun, moon and other luminaries as doubles, even though there was only one each actually present. Seeing holes in his own reflection; not hearing the humming sound of the working of the Prana when the orifices of the ears were closed; seeing all trees as yellow; finding no foot marks on sand or mud—these were some of the bad omens he saw in the waking state. In dream he experienced the following: being embraced by the spirits of the dead; riding on a donkey; eating poisonous food; going about alone with a red hibiscus garland, or with oil applied on the body, or stark naked. Seeing many such omens, in waking and in dream, he was

व्युष्टायां निशि कौरव्य सूर्ये चादभ्यः समुत्थिते ।
 आनर्तुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे ।
 तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः ।
 कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत् ।
 वाद्यमानेषु तूर्येषु मल्लतालोल्लसरेषु च ।
 चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।
 नन्दगोपादयो गोपा भोजराजसमाहुताः ।

कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥32॥
 मञ्चाश्चालङ्कृताः स्रग्मि पताकाचैलतोरणैः ॥33॥
 यथोपजोषं विविशू राजानश्च कृतासनाः ॥34॥
 मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥35॥
 मल्लाः स्वलङ्कृता दृप्ताः सोपाध्यायाः समाविशन् ।
 त आसेदुरुपस्थानं बल्लुवाद्यप्रहर्षिताः ॥37॥
 निवेदितोपायनास्ते एकस्मिन् मञ्च आविशन् ॥38॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे मल्लरङ्गोपवर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥42॥

filled with fear of death and found it impossible to sleep.

The Arena (32-38)

32. O great King! When the night was over and the sun had risen from the ocean's depths, Kamsa gave orders for the commencement of the wrestling match. 33. Servants swept the arena. The galleries were adorned with wreaths, flags and buntings. Trumpets and drums were sounded. 34. People from the city and the countryside, preceded by Brahmanas and Kshatriyas, occupied the galleries in order, while royalties took their special

seats. 35. With a trembling heart Kamsa sat on a royal throne, surrounded by his ministers and subsidiary chieftains. 36. Amidst the sound of trumpets mingled with that of the wrestlers' characteristic clapping of arms, the proud contestants, well-decorated and led by their coaches, entered the arena. 37. Then came the wrestling champions—Chānura, Mushtika, Kuta, Salaka and Tosala, all stirred and excited by the warlike sound of drums and trumpets. 38. Nanda and his Gopa followers, who had been invited by Kamsa, made presentations to the king and occupied one section in the gallery.

अथ त्रिचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णश्च रामश्च कृतशौचौ परंतप । मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेतुः ॥ 1॥
 रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम् । अपश्यत् कुवल्यापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥ 2॥

Skandha X : Chapter 43

THE PRELUDE TO THE WRESTLING CONTEST

Confrontation with the Elephant Kuvalayapida (1-14)

Sri Suka said: 1. Now, O King! Rama and Krishna, after they had finished

their morning ablutions, started, on hearing the band of the wrestlers, to see the wrestling match. 2. When they reached the entrance to the arena, Krishna saw stationed there the elephant Kuva-

बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान् ।
 अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम माचिरम् ।
 एवं निर्भीत्सितोऽम्बष्ठः कुपितः कोपितं गजम् ।
 करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत् ।
 संक्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम् ।
 पुच्छे प्रगृह्यातिबलं धनुषः पञ्चविंशतिम् ।
 स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः ।
 ततोऽभिमुखमभ्येत्य पाणिनाऽऽहत्य वारणम् ।
 स धावन् क्रीडया भूमौ पतित्वा सहस्रोत्थितः ।
 स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षितः ।
 तमापतन्तमासाद्य भगवान् मधुसूदनः ।
 पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया ।
 मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् ।

विरूढस्वेदकणिकावदनाम्बुरुहो बभौ ॥15॥

उवाच हस्तिपं वाचा मेघनादगभीरया ॥ 3॥
 नो चेत् सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥ 4॥
 चोदयामास कृष्णाय कालान्तकयमोपम् ॥ 5॥
 कराद् विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत ॥
 परामृशत् पुष्करेण स प्रसह्य विनिर्गतः ॥ 7॥
 विचकर्ष यथा नागं सुपर्ण इव लीलया ॥ 8॥
 बभ्राम भ्राम्यमाणेन गोवत्सेनेव बालकः ॥ 9॥
 प्राद्रवन् पातयामास स्पृश्यमानः पदे पदे ॥10॥
 तं मत्वा पतितं क्रुद्धो दन्ताभ्यां सोऽहनत् क्षितिम् ॥
 चोद्यमानो महामात्रैः कृष्णमभ्यद्रवद् रुषा ॥12॥
 निगृह्य पाणिना हस्तं पातयामास भूतले ॥13॥
 दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः ॥14॥
 असंन्यस्तविषाणोऽसृङ्मदबिन्दुभिरङ्कितः ।

layapida, who was being prompted by its keeper to charge at him. 3. Tightening his wearing cloth and tying up his curly locks, Krishna ordered the elephant-keeper as follows in a voice resembling the rumble of thunder: 4. 'O you elephant-keeper! Give way to both of us without delay. If you fail, be warned that you with your elephant would immediately be despatched to Yama's realm.' 5. Stung to the quick by these abusive words, the irate elephant-keeper directed a charge by the infuriated elephant, which was fierce like an emissary of Death, the spirit of Time. 6. Rushing at him, the huge pachyderm caught Krishna with its trunk, but the Lord slipped out of its hold, gave it a mighty blow on its forehead and ensconced himself between its legs. 7. Provoked to terrific anger at not being able to see Krishna, the animal somehow smelt him out and again caught him by its trunk, but Krishna slipped out of its hold once again. 8. Next Krishna caught hold of the elephant's tail, and playfully pulled him back by twenty-five feet, just as Garuda grips and drags

a serpent. 9. As the animal turned right or left to catch him, Krishna pulled it by the tail in the opposite direction making it go round and round, just as a boy plays pulling the tail of a calf. 10. Next he faced the elephant and gave it a mighty blow and ran forward in such a way that the elephant felt at every step that it could catch him, but he eluded it and moved forward until he succeeded in making the elephant fall. 11. While running, he made a show of toppling down but got up immediately and stood aside, before the elephant came down and charged with its tusks into the ground, thinking that he was still on the ground. 12. When all its manoeuvres failed, the elephant grew wild, and prompted by its keeper, again rushed at Krishna. 13. Krishna, who was none but Lord Madhusudana, now pulled the attacking elephant by its trunk and felled it on to the ground. 14. Holding down the fallen elephant by his own leg, Hari pulled out its tusks like a lion, as if it were a play to him, and with those tusks he beat the elephant and its keeper to death.

वृत्तौ गोपैः कतिपयैर्बलदेवजनार्दनौ । रङ्गं विविशतु राजन् गजदन्तवरायुधौ ॥16॥
 मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
 गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
 मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
 वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥17॥
 हतं कुवल्यापीडं दृष्ट्वा तावपि दुर्जयौ । कंसो मनस्व्यपि तदा भृशमुद्विजते नृप ॥18॥
 तौ रेजतु रङ्गगतौ महाभुजौ विचित्रवेषाभरणस्रगम्बरौ ।
 यथा नटावुत्तमवेषधारिणौ मनः क्षिपन्तौ प्रभया निरीक्षताम् ॥19॥
 निरीक्ष्य तावुत्तमपूरुषौ जना मञ्चस्थिता नागरराष्ट्रका नृप ।
 प्रहर्षवेगोत्कलितेक्षणाननाः पपुर्न तृप्ता नयनैस्तदाननम् ॥20॥
 पिबन्त इव चक्षुभ्यां लिहन्त इव जिह्वया । जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥21॥
 ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् । तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥22॥
 एतौ भगवतः साक्षाद्वरेनारायणस्य हि । अवतीर्णाविहांशेन वसुदेवस्य वेदमनि ॥23॥

Krishna as He entered the Arena (15-17)

15. Armed with the elephant's tusks resting on his shoulder, spotted with drops of the animal's blood and ichor, and beautified by particles of sweat on his lotus-face, the Lord now looked resplendent, as he left the side of the dead elephant. 16. O King! With the excellent weapon of an elephant tusk in hand and surrounded by many Gopas, Rama and Krishna now entered the arena. 17. A thunderbolt to the wrestlers; a hero to the common folk; an embodied Cupid to women; a kinsman to the Gopas; a terror to evil and tyrannical rulers; an infant to the parents; the Lord of death to Kamsa; a being like themselves to ignorant folk; the Supreme Truth to the Yogis; their chosen Deity to the Yadavas—revealing himself in all these multifaceted roles, suggestive of the nine Rasas (sentiments), Krishna entered the arena with his brother.

Praise from the Galleries (18-30)

18. O King! Finding that Kuvalayapida was dead and that Rama and Krishna

were invincible, Kamsa, though a brave man, trembled within. 19. Endowed with well-developed arms, bedecked attractively with ornaments and wreaths of flowers and garments, and attracting all on-lookers by their splendour, they entered the arena and shone like two reputed actors. 20. The large number of people in the galleries, who had come from the city as well as the countryside, were all alike thrilled to see those noble ones, and with eyes and faces blooming in excitement, drank, as it were, their attractive forms with the cups of their eyes, but however much they drank, they never got satiated. 21. It looked as if they were drinking them up with the eyes; licking them up with the tongue; smelling them with the nose; and embracing them with their arms. 22. They began to speak among themselves about what they had heard or seen about the extraordinary excellences of those two—about the beauty of their form, about their courage and similar qualities, about the sweetness of their nature, and about their masterliness in everything. 23. They said: 'They are verily parts of Lord Narayana Him-

एष वै किल देवक्यां जातो नीतश्च गोकुलम् ।
 पूतनानेन नीतान्तं चक्रवातश्च दानवः ।
 गावः सपाला एतेन दावानेः परिमोचिताः ।
 सप्ताहमेकहस्तेन धृतोऽद्रिप्रवरोऽमुना ।
 गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम् ।
 वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः ।
 अयं चास्याग्रजः श्रीमान् रामः कमललोचनः ।
 जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च ।
 हे नन्दसूनो हे राम भवन्तौ वीरसम्मताौ ।
 प्रियं राज्ञः प्रकुर्वन्त्यः श्रेयो विन्दन्ति वै प्रजाः ।
 नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम् ।
 तस्माद् राज्ञः प्रियं यूयं वयं च करवामहे ।
 तन्निशम्याब्रवीत् कृष्णो देशकालोचितं वचः ।
 प्रजा भोजपतेरस्य वयं चापि वनेचराः ।
 self, born in the house of Vasudeva. 24. This Krishna is really the son of Vasudeva, transferred to the house of Nanda Gopa, where he has been staying incognito till now. 25. Many Asuras have met with their end at his hand. Putana, Trināvarta, Sankhachūda, Kesi, Dhenuka, Agha, all these are among them. He also uprooted the Arjuna trees. 26. He saved the cows and their keepers from forest fire; Kāliya was punished by him; Indra too was humbled by him. 27. For seven days he held the great Govardhana mountain in one hand, and saved the whole of Gokula from destruction through rain, storm and lightning. 28. The Gopis overcame all their woes without any difficulty by daily seeing his ever gracious and smiling face. 29. Great men say that under his protection, the clan of the Yadavas would come into importance, attaining great wealth, fame, and power. 30. This lotus-eyed one is Krishna's elder brother Rama, by whom were destroyed Asuras like Pralamba, Vatsaka, Baka and others.

Chanura's Challenge (31-40)

कालमेतं वसन् गूढो ववृधे नन्दवेश्मनि ॥24॥
 अर्जुनौ गुह्यकः केशी धेनुकोऽन्ये च तद्विधाः ॥25॥
 कालियो दमितः सर्प इन्द्रश्च विमदः कृतः ॥26॥
 वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् ॥27॥
 पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा ॥28॥
 श्रियं यशो महत्त्वं च लप्स्यते परिरक्षितः ॥29॥
 प्रलम्बो निहतो येन वत्सको ये बकादयः ॥30॥
 कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥31॥
 नियुद्धकुशलौ श्रुत्वा राज्ञाहूतौ दिदृक्षुणा ॥32॥
 मनसा कर्मणा वाचा विपरीतमतोऽन्यथा ॥33॥
 वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः ॥34॥
 भूतानि नः प्रसीदन्ति सर्वभूतमयो नृपः ॥35॥
 नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥36॥
 करवाम प्रियं नित्यं तन्नः परमनुग्रहः ॥37॥

31. As the people were talking thus among themselves and as the trumpets were sounding for the commencement of the match, the wrestling champion Chānura advanced towards Rama and Krishna, and addressed them as follows: 32. 'O son of Nanda! O Rama! You are both famous everywhere as heroic young men and experts in wrestling. Hearing this, and desirous of seeing you, the king has called you to his court. 33. The subjects who by thought, word and deed please the king, prosper. Those who do the contrary, reap unpleasant results. 34. It is well known that while tending cows in forests, the Gopas also practise wrestling as a pastime with great enthusiasm. 35. So you and we should do what is pleasing to the king. All beings will then be pleased with us; for the king embodies in himself all beings.'

36. Krishna, who heard the wrestler's speech, was very much pleased at the proposal for a wrestling bout, but spoke as follows to suit the time and place: 37. 'We who are nomadic forest-dwellers, are also the subjects of the king of the Bhojas. We shall always do what is pleas-

बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् । भवेन्नियुद्धं माऽधर्मः स्पृशेन्मल्लसभासदः ॥38॥

चाणूर उवाच

न बालो न किशोरस्त्वं बलश्च बलिनां वरः । लीलयेभो हतो येन सहस्रद्विपसत्त्वभृत् ॥39॥
तस्माद् भवद्भ्यां बलिभिर्योद्धव्यं नानयोऽत्र वै । मयि विक्रम वाष्ण्ये बलेन सह मुष्टिकः ॥40॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कुवल्यापीडवधो नाम त्रिचत्वारिंशोऽध्यायः ॥43॥

ing to him. We consider it a blessing. 38. But we are only boys. We can engage ourselves only in wrestling contests of a playful nature with boys of our age and strength. The wrestling contest should be arranged on proper lines, or else sin would befall even those who witness it.'

Chānura said: 39. 'Neither you, who killed as in play the elephant Kuvalaya-

pida having the strength of a thousand elephants, nor Balarama, who is famous for his strength, can be called mere boys or adolescents. 40. So you are undoubtedly qualified to wrestle with strong opponents. There will be no impropriety in it. O scion of the Vrishni clan! You show your prowess against me, and let Balarama compete with Mushtika.'

अथ चतुश्चत्वारिंशोऽध्यायः

श्रीशुक उवाच

एवं चर्चितसंकल्पो भगवान् मधुसूदनः । आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥ 1॥
हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः । विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया ॥ 2॥
अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी । शिरः शीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः ॥ 3॥
परिभ्रामणविक्षेपपरिरम्भावपातनैः । उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥ 4॥
उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि । परस्परं जिगीषन्तावपचक्रुरात्मनः ॥ 5॥
तद् बलाबलवद्युद्धं समेताः सर्वयोषितः । ऊचुः परस्परं राजन् सानुकम्पा बरूयशः ॥ 6॥

Skandha X : Chapter 44

SALVATION OF KAMSA

Contest with the Wrestlers (1-5)

Sri Suka said: 1. Resolving to take up the challenge, Krishna and Rama approached Chanura and Mushtika respectively. 2. Entwining hand to hand and leg to leg, they pulled at each other, eager for victory. 3. Fist against fist, elbow against elbow, head against head, and chest against chest, they clashed. 4. Whirling round with the arm, throwing away with a pull of the hand, trying

to strangle by embracing, throwing down on the ground, pushing forward and backward—by all such means each tried to overpower the other. 5. By throwing up, by lifting, by whirling, by pressing down and such other tactics, they tried to hurt each other and win.

Women's Protest at the unequal Combat (6-16)

6. O King! Much distressed to see this unequal contest, the women who had

महानयं बताधर्म एषां राजसभासदाम् । ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः ॥ 7॥
 क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसन्निभौ । क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ ॥ 8॥
 धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत् । यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥ 9॥
 न सभां प्रविशेत् प्राज्ञः सम्यदोषाननुस्मरन् । अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्नुते ॥ 10॥
 वल्गतः शत्रुमभितः कृष्णस्य वदनाम्बुजम् । वीक्ष्यतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः ॥ 11॥
 किं न पश्यत रामस्य मुखमाताम्रलोचनम् । मुष्टिकं प्रति सामर्षं हाससंरम्भशोभितम् ॥ 12॥
 पुण्या बत व्रजभुवो यदयं नृलिङ्गगूढः पुराणपुरुषो वनचित्रमाल्यः ।
 गाः पालयन् सहबलः क्वणयश्च वेणुं विक्रीडयाञ्चति गिरित्ररमार्चिताङ्घ्रिः ॥ 13॥
 गोप्यस्तपः किमचरन् यदमुष्य रूपं लावण्यसारमसमोर्ध्वमनन्यसिद्धम् ।
 दृग्भिः पिबन्त्यनुसवाभिनवं दुरापमेकान्तधाम यशसः श्रिय ऐश्वरस्य ॥ 14॥
 या दोहनेऽवहनने मथनोपलेपप्रेङ्खेऽङ्घ्रिनाभरुदितोक्षणमार्जनादौ ।
 गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥ 15॥
 प्रातर्व्रजाद् व्रजत आविशतश्च सायं गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
 निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः पश्यन्ति सस्मितमुखं सदयावलोकम् ॥ 16॥

assembled there in large numbers began to speak among themselves: 7. 'Great is the unrighteousness of these assembled spectators when they tolerate, in the very presence of the king, such a contest between the strong and the weak to take place. It is their duty to protest against it. 8. Where are the man-mountains of these wrestlers with bodies as hard as stone? And where, these adolescent boys of tender limbs? 9. This assembly will surely be charged with breach of the rules of Dharma. For the law is that one should not remain where Adharma is being perpetrated.' 10. A different group of people said: 'A wise man should not attend assemblies indiscriminately, in view of the evils that can arise from it. Whether you acquiesce in its happenings and deliberations, or whether you dissent, or whether you profess ignorance, you have your share in the evils caused by it. 11. Look at the face of Krishna like a lotus with drops of water on it! His face shines with particles of sweat as he goes round his adversary. 12. Don't you see the face of Rama, stirred to a wrathful mood in

confrontation with Mushtika, and brightened by an angry smile and reddened eyes! 13. That land of Vraja is indeed sacred. For, hidden in a human form and adorned with many a garland of wild flowers, this Krishna, who is the object of worship even for Parameswara, moved about there with his brother Rama tending cattle and playing on his flute. 14. The Gopis of Vrindavana must surely have performed great austerities; for they had the privilege of drinking, as it were, every day with the cup of their eyes the form of Krishna in which is included the essence of all beauty, graciousness, lordliness and praiseworthiness; which is the one seat of unexcelled, incomparable, natural and never-fading loveliness. 15. The really blessed people in all the worlds are these Gopikas who, being ever absorbed in love for Krishna, always sing about him with their minds fixed on him—whether they be milking, husking, churning, cleaning the floor, attending to children, or working in the garden. 16. These Gopikas are indeed the most fortunate among the fortunate, as every day, drawn to the road-

एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः ।
 सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽतुरौ ।
 तैस्तैनियुद्धविधिभिर्विविधैरच्युतेतरौ ।
 भगवद्गात्रनिष्पातैर्वज्रनिष्पेषनिष्ठुरैः ।
 स श्येनवेग उत्पत्य मुष्टीकृत्य कराबुभौ ।
 नाचलत्तत्प्रहारेण मालाहत इव द्विपः ।
 भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् ।
 तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै ।
 प्रवेपितः स रुधिरमुद्रमन् मुखतोर्जितः ।
 ततः कूटमनुप्राप्तं रामः प्रहरतां वरः ।
 तर्ह्येव हि शलः कृष्णपदापहतशीर्षकः ।
 चाणूरे मुष्टिके कूटे शले तोशलके हते ।
 गोपान् वयस्यानाकृष्य तैः संसृज्य विजह्लुतुः ।
 जनाः प्रजहृषुः सर्वे कर्मणा रामकृष्णयोः ।
 side by the sound of the flute, they see the
 gracious and smiling face of Krishna
 when he goes out and when he returns
 to Vraja with the cattle, sounding the
 flute.'

Destruction of Chanura and Mushtika (17-30)

17. While the women were talking like this, Hari, the master of Yoga, decided to destroy his opponent. 18. Hearing the apprehensive words of the women, those among them who were parents of boys of the same age, felt overwhelmed by a sense of sympathetic sorrow; for they knew nothing about the extraordinary power of these two boys. 19. Both Krishna and Chanura fought with each other in accordance with the rules of such duels. So did Balarama and Mushtika. 20. Chanura was soon exhausted and his joints crushed by the thunderbolt-punches delivered by the Lord with his fist. 21. Now with the speed of a falcon, Chanura furiously hit at the chest of the Lord with both his fists. 22-23. It made no impact on the Lord, as a blow with a wreath will not on an elephant. Catching hold

शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥17॥
 पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥18॥
 युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥19॥
 चाणूरो भज्यमानाङ्गो मुहुर्लानिमवाप ह ॥20॥
 भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥21॥
 बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः ॥22॥
 विस्त्रस्ताकल्पकेशाग्निरध्वज इवापतत् ॥23॥
 बलभद्रेण बलिना तलेनाभिहतो भृशम् ॥24॥
 व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः ॥25॥
 अवधील्लीलया राजन् सावज्जं वाममुष्टिना ॥26॥
 द्विधा विदीर्णस्तोशलक उभाबपि निपेततुः ॥27॥
 शेषाः प्रदुद्रुर्मुल्लाः सर्वे प्राणपरीप्सवः ॥28॥
 वाद्यमानेषु तूर्येषु बलान्तौ स्तनपुरौ ॥29॥
 ऋते कंसं विप्रमुल्याः साधवः साधु साध्विति ॥30॥
 of Chanura by the hand, the Lord whirled
 him round and round until the wrestler was
 dead, and then struck the earth with
 his body. He, with all his turban, make-
 up, and wreaths scattered, fell on the
 ground like an effigy pulled down.
 24-25. Even earlier, Mushtika, who had
 attempted a few punches at Balarama,
 was struck by the powerful fists of the
 latter. He trembled, vomitted blood, and
 fell down on the earth like a tree uprooted
 by the wind. 26. After that, the wrestler
 named Kūta came challenging Balarama,
 who in no time despatched him playfully
 with his left hand with utmost contempt.
 27. Immediately after, Sala and Tosala
 died at Krishna's hand—the first by being
 beheaded with a stroke of the leg, and
 the other by being split into two. 28.
 When Chanura, Mushtika, Kūta, Sala,
 and Tosala met with their end, all the
 other wrestlers ran away helter-skelter
 in mortal fear. 29. Rama and Krishna
 now fetched into the arena their fellow
 Gopa youths, and with the blowing of
 their trumpets and the jingling of their
 anklets, began to dance about in the
 arena. 30. All except Kamsa were de-

हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट् । न्यवारयत् स्वतूर्याणि वाक्यं चेदमुवाच ह ॥31॥
 निःसारयत दुर्वृतौ वसुदेवात्मजौ पुरात् । धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥32॥
 वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः । उग्रसेनः पिता चापि सानुगः परपक्षगः ॥33॥
 एवं विकल्थमाने वै कंसे प्रकुपितोऽव्ययः । लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥34॥
 तमाविशन्तमालोक्य मृत्युमात्मन आसनात् । मनस्वी सहस्रोत्थाय जगृहे सोऽसिचर्मणी ॥35॥
 तं खड्गपाणिं विचरन्तमाशु श्येनं यथा दक्षिणसव्यमम्बरे ।
 समग्रहीद् दुर्विषहोग्रतेजा यथोरगं तार्क्ष्यसुतः प्रसह्य ॥36॥
 प्रगृह्य केशेषु चलत्किरीटं निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
 तस्योपरिष्ठात् स्वयमब्जनाभः पपात विश्वाश्रय आत्मतन्त्रः ॥37॥
 तं सम्परेतं विचकर्ष भूमौ हरिर्यथेभं जगतो विपश्यतः ।
 हाहेति शब्दः सुमहांस्तदाभूदुदीरितः सर्वजनैर्नरेन्द्र ॥38॥
 स नित्यदोद्विग्नधिया तमीश्वरं पिबन् वदन् वा विचरन् स्वपञ्चवसन् ।
 ददर्श चक्रायुधमग्रतो यस्तदेव रूपं दुरवापमाप ॥39॥
 तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः । अभ्यधावन्नभिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥40॥

lighted to see that dance of Rama and Krishna. Leading Brahmanas and all pious men were very glad at the outcome, and pronounced their blessings.

Kamsa's Destruction (31-42)

31. When the chief wrestlers were dead and the others fled, Kamsa ordered the blare of trumpets to stop, and gave the following command: 32. 'Expel these two wicked sons of Vasudeva. Confiscate all the wealth of the Gopas. Bind the evil-minded Nanda. 33. That crooked Vasudeva, the worst of men, and that treacherous father of mine, Ugrasena, must be killed immediately. Though the latter is my father, he has joined my enemy's side.' 34. While Kamsa was giving such irrelevant and senseless orders, the Lord, who was now in a terrible mood of anger, made his body very light, and with one leap reached the very high dais on which Kamsa was seated. 35. Seeing the form of Death as Krishna speeding towards him, Kamsa, who was bold in his own way, got up quickly from his seat and

took his sword and shield to resist. 36. Him (Kamsa) who, with sword in hand, was whirling about in the sky executing leaps to the left and the right with a falcon's speed, Krishna, whose energy and powers none could face, grasped by force, as Garuda would a snake. 37. Catching hold of the tuft on his head, from which the diadem had slipped, Krishna threw him into the arena from that very high dais, and he, who is the support of the worlds and the one free spirit, dropped himself on him from above. 38. Kamsa was now dead. Krishna dragged his body up and down in the arena as a lion would do with the body of an elephant it had killed. All the spectators cried: 'Oh, alas! Oh, alas!' 39. Because, in utter fear Kamsa was always seeing before him the form of Lord Krishna with the discus in hand—whether he be drinking, speaking, walking, sleeping or breathing—, did he at death enter into that very Form, which is very difficult for others to attain 40. The eight brothers of Kamsa headed by Kanka and Nyagrodha, now came forward in great anger

तथातिरभसांस्तांस्तु संयत्तान् रोहिणीसुतः ।
 नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः ।
 तेषां स्त्रियो महाराज सुहृन्मरणदुःखिताः ।
 शयानान् वीरशय्यायां पतीनालिङ्ग्य शोचतीः ।
 हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल ।
 त्वया विरहिता पत्या पुरीयं पुरुषर्षभ ।
 अनागसां त्वं भूतानां कृतवान् द्रोहमुल्बणम् ।
 सर्वेषामिह भूतानामेष हि प्रभवाप्ययः ।

श्रीशुक उवाच

राजयोषित आश्वास्य भगवाँल्लोकभावनः ।
 मातरं पितरं चैव मोचयित्वाथ बन्धनात् ।
 देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।

अहन् परिघमुद्यम्य पशूनिव मृगाधिपः ॥41॥
 पुष्पैः किरन्तस्तं प्रीताः शशंसुर्ननुतुः स्त्रियः ॥42॥
 तत्राभीयुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः ॥43॥
 विलेपुः सुस्वरं नार्यो विसृजन्त्यो मुहुः शुचः ॥44॥
 त्वया हतेन निहता वयं ते सगृहप्रजाः ॥45॥
 न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥46॥
 तेनेमां भो दशां नीतो भूतध्रुक् कोलभेत शम् ॥47॥
 गोप्ता च तदवध्यायी न क्वचित् सुखमेधते ॥48॥

यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥49॥
 कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयोः ॥50॥
 कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥51॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कंसवधो नाम चतुश्चत्वारिंशोऽध्यायः ॥44॥

to avenge their elder brother's death. 41. With the elephant tusk for his club, Balarama beat to death these determined and well-equipped men, as a lion would deal with other animals. 42. Kettle-drums were sounded in the heaven; Brahma and other deities rained flowers in joy and praised the Lord; and the celestial damsels danced.

The Wailing of the royal Ladies (43-51)

43. The women of the dead, struck with sorrow at the demise of their beloved ones, now approached, beating their heads and shedding tears. 44. Embracing the dead bodies of their husbands lying in the battlefield, the sorrowing ladies shed profuse tears and wailed aloud as follows: 45. 'O husband! O loving one! By your death we, together with your home and children, have been destroyed. 46. Without you, its lord, this city too is widowed

like ourselves and shall no longer shine with celebrations and festive decorations. 47. O respected one! You inflicted great sufferings on innocent men, and so you have come to this state. For, how can a person who persecutes innocent ones thrive? 48. This Krishna is the Supreme Lord, the cause of the origin and dissolution of all creatures, as also their protector. How can one who spurns him attain to happiness?

Sri Suka said: 49. After consoling the royal ladies, the Lord who is the protector of all the worlds, had the funeral obsequies of the dead performed. 50. Next Rama and Krishna released their parents, Vasudeva and Devaki, from their prison cell, and saluted them, touching their feet with their heads. 51. Devaki and Vasudeva, recognising them to be one with the Lord of the universe, did not embrace their saluting sons, being struck by their august status.

अथ पञ्चचत्वारिंशोऽध्यायः

श्रीशुक उवाच

पितरावुपलब्धार्थौ विदित्वा पुरुषोत्तमः । माभूदिति निजां मायां ततान जनमोहिनीम् ॥ 1॥
 उवाच पितरावेत्य साग्रजः सात्वतर्षभः । प्रश्रयावनतः प्रीणन्नम्ब तातेति सादरम् ॥ 2॥
 नास्मत्तो युवयोस्तात नित्योत्कण्ठितयोरपि । बाल्यपौगण्डकेशोराः पुत्राभ्यामभवन् क्वचित् ॥ 3॥
 न लब्धो दैवहतयोर्वासो नौ भवदन्तिके । यां बालाः पितृगेहस्था विन्दन्ते लालिता मुदम् ॥ 4॥
 सर्वार्थसम्भवो देहो जनितः पोषितो यतः । न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ॥ 5॥
 यस्तयोरात्मजः कल्प आत्मना च धनेन च । वृत्तिं न दद्यात्तं प्रेत्य स्वमांसं खादयन्ति हि ॥ 6॥
 मातरं पितरं वृद्धं भार्या साध्वीं सुतं शिशुम् । गुरुं विप्रं प्रपन्नं च कल्पोऽभिभ्रच्छ्वसन् मृतः ॥ 7॥
 तन्नावकल्पयोः कंसान्नित्यमुद्विग्नचेतसोः । मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतोः ॥ 8॥
 तत् क्षन्तुमर्ह्यस्तात मातर्नौ परतन्त्रयोः । अकुर्वतोर्वा शुश्रूषां क्लिष्टयोर्दुर्हृदा भृशम् ॥ 9॥

श्रीशुक उवाच

इति मायामनुष्यस्य हरेर्विश्वात्मनो गिरा । मोहितावङ्कुमारोप्य परिष्वज्यापतुर्मुदम् ॥ 10॥

Skandha X : Chapter 45

EVENTS FOLLOWING KAMSA'S DEATH

Krishna consoling his Parents (1-11)

Sri Suka said: 1. Krishna, the Supreme Person manifested as man, on coming to know from this conduct of his parents, that they had attained to enlightenment, desired that it should remain otherwise for the time being, and applied his ignorance-producing Maya on them. 2. Along with his brother, he approached the parents again, and prostrating before them, addressed them as 'father' and 'mother' in order to give them joy. 3. They said: 'O father! You have been subjected to constant anxiety during all these years on account of us. But you never had the benefit of those delights which parents have when they witness the infancy, childhood, and boyhood of their children. 4. Unfortunate boys that we are, we too did not get any opportunity to stay with you in that early part of life, and so we could not enjoy those delights of parental caressing like children staying with their

parents. 5. A man is not able to redeem even in a hundred years' life-time the debt he owes to the parents who gave birth to, and nourished, his body, which is the basis for the achievement of all objects in life. 6. A son who, in spite of having the required capacity, fails to support his parents with the requirements of life, will be forced to eat his own flesh in the life hereafter. 7. A man who, in spite of having the required resources, fails to support his mother and old father, faithful wife, son of tender age, teacher, a dependent holy man—is a breathing corpse. 8. Vain were the days of our past life, as we failed to be of service to you at a time when you were living in great fear of Kamsa and were quite helpless. 9. O father! O mother! It behoves you to pardon us for this omission in not serving you at a time when you needed it most—when you were being imprisoned and oppressed by the evil-hearted Kamsa.'

Sri Suka said: 10. These words of Hari,

सिञ्चन्तावश्रुधाराभिः स्नेहपाशेन चावृतौ ।
 एवमाश्वास्य पितरौ भगवान् देवकीसुतः ।
 आह चास्मान् महाराज प्रजाश्राजप्तुमर्हसि ।
 मयि भृत्य उपासीने भवतो विबुधादयः ।
 सर्वान् स्वाञ्जातिसम्बन्धान् दिग्भ्यः कंसभयाकुलान् ।
 सभाजितान् समाश्वास्य विदेशावासकशितान् ।
 कृष्णसङ्कर्षणभुजैर्गुप्ता लब्धमनोरथाः ।
 वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम् ।
 तत्र प्रवयसोऽप्यासन् युवानोऽतिबलौजसः ।
 अथ नन्दं समासाद्य भगवान् देवकीसुतः ।
 पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् ।
 स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत् ।

the All-inclusive Being, who had taken a human form by his mysterious power, completely transformed the mood of Devaki and Vasudeva by effacing the knowledge that Krishna was the Supreme Being. Taking them to be their sons, they seated them on their laps and enjoyed the bliss of embracing them. 11. O King! Bound by the cords of affection, and dazed with the intensity of feeling, their voice failed them but their eyes shed tears in profusion.

Restoration of the Yadavas (12-19)

12. Having comforted his parents thus, the Lord proclaimed Ugrasena, his grandfather, as the king of the Yadavas. 13. And he said to Ugrasena: 'Command us, your subjects, as you please. As a consequence of Yayati's curse, the Yadavas have no right to sit on the royal throne. 14. Still when I am your servant, even Devas will offer you tribute with their heads bent before you.' 15-16. The Lord, who was none but the Supreme Creator, now gathered together all the clansmen like the Yadus, Vrishnis, Andhakas, Madhus, Dasārhas and Kukuras as also other friendly and related people who

न किञ्चिदूचतु राजन् बाष्पकण्ठौ विमोहितौ ॥11॥
 मातामहं तूग्रसेनं यदूनामकरोन्मृपम् ॥12॥
 ययातिशापाद्यदुभिर्नासितव्यं नृपासने ॥13॥
 बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः ॥14॥
 यदुवृष्यन्धकमधुदाशार्हकुरादिकान् ॥15॥
 न्यवासयत् स्वगेहेषु वितैः संतर्प्य विश्वकृत् ॥16॥
 गृहेषु रेमिरे सिद्धाः कृष्णरामगतज्वराः ॥17॥
 नित्यं प्रमुदितं श्रीमत् सदयस्मितवीक्षणम् ॥18॥
 पिबन्तोऽक्षैर्मुकुन्दस्य मुखाम्बुजसुधां मुहुः ॥19॥
 सङ्कर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः ॥20॥
 पित्रोरभ्यधिकाप्रीतिरात्मजेष्वात्मनोऽपि हि ॥21॥
 शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥22॥

had all run away to different lands for fear of Kamsa and were being put to great difficulties there. He welcomed, comforted, and resettled them all in their homes, presenting them with the needed wealth. 17. All their trials and tribulations being thus ended by Rama and Krishna, they now lived happily with all their needs fulfilled under the protective care of these two. 18. They rejoiced seeing the joyous, charming, kindly and smiling face of Krishna every day. 19. Thus drinking the the immortal nectar of Krishna's face, men advanced in years seemed to become young, as it were, with an access of strength and energy.

Parting with Nanda (20-25)

20. O great King! Next the Lord Krishna, the son of Devaki, along with Balarama, called Nanda to their side, and after embracing him, said as follows: 21. 'O father! We were nourished, fondled and taken care of by you with extreme affection. It is well known that their children are dearer to parents than their own bodies. 22. She is the real mother, and he the real father, who takes up and cares for as one's own, such infants as are deser-

यात यूयं व्रजं तात वयं च स्नेहदुःखितान् ।
 एवं सान्त्वय्य भगवान् नन्दं सव्रजमच्युतः ।
 इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः ।
 अथ शूरसुतो राजन् पुत्रयोः समकारयत् ।
 तेभ्योऽदाद् दक्षिणा गावो रुक्ममालाः स्वलङ्कृताः ।
 याः कृष्णरामजन्मर्क्षे मनोदत्ता महामतिः ।
 ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ ।
 प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ ।
 अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः ।
 यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् ।

ted by their kith and kin because of their inability to look after them. You have indeed done so towards us. 23. O father! Please return to Vraja now. After doing what is necessary for the welfare of these friends here, I shall soon visit Gokula to meet you and other friends and relatives who might be sorrowing for me.' 24. The Lord consoled Nanda and others from Vraja in this way, and with great cordiality presented them with clothes, ornaments and utensils. 25. Being thus addressed, Nanda, overcome with affection, embraced them and with his eyes full of tears, departed to Vraja along with the other Gopas.

Krishna's Upanayana and Education (26-36)

26. O King! Now Vasudeva arranged with his Acharya and other Brahmanas for the proper investiture of his sons with the sacred thread, which all members of the twice-born castes (i.e. all except the Sudras) should undergo. 27. After duly honouring the invitees with decorations and worship, he gave them monetary presents as also gifts of milch cows with calves adorned with cloth, wreaths and neck-chains of gold. 28. At the time of the birth of Rama and Krishna he had

ज्ञातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥23॥
 वासोऽलङ्कारकुप्याद्यैरर्हयामास सादरम् ॥24॥
 पूरयन्नश्रुभिर्नेत्रे सह गोपैर्व्रजं ययौ ॥25॥
 पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम् ॥26॥
 स्वलङ्कृतेभ्यः सम्पूज्य सवत्साः क्षौममालिनीः ॥27॥
 ताश्चाददादनुस्मृत्य कंसेनाधर्मतो हताः ॥28॥
 गर्गाद् यदुकुलाचार्याद् गायत्रं व्रतमास्थितौ ॥29॥
 नान्यसिद्धामलज्ञानं गूहमानौ नरेहितैः ॥30॥
 काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम् ॥31॥
 ग्राह्यन्तावुपेतौ स्म भक्त्या देवमिवादृतौ ॥32॥

resolved in his mind to give certain cows as gifts to Brahmanas. But as Kamsa had taken them all away by force, he now recovered them all, and performed that gift which he had once done mentally. 29. After their investiture with the sacred thread and attainment of the status of Dwijas (twice-born ones) thereby, Garga, the Acharya of the Yadavas, administered to them the vow of Gayatra, the disciplines to be followed for three nights after initiation into the Gayatri Mantra.

30-31. Though Rama and Krishna were all-knowing and the source of all knowledge, being the very Divine Himself, they had hidden that inherent knowledge of theirs under their vestment of humanity. So they had to follow the human way of acquiring knowledge. For this purpose, they became desirous of becoming students residing with a teacher. They approached Sāndīpani, who was a native of Kasi, but lived at Avanti. 32. They approached the Guru in the proper way in all humility, and observed the vow of celibacy and other disciplines appropriate for one staying at the Guru's house. In order to demonstrate to the world the glory of the institution of 'staying in the preceptor's house', they devoted themselves to the service of the teacher, attending on him as servitors and bestowing

तयोद्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः । प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरुः ॥33॥
 सरहस्यं धनुर्वेदं धर्मान् न्यायपथास्तथा । तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् 34
 सर्वं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ । सकृन्निगदमात्रेण तौ संजगृहतुर्नृप ॥35॥
 अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावतीः कलाः । गुरुदक्षिण्याऽऽचार्यं छन्दयामासतुर्नृप ॥36॥
 द्विजस्तयोस्तं महिमानमद्भुतं संलक्ष्य राजन्नतिमानुषीं मतिम् ।
 सम्मन्त्र्य पत्न्या स महर्णवे मृतं बालं प्रभासे वरयाम्बभूव ह ॥37॥
 तथेत्यथारुह्य महारथौ रथं प्रभासमासाद्य दुरन्तविक्रमौ ।
 वेलामुपव्रज्य निषीदतुः क्षणं सिन्धुविदित्वार्हणमाहरत्तयोः ॥38॥
 तमाह भगवानाशु गुरुपुत्रः प्रदीयताम् । योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा ॥39॥
 समुद्र उवाच
 नैवाहार्षमहं देव दैत्यः पञ्चजनो महान् । अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः ॥40॥
 आस्ते तेनाहूतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः । जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम् ॥41॥
 तदङ्गप्रभवं शङ्खमादाय रथमागमत् । ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥42॥
 गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः । शङ्खनिर्हृदिमाकर्ण्य प्रजासंयमनो यमः ॥43॥
 तयोः सपर्यां महतीं चक्रे भक्त्युपबृंहिताम् । उवाचावनतः कृष्णं सर्वभूताशयालयम् ।
 लीलामनुष्य हे विष्णो युवयोः करवाम किम् ॥44॥

on him the honour due to a Divinity. 33. Being pleased with their sincere and flawless conduct, the learned Sāndīpani imparted to them all the Veda along with its subsidiaries and the Upanishads. 34. He taught them the science of arms along with the Mantras connected with all the divine missiles, as also the ethical codes, the law codes, the science of logic, and the administrative codes with its six branches. 35. O King! Being the originators of all branches of learning, these unique princes grasped all sciences on being instructed but once. 36. Endowed as they were with great powers of concentration, they mastered the sixty-four subjects of study in sixty-four days. Having thus completed their education, they requested their teacher to accept from them some token as Gurudakshina (parting offering to a teacher).

Restoration of the Teacher's Son as Gurudakshina (37-50)

37. The teacher Sāndīpani, seeing their

wonderful powers and intelligence transcending human limits, sought of them, in consultation with his wife, the recovery of their son who had been drowned in the ocean at Prabhāsa. 38. These two great car-warriors of wonderful prowess got into their chariot and went to Prabhāsa. As they waited on the seashore for a few minutes, the sea-deity, coming to know of their arrival, came forward, and did them proper hospitality. 39. The Lord said to him: 'In the form of a wave, you have recently taken away a boy. It is the son of our teacher. He should be returned.'

The ocean-deity replied: 40. 'O Lord! It is not I that took away the boy. In the ocean there lives an Asura named Panchajana having the form of a conch. The boy has been taken away by him.' 41. Hearing this, the Lord entered the ocean and killed the Asura, but he could not find the boy in his abdomen. 42-44. He then took the conch which formed a part of his body. Then he went with

श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् । आनयस्व महाराज मच्छासनपुरस्कृतः ॥45॥
तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ । दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥46॥

गुरुवाच

सम्यक् सम्पादितो वत्स भवद्भ्यां गुरुनिष्क्रयः । को नु युष्मद्विधगुरोः कामानामवशिष्यते ॥47॥
गच्छतं स्वगृहं वीरौ कीर्तिवामस्तु पावनी । छन्दांस्ययातयामानि भवन्त्वह परत्र च ॥48॥
गुरुणैवमनुज्ञातौ रथेनानिलरंहसा । आयातौ स्वपुरं तात पर्जन्यनिनदेन वै ॥49॥
समनन्दन् प्रजाः सर्वा दृष्ट्वा रामजनार्दनौ । अपश्यन्त्यो बह्वहानि नष्टलब्धधना इव ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गुरुपुत्रानयनं नाम पञ्चचत्वारिंशोऽध्यायः ॥45॥

Rama to the favourite abode of Yama named Samyamini, and reaching there, blew the conch. Yama, the disciplinarian, hearing the sound of the conch, came to them and worshipped them with great devotion. After prostrating before Krishna, the dweller in the heart of all beings, Yama said to him with salutations: 'O Vishnu, who has assumed a human form for sport! What can I do for you?' *The Lord said:* 45. 'The son of my Guru has been brought here. What you have done is proper, because the life-span allowed by his Karma is over. But, O King of death, release him at my command.'¹

46. Accordingly Yama released the boy, whom Krishna brought and presented to his teacher, requesting him again and again

to take him. *The teacher said:* 47. 'O dear ones! You have given the Gurudakshina in a fitting manner. A Guru of personages like you will have none of his wants unfulfilled. 48. O heroes, you may now return home. May your sanctifying fame spread everywhere! May the knowledge of the Vedas you have acquired remain fresh in your memory here and hereafter!' 49. Being thus permitted by their Guru, they hurried to Mathura in their chariot, wind-like in speed and thunder-like in the sound produced by its movement. 50. On the return of Rama and Krishna, the people of Mathura, who had missed their sight for many days past, felt as glad as men who get back their lost fortune.

¹ The implication is that though man's life-span is determined by his Karma, there are exceptional cases in which it is modified by the Lord's grace.

अथ षट्चत्वारिंशोऽध्यायः

श्रीशुक उवाच

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा । शिष्यो बृहस्पतेः सीक्षादुद्धवो बुद्धिसत्तमः ॥ 1॥
 तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित् । गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥ 2॥
 गच्छोद्धव व्रजं सौम्य पित्रोर्नो प्रीतिमावह । गोपीनां महियोगार्धि मत्सन्देशैर्विमोचय ॥ 3॥
 ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः । मामेव दयितं प्रेष्ठमात्मानं मनसा गताः ।

ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्म्यहम् ॥ 4॥

मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्त्रियः । स्मरन्त्योऽङ्गविमुह्यन्ति विरहौत्कण्ठयविह्वलाः ॥ 5॥
 धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथञ्चन । प्रत्यागमनसन्देशैर्बल्लव्यो मे मदात्मिकाः ॥ 6॥

श्रीशुक उवाच

इत्युक्त उद्धवो राजन् सन्देशं भर्तुरादृतः । आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥ 7॥
 प्राप्तो नन्दव्रजं श्रीमान् निम्लोचति विभावसौ । छन्नयानः प्रविशतां पशूनां खुररेणुभिः ॥ 8॥
 वासितार्थेऽभियुध्यद्भिर्नादितं शुष्मिभिवृषैः । धावन्तीभिश्च वाखाभिरूधोभारैः स्ववत्सकान् ॥ 9॥

Skandha X : Chapter 46

UDDHAVA AT VRAJA

*Uddhava commissioned by Krishna as
 Messenger to Vraja (1-6)*

Sri Suka said: 1. Uddhava, a close friend of Krishna and a disciple of Rishi Brihaspati, was a leading nobleman among the Vrishnis, noted for his intelligence. 2. Once Krishna, who was none but Lord Hari, the destroyer of the woes of devotees, took that great devotee by the hand and said to him: 3. 'O Uddhava! O dear one! You must go up to Gokula. You have to cheer our parents Nanda and Yasoda. You have also got to assuage the grief of the Gopis, arising from separation from me, by delivering them a message. 4. Their mind is always with me. I am their very life-breath. They have abandoned all thought of the body and its needs for my sake. I always protect those who abandon all their worldly interests and supports for my sake. 5. These women of Gokula are swooning

on account of the grief of separation from me, thinking always of me, the dearest of all dear ones to them, who have now been removed to a distant place from there. 6. They, whose soul resides in me, are somehow keeping themselves alive, believing my words that I would soon be returning to them.

The Scene at Gokula at Sunset (7-13)

Sri Suka said: 7. O King! Uddhava, being thus honoured by the Lord with this commission, started for Gokula with the Lord's message to the people of Gokula. 8. He arrived at Vraja towards sunset when the cloud of dust raised by the hooves of the cows hid everything there including his chariot. 9. The Gokula was then filled with the bellows of the bulls that were fighting among themselves over the cows in heat, and by the lowing of milch cows which were rushing towards

इतस्ततो विलङ्घद्भिर्गोवत्सैर्मण्डितं सितैः ।
 गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः ।
 अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः ।
 सर्वतः पुष्पितवनं द्विजालिकुलनादितम् ।
 तमागतं समागम्य कृष्णस्यानुचरं प्रियम् ।
 भोजितं परमान्नेन संविष्टं कशिपौ सुखम् ।
 कच्चिदङ्गः महाभाग सखा नः शूरनन्दनः ।
 दिष्ट्या कसो हतः पापः सानुगः स्वेन पाप्मना ।
 अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन् ।
 अप्यायास्यति गोविन्दः स्वजनान् सकृदीक्षितुम् ।
 दावाग्नेर्वातवर्षाच्च वृषसर्पाच्च रक्षिताः ।
 स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम् ।

गोदोहशब्दाभिरवन् वेणूनां निःस्वनेन च ॥10॥
 स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥11॥
 धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम् ॥12॥
 हंसकारण्डवाकीर्णैः पद्मखण्डैश्च मण्डितम् ॥13॥
 नन्दः प्रीतः परिष्वज्य वासुदेवधियार्चयत् ॥14॥
 गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः ॥15॥
 आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्वृतः ॥16॥
 साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा ॥17॥
 गोपान् व्रजं चात्मनाथं गावो वृन्दावनं गिरिम् ॥18॥
 तर्हि द्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम् ॥19॥
 दुरत्ययेभ्यो मृत्युभ्यः कृष्णेन सुमहात्मना ॥20॥
 हसितं भाषितं चाङ्गं सर्वा नः शिथिलाः क्रियाः 21॥

their calves, bearing the weight of their heavy udders. 10. White calves frisked about hither and thither adding charm to the place. The buzzing sound produced by the milking of a large number of cows mingled with the music of the flutes. 11. Everywhere there were Gopas and Gopis, well bedecked and singing about the glorious deeds of Rama and Krishna. 12. The attractiveness of this abode of the Gopas was enhanced by the plentiful use of incense, light and floral wreaths as well as by the sanctity it derived from the inhabitants' worship of the Divine, through the sacred fire, sun, guests, cows, holy men, Pitris and celestials. 13. The forest trees were all flowering and were full of birds and swarms of honey-bees. Everywhere there were ponds full of lotuses and abounding in water birds like swans, water-fowls, etc.

Nanda reminiscing about Krishna (14-27)

14. On the arrival of this dear attendant of Krishna, Nanda received him in great joy by embracing and honouring him as Krishna himself. 15. Fed with excellent food, rested on soft bed, and legs

stroked with hand, Uddhava was soon relieved of the exhaustion of the journey. After this Nanda began to talk to him thus: 16. 'O dear and revered one! Is my friend Vasudeva now free, living happily united with his relatives, friends, and children? 17. Fortunately Kamsa, who was persecuting the gentle and virtuous Yadus, has been destroyed along with all his accomplices by the weight of their own enormous sin. 18. Does Krishna still remember the men and things of this Gokula which has him as its Lord—does he remember his mother, myself, his friends, cows, these dales and hills of Vrindavana? 19. Will Krishna come this side even once to look up his friends and relatives, so that we may have occasion to see his attractive and smiling face for a while? 20. We have been saved many a time by the high-souled Krishna from the threat of imminent death posed by forest fire, wind, rain and evil beings like Vrishabhasura and the serpent Kaliya. 21. O worshipful one! All our interest in work has got slackened because of our absorption in the constant memory of Krishna and his ways, his sportive actions and his loving side glances and speech.

सरिच्छैलवनोद्देशान् मुकुन्दपदभूषितान् । आक्रीडानीक्षमाणानां मनो याति तदात्मताम् ॥22॥
 मन्ये कृष्णं च रामं च प्राप्ताविह सुरोत्तमौ । सुराणां महर्थाय गर्गस्य वचनं यथा ॥23॥
 कंसं नागायुतप्राणं मल्लौ गजपतिं तथा । अवधिष्टां लीलयैव पशूनिव मृगाधिपः ॥24॥
 तालत्रयं महासारं धनुर्यष्टिमिवेभराद् । बभञ्जैकेन हस्तेन सप्ताहमदधाद् गिरिम् ॥25॥
 प्रलम्बो धेनुकोऽरिष्टस्तृणावर्तो बकादयः । दैत्याः सुरासुरजितो हता येनेह लीलया ॥26॥

श्रीशुक उवाच

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः । अत्युत्कण्ठोऽभवत्तूष्णीं प्रेमप्रसरविह्वलः ॥27॥
 यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च । शृण्वन्त्यश्रूण्यवास्त्राक्षीत् स्नेहस्तुतपयोधरा ॥28॥
 तयोरित्थं भगवति कृष्णे नन्दयशोदयोः । वीक्ष्यानुरागं परमं नन्दमाहोद्ववो मुदा ॥29॥

उद्धव उवाच

युवां श्लाघ्यतमौ नूनं देहिनामिह मानद । नारायणेऽखिलगुरौ यत्कृता मतिरीदृशी ॥30॥
 एतौ हि विश्वस्य च बीजयोनी रामो मुकुन्दः पुरुषः प्रधानम् ।
 अन्वीय भूतेषु विलक्षणस्य ज्ञानस्य चेशात इमौ पुराणौ ॥31॥
 यस्मिञ्जनः प्राणवियोगकाले क्षणं समावेश्य मनो विशुद्धम् ।
 निर्हृत्य कर्माशयमाशु याति परां गतिं ब्रह्ममयोऽर्कवर्णः ॥32॥

22. The mind gets absorbed in Krishna when one sees the places associated with him here, the lakes, mounts, forests, and places of his sport, which are decorated with his foot-prints. 23. Based on Garga's words, I believe that Rama and Krishna are Divinities come here for the achievement of certain great objectives of the Devas. 24. As a lion kills other animals with the utmost ease, they destroyed Kamsa having the strength of a thousand elephants, the great wrestlers and the elephant Kuvalayapida. 25. He broke the bow of the size of three palmyras with utmost ease as a lordly elephant would break a dry stick. And with one hand he held up the mountain for one week. 26. With utmost ease he killed Asuras like Pralamba, Dhenuka, Arishta, Trināvarta and Baka.' Sri Suka said: 27. Reminiscing like this again and again, Nanda became filled with love of Krishna to such an overpowering degree that he could no longer speak because of the anguish of separation from him.

Uddhava on the Greatness of Krishna (28-43)

Sri Suka continued: 28. In Mother Yasoda, who was hearing these descriptions of her son's deeds, the surge of love stimulated a flow of milk from the breasts and a torrent of tears from the eyes. 29. Finding in Nanda and Yasoda this very high manifestation of divine love, Uddhava said as follows to Nanda in great joy: Uddhava said: 30. 'O great ones endowed with universal friendship! You two are the most praiseworthy among mankind, because your mind has been so firmly fixed on Krishna, the Supreme Lord. 31. Krishna and Rama are the seed and the womb from which the universe arises. They are the eternal Purusha and Prakriti. It is also they who, pervading the centres of consciousness distinct from them (i.e. Jivas), rule them as their master. 32. By remembering them for a while at the time of death even with an impure mind, the Jiva destroys the store of Karmas

तस्मिन् भवन्तावखिलात्महेतौ नारायणे कारणमर्त्यमूर्तौ ।

भावं विधत्तां नितरां महात्मन् किं वावशिष्टं युवयोः सुकृत्यम् ॥33॥

आगमिष्यत्यदीर्घेण कालेन व्रजमच्युतः ।

हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम् ।

मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके ।

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः ।

न माता न पिता तस्य न भार्या न सुतादयः ।

न चास्य कर्म वा लोके सदसन्मिश्रयोनिषु ।

सत्त्वं रजस्तम इति भजते निर्गुणो गुणान् ।

यथा भ्रमरिकादृष्ट्या भ्राम्यतीव महीयते ।

युवयोरेव नैवायमात्मजो भगवान् हरिः ।

दृष्टं श्रुतं भूतभवद्भूविष्यत्

विनाच्युताद् वस्तु तरां न वाच्यं

प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः ॥34॥

यदाह वः समागत्य कृष्णः सत्यं करोति तत् ॥35॥

अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥36॥

नोत्तमो नाधमो नापि समानस्यासमोऽपि वा ॥37॥

नात्मीयो न परश्चापि न देहो जन्म एव च ॥38॥

क्रीडार्थः सोऽपि साधूनां परित्राणाय कल्पते ॥39॥

क्रीडन्नतीतोऽत्र गुणैः सृजत्यवति हन्त्यजः ॥40॥

चित्ते कर्तरि तत्रात्मा कर्तेवाहंधिया स्मृतः ॥41॥

सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥42॥

स्थास्नुश्चरिष्णुर्महदल्पकं च ।

स एव सर्व परमार्थभूतः ॥43॥

and attains to spiritual illumination, which constitutes the highest destiny of the Jiva.

33. O great one! You have attained to the highest form of devotion to that Being, the Supreme Narayana, who is the soul of all, the cause of all, who has assumed a human form for the fulfilment of certain purposes. What other end is there left for you to achieve? 34. Without long delay, the Lord, the protector of devotees and the possessor of all spiritual excellences, will come back to Gokula and do what is pleasing to you, his parents. 35. Krishna would surely fulfil what he said to you to this effect in the arena after he killed Kamsa, the enemy of all devotees.

36. 'O noble ones! Do not grieve. You will surely have Krishna beside you. Even now He is the nearest of the near to you, as He dwells in the hearts of all as fire resides in all firewood. 37. To Him there is none specially dear, nor one specially inimical. He, who is alike to all, has no distinctions of highly placed and lowly placed. Everyone has equal spiritual worth in His eyes. 38. He has no father and no mother; He has no wife and no son. There is none related to Him and none a stranger. He has no birth

and no body. 39. He has no Karmas good or bad binding Him to take birth, yet out of His own will He manifests in this world as incarnations in the bodies of Devas, men and lower creatures, out of mere sportive spirit and for bestowing illumination on pious spiritual aspirants. 40. Though he transcends the Gunas of Prakriti, He the unborn, assumes these Gunas of Sattva, Rajas and Tamas— assumes them for the sake of sport and, without any involvement, creates, preserves and destroys the universe. 41. It is just like a giddy man feeling the earth as whirling, or just as the spirit, identifying itself with the mind through reflection in it, feels himself as acting and enjoying, which he is not really doing. When the individual spirit is thus free from the bondage of action in reality, it becomes understandable when it is said that the Supreme Spirit is not involved in the cosmic activities, though they have their basis in Him. 42. Krishna, who is none but the Supreme Being, the Bhagavan Hari, is not the son of you two alone. He is the child of all; He is the father of all; He is the mother of all; He is the soul of all; He is the Supreme Master (Iswara) of all. 43.

एवं निशा सा ब्रुवतोर्व्यतीता नन्दस्य कृष्णानुचरस्य राजन् ।
गोप्यः समुत्थाय निरूप्य दीपान् वास्तून् समभ्यर्च्य दधीन्यमन्थन् ॥44॥

ता दीपदीप्तैर्मणिभिर्विरेजू रज्जुविकर्षद्भुजकङ्कुणस्रजः ।
चलन्नितम्बस्तनहारकुण्डलत्विषत्कपोलारुणकुङ्कुमाननाः ॥45॥

उद्गायतीनामरविन्दलोचनं व्रजाङ्गनानां दिवमस्पृशद् ध्वनिः ।
दध्नश्च निर्मन्थनशब्दमिश्रितो निरस्यते येन दिशाममङ्गलम् ॥46॥

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकसः । दृष्ट्वा रथं शातकौम्भं कस्यायमिति चाब्रुवन् ॥47॥
अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः । येन नीतो मधुपुरीं कृष्णः कमललोचनः ॥48॥
किं साधयिष्यत्यस्माभिर्भर्तुः प्रेतस्य निष्कृतिम् । इति स्त्रीणां वदन्तीनामुद्धवोऽगात् कृताह्निकः ॥49॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दशोकापनयनं नाम
षट्चत्वारिंशोऽध्यायः ॥46॥

There is no entity that can be interpreted as existing separately and independently of Achyuta, the Eternal Being—whether they fall within the categories of the heard or seen, the past or present, the fixed or moving, the big or small.'

The Gopis at their Morning Chores (44-49)

44. O King! While Nanda and Uddhava, the messenger of Krishna, were engaged in this kind of conversation about Krishna and his excellences, the night gradually waned. Getting up early in the morning the Gopis greeted the daybreak with lighted lamps, cleaned and decorated their house-fronts, and sat for churning the curds. 45. With their bangles making a jingling sound; with their hips, breasts, necklaces and ear-rings swaying with the churning; with their cheeks gleaming in the brilliance of their ear ornaments;

and with their faces powdered with pink saffron, the Gopis and their gem-studded ornaments shone lustroously in the brilliance of the lighted lamps. 46. The sound of churning, mingled with the loud voices of the Gopis singing about the deeds and excellences of Krishna, spread throughout the air, reaching up to the heavens, thus warding off all that is inauspicious from the four quarters.

47. It was only when the sun had risen that the Gopis noticed the gold-inlaid chariot standing near Nanda's house. They then began to speak about its ownership among themselves. 48. 'Has Akrura, that accomplice of Kamsa, come again? It was by him that the lotus-eyed Krishna was escorted away to Mathura. 49. Does he want to do the funeral rites of his dear master Kamsa with the flesh of our bodies?' While the women were thus talking, Uddhava reached there after performing his morning rites.

अथ सप्तचत्वारिंशोऽध्यायः

श्रीशुक उवाच

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः प्रलम्बबाहुं नवकञ्जलोचनम् ।
 पीताम्बरं पुष्करमालिनं लसन्मुखारविन्दं मणिमृष्टकुण्डलम् ॥ 1॥
 शुचिस्मिताः कोऽयमपीच्यदर्शनः कुतश्च कस्याच्युतवेषभूषणः ।
 इति स्म सर्वाः परिवव्रुस्तुकास्तमुत्तमश्लोकपदाम्बुजाश्रयम् ॥ 2॥
 तं प्रश्रयेणावनताः सुसत्कृतं सत्रीडहासेक्षणसूनृतादिभिः ।
 रहस्यपृच्छन्नुपविष्टमासने विज्ञाय संदेशहरं रमापतेः ॥ 3॥

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् । भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ॥ 4॥
 अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे । स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥ 5॥
 अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् । पुम्भिः स्त्रीषु कृता यद्वत् सुमनस्स्वव षट्पदैः ॥ 6॥
 निस्स्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः । अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् ॥ 7॥
 खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् । दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम् ॥ 8॥

Skandha X : Chapter 47

UDDHAVA AND THE GOPIS OF VRAJA

*The Gopis' Outburst at the Sight of
 Uddhava (1-11)*

Sri Suka said: 1. The women of Vraja saw Uddhava, the follower of Krishna, having long and powerful arms, charming eyes like lotus petals, a face with the splendour of a lotus, yellow clothes, a wreath of lotus flowers, and ear ornaments studded with shining gems. 2. They said: 'Who is this handsome man dressed and decorated like Achyuta? Why and wherefrom has he come? Whose emissary is he?' Highly curious and smiling, they gathered round Uddhava, the great devotee of Krishna. 3. On knowing that he was a messenger from the Lord of Ramā, they welcomed him with humility and modesty, with smiles, endearing looks and polite words. After he was seated on a proper seat at a spot where there was some privacy, they said to him as follows: 4. 'We understand that you are a messen-

ger from the Lord of the Yadava clan. Perhaps you have been sent by your master to please and comfort his parents. 5. We do not find anything else in this Gokula about which he is likely to think or remember. The bond of love for close relations is something which even sages cannot break. 6. But what is called friendship with others is motivated; it is only a pretention kept up till the attainment of the object in view, just like that of sexually oriented men with women, or of bees with flowers. 7. A courtesan abandons an impoverished client; the subjects desert a king who is too weak to protect them; a student leaves his teacher when he has finished his education; the sacrificial priests give up the master of sacrifice when they have received their parting gifts. 8. The birds leave a tree when it has exhausted its fruits; a guest quits a house when he has finished his meal; animals get away from a forest when it

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः । कृष्णदूते ब्रजं याते उद्धवे त्यक्तलौकिकाः ॥ 9॥
 गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः । तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥ 10॥
 काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् । प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥ 11॥

गोप्युवाच

मधुप कितवबन्धो मा स्पृशाद्भिर्घ्न सपत्न्याः कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
 वहतु मधुपतिस्तन्मानिनीनां प्रसादं यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥ 12॥
 सकृदधरमुधां स्वां मोहिनीं पाययित्वा सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक् ।
 परिचरति कथं तत्पादपद्मं तु पद्मा ह्यपि बत हृतचेता उत्तमश्लोकजल्पैः ॥ 13॥
 किमिह बहु षडङ्घ्रे गायसि त्वं यदूनामधिपतिमगृहाणामग्रतो नः पुराणम् ।
 विजयसखसखीनां गीयतां तत्प्रसङ्गः क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥ 14॥
 दिवि भुवि च रसायां काः स्त्रियस्तदुरापाः कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।
 चरणरज उपास्ते यस्य भूतिर्वयं का अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥ 15॥

is on fire; and a paramour deserts a love-lorn woman when he has finished enjoying her.' 9-10. Thus did the Gopis speak to Krishna's emissary Uddhava on his arrival at Vraja, having their power of speech, body and mind absorbed in Govinda, weeping without any bashfulness over the memories of his childhood's deeds, and singing about the various achievements of their beloved Lord. 11. One Gopi, seeing there a honey-bee and treating it in imagination as a messenger from her beloved began to speak to it, her mind absorbed in Krishna.

Bhramara Gita or Ode to the Bee (12-21)

The Gopi said: 12. O honey-sucker! Thou friend of the unfaithful Krishna! Do not touch our feet with your tentacles reddened by the saffron acquired from the garlands on Krishna's neck. For, the saffron smeared thereon is from the breasts of some women of Mathura, our rivals in love. Let Krishna, the leader of the Yadus, whose messenger you are, continue to have the grace of those women as also the ridicule of men in the assembly of the Yadus. 13. Having made us drink of the inebriating nectar of his lips once,

he has abandoned us, just as you honey-suckers do, when you have taken the honey from a flower. We do not understand how Sri Devi, his divine consort, sticks on to his service, seeing that he is so fickle in his love. Perhaps she has been deceived by the artful speech of this paragon of virtue! 14. O honey-bee! You six-footed one! Why sing so much to us—now without even a home to lie in—about that one, who was once Vrajapati (the lord of Vraja) but has now become Yadupati (the lord of the Yadus), the one to whose virtues we are no strangers for long past? Go and sing your songs of panegyric before those women of Mathura, who are his present companions. They must now be in raptures, having had the heat of their breasts assuaged by his embraces. They are therefore likely to give you all that you want. 15. Of what concern are we to him when there is not a single woman in the celestial regions, in the world of men, or in the netherworlds, whom he cannot win over by his beguiling and enchanting smiles and by his looks graced by the curvature of his brows? Not only that, how insignificant are we to him, the dust of whose feet is cherished even by Sri Devi as something very precious! But yet his name 'Utta-

विसृज शिरसि पादं वेद्म्यहं चाटुकारैरनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।
 स्वकृत इह विसृष्टापत्यपत्यन्यलोका व्यसृजदकृतचेताः किं नु सन्धेयमस्मिन् ॥16॥
 मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।
 बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्क्षवद् यस्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥17॥
 यदनुचरितलीलाकर्णपीयूषविप्रुट्सकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।
 सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना बहव इह विहङ्गा भिक्षुचर्या चरन्ति ॥18॥
 वयमतमिव जिह्वाव्याहृतं श्रद्धाघानाः कुलिकस्तमिवाज्ञाः कृष्णवध्वो हरिण्यः ।
 ददृशुरसकृदेतत्तन्नखस्पर्शतीव्रस्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता ॥19॥
 प्रियसख पुनरागाः प्रेयसा प्रेषितः किं वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग ।
 नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥20॥
 अपि बत मधुपुर्यामार्यपुत्रोऽधुनाऽस्ते स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान् ।
 क्वचिदपि स कथा नः किङ्करीणां गृणीते भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु ॥21॥

masloka—the one famed for his excellences—will prove meaningful only if the suffering and the afflicted like us are objects of his care and concern. 16. Take off your head that touches my feet, O honey-bee. I know fully your trick of conciliating through the play of words, the cunning art of a diplomat, that you must have learnt from Mukunda, making you as untrustworthy as himself. Like a heartless man he has abandoned us who have for his sake given up in this very life, everything that is ours—sons and husbands in this world, and our prospects of heaven in the hereafter. What reconciliation can there be with person of such atrocious conduct? 17. Like a cruel hunter he killed Vāli, the king of monkeys, hiding himself from view. Out of his attachment for Sita, he mutilated Surpanakha who was in love with him. He had Bali bound, without any sense of gratitude, after receiving his worship and gifts, just as crows surround and peck at a person who feeds them. Enough of friendship with one as black within as without! But lo! We cannot still abandon the treasure of his deeds and excellences! 18. See how dangerous a man he is! Imbibing but a drop of the nectar of his deeds

and excellences once, see how even these birds (also Paramahamsas), freed from all worldly attachments, abandon their sorrow-stricken families, and fly about caring only for their daily food like wandering ascetics! 19. The doves, misled by the sounds produced by the hunter, become the targets for his arrows and consequent suffering. We, too, who in our ignorance were drawn by Krishna's false professions, have been subjected to these tortures of love by the contact of his finger nails. O messenger! You therefore stop your speech about him. If you have anything else to talk about, please do so. 20. (Assuming that the honey-beetle has gone away for some time and then come back:) 'O friend of our beloved! How is it that you have come again? Have you been again commissioned by our beloved to come here? What is it that you seek? Please tell me. I owe deep respect to you. How will it be possible for you to take us to him who has our rival always by his side? For Sri Devi, his consort, is ever with him, her residence being his chest. 21. (She says in a mood of consolation:) We hope the noble one is still in Mathura. Does he still remember his father's house here, as also the com-

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः । शान्तवयन् प्रियसंदेशैर्गोपीरिदमभाषत ॥22॥
श्रीशुक उवाच

उद्धव उवाच
अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः । वासुदेवे भगवति यासामित्यर्पितं मनः ॥23॥
दानव्रततपोहोमजपस्वाध्यायसंयमैः । श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥24॥
भगवत्युत्तमश्लोके भवतीभिरनुत्तमा । भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥25॥
दिष्ट्या पुत्रान् पतीन् देहान् स्वजनान् भवनानि च । हित्वावृणीत यूयं यत् कृष्णाख्यं पुरुषं परम् ॥26॥
सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे । विरहेण महाभागा महान् मेऽनुग्रहः कृतः ॥27॥
श्रूयतां प्रियसंदेशो भवतीनां सुखावहः । यमादायागतो भद्रा अहं भर्तुं रहस्करः ॥28॥

श्रीभगवानुवाच
भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् । यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।
तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः ॥29॥

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये । आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥30॥

munities of the Gopas? Does the memory of us, his eternal handmaids, ever occur to him? Alas! When shall we again have the privilege of his hand, smelling sweet as sandal, being placed on our head!

Krishna's Message to the Gopis (22-37)

Sri Suka said: 22. Hearing these words of the Gopis, mad with eagerness to meet Krishna, Uddhava consoled them by conveying the message of their beloved Krishna.

Uddhava said: 23. 'Listen! You indeed have attained to the highest fulfilment of life, and the whole world must adore you. For, you have succeeded in surrendering your mind completely to Vāsudeva, the Lord of all. 24. Devotion to Krishna is attained by the practice of several pious disciplines like gifts, vows, austerity, sacrifices, repetition of divine names, study of scriptures, and control of the senses. 25. But lo! Even without any of these I find in you an extraordinary and unparalleled manifestation of this love of the most holy one, Sri Krishna, which is rare even among sages. 26. It

is a most fortunate circumstance that you have chosen Krishna the Supreme Being as your own, abandoning children, husbands, your own bodies, relatives, and homes. 27. You have attained to the state of complete and whole-hearted dedication to Krishna, body, mind and soul. This experience of love in separation that I have witnessed in you, has been a great blessing to me. 28. O holy ones! Hear from me the message sent by your beloved one, which will be most heartening to you. I, who conduct all his most private and personal affairs, have come here with this message for you.

The Lord has said: 29. You can never be separated from Me who am manifest as the whole universe. Just as the five elements, sky, air, fire, water and earth, permeate all objects that have come out of them, so I, the Supreme Cause, permeate this whole world of effects, including the mind, vital energy, elements, senses, Gunas, etc. 30. I create, sustain, and dissolve everything within Myself and out of Myself by My inherent Power—all these effects in the form of elements, sense powers, and Gunas being

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः ।
 येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः ।
 एतदन्तः समाप्तायो योगः सांख्यं मनीषिणाम् ।
 यत्त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् ।
 यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते ।
 मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् ।
 या नया क्रीडता रात्र्यां वनेऽस्मिन् व्रज आस्थिताः ।

श्रीशुक उवाच

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः ।

सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥31॥
 तन्निरुद्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥32॥
 त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥33॥
 मनसः सन्निकर्षार्थं मदनुध्यानकाम्यया ॥34॥
 स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिगोचरे ॥35॥
 अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥36॥
 अलब्धरासाः कल्याण्यो माऽऽपुर्मद्वीर्यचिन्तया ॥

ता ऊचुरुद्धवं प्रीतास्तत्सन्देशागतस्मृतीः ॥38॥

such manifestations of Mine^{*} in the creative process. 31. The Atman is of the nature of Pure Consciousness; he is distinct from the body and mind, and is thus distinct from and unconnected with the Gunas of Prakriti. He only seems to be linked with the three dispositions of Maya consisting of the states of waking, dream and sleep. 32. Just as an awakened man experiences the sublation of the objects seen in the dream, so also at the dawn of spiritual illumination, all the waking objects are sublated. Knowing this, one should with great vigilance control and gain mastery over that waking mind which broods over objects of the senses and enjoys them.¹ 33. The purpose of the whole Veda is the conquest of the senses. Yoga, Sankhya, Sannyasa, Tapas, self-control, observance of truth and all such disciplines have this conquest of the senses and the mind as their end, as rivers have the ocean as their goal. 34. I am now staying far away from you in order that you may practise the dis-

cipline of meditation on Me, your dear one, by which you can commune with Me. 35. In the case of a woman who is in love with a person, her mind does not dwell on him so continuously when he is nearby, as it does when separated from him. 36. Devoid of all other thoughts, allow your minds to enter into Me in its completeness; then you will attain Me without delay. 37. The proof of this, O pious girls, is the fact that those of the Gopis who were not able, because of obstructions, to leave Vraja and join Me in those nights of the Rasa dance, were able to reach Me instantly, giving up the physical body through intense meditation on My excellences.'

Reflections of the Gopis on Krishna at Mathura (38-57)

Sri Suka said: 38. Hearing this message of their beloved one, the Gopis were very much pleased. Their memories of olden days were revived and they said

¹ The verse is very abstruse. What is suggested is a way for overcoming the hold of the senses on man. The senses are irresistible and uncontrollable, because man takes them to be real. So long as he does so, he cannot fully control them. Now the reflective discipline of comparing waking and dream experience enables one to understand that they stand on a par in point of reality. If a man in waking state is to understand and accept this in regard to the ontological status of waking experience, he has necessarily got to accept also a state of spiritual awakening, which alone will enable him to accept the equality of status between waking and dream. So one who had not had that spiritual awakening will have to accept it on faith based on scriptural authority. Some thinkers, however, maintain that the experience of Deep Sleep can provide a rational basis for this type of equating waking and dream experiences.

गोप्य ऊचुः

दिष्ट्याहितो हतः कंसो यदूनां सानुगोऽधकृत् । दिष्ट्याऽऽप्तैर्लब्धसर्वार्थैः कुशल्यास्तेऽच्युतोऽधुना ।
कच्चिद् गदाग्रजः सौम्य करोति पुरयोषिताम् । प्रीति नः स्निग्धसद्वीडहासोदारेक्षणार्चितः ॥40॥
कथं रतिविशेषज्ञः प्रियश्च वरयोषिताम् । नानुबध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः ॥41॥
अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् । गोष्ठीमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे ॥42॥

ताः किं निशाः स्मरति यासु तदा प्रियाभिर्विन्दान् कुमुदकुन्दशशाङ्कुरम्ये ।

रेमे क्वणच्चरणनूपुररासगोष्ठ्यामस्माभिरीडितमनोज्ञकथः कदाचित् ॥43॥

अप्येष्यतीह दाशार्हस्तप्ताः स्वकृतया शुचा । संजीवयन् नु नो गात्रैर्यथेन्द्रो वनमम्बुदैः ॥44॥
कस्मात् कृष्ण इहायाति प्राप्तराज्यो हताहितः । नरेन्द्रकन्या उद्वाह्य प्रीतः सर्वसुहृद्वृतः ॥45॥
किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः । श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः ॥46॥
परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला । तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥47॥

to Uddhava. *The Gopis said:* 39. 'It is a very fortunate circumstance that Kamsa, the born enemy and persecutor of the Yadavas, has been destroyed along with all his followers. It is equally fortunate that Achyuta, having achieved his main objectives, is living happily with his re-joining relatives and clansmen. 40. Respected Sir, receiving the adoration of the soft, bashful and smiling looks of the city women of Mathura, Krishna, the younger brother of Rama, must be bestowing on them the love which is our due. Is it not so? 41. Surely it cannot be otherwise. The expert connoisseur of the art of love that he is, he must already be a darling of these aristocratic women of the city, drawn by their artful speech and charming manners. 42. Honoured Sir, in the midst of his recreation amidst the assemblage of city women, does he, the erstwhile leader of Gokula, ever bestow a thought on us, mere village folk? 43. Does he ever remember those nights he spent in woodlands of Vrindavana enchantingly beautiful in the moonlight and amidst surroundings filled with the sweet smell of flowers like night lilies and jasmynes, engaged in the Rasa dance with us, his dear ones, who wore anklets

that produced sweet jingling sounds and who all along sang songs of praise on his wonderful sportive actions? 44. Will Krishna, now the Lord of the Yadus, ever come this side and revive us, drooping and drying up due to anguished thoughts about him, by placing his divine hands on us, just as Indra revives a forest by spreading his blue rain clouds?' 45. (Another Gopi said:) 'Why should you expect him to come here now? All his enemies are now destroyed and the kingdom has fallen into his hands. Marrying several princesses, he will be living happily amidst his numerous relatives. When he had no place of his own, he was here. Why should he come here now?' 46. (Still another Gopi said:) 'It is not correct to think so. To the great one who is the Lord of Sri Devi, who is without any desires and is immersed in his inherent bliss, of what significance, of what use are either the forest dwelling women like us, or the princesses of royal houses? 47. That being so, it is better that we give up our longing for Krishna. Even Pingala, though a courtesan, has said that the way to peace is to have no desire. We know this to be the fact, but alas! we are not able to abandon the desire of our heart

क उत्सहेत संत्यक्तुमुत्तमश्लोकसंविदम् ।
सरिच्छैलवनोद्देशा गावो वेणुरवा इमे ।
पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत ।
गत्या ललितयोदारहासलीलावलोकनैः ।
हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।

श्रीशुक उवाच

ततस्ताः कृष्णसंदेशैर्व्यपेतविरहज्वराः ।
उवास कतिचिन्मासान् गोपीनां विनुदञ्छुचः ।
यावन्त्यहानि नन्दस्य व्रजेऽवात्सीत् स उद्धवः ।
सरिद्वनगिरिद्रोणीर्वीक्षन् कुसुमितान् द्रुमान् ।
दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविकलवम् ।

एताः परं तनुभृतो भुवि गोपवध्वो गोविन्द एव निखिलात्मनि रूढभावाः ।

वाञ्छन्ति यद् भवभियो मुनयो वयं च किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥58॥

for Krishna. 48. Who can abandon the memories of him, the one of undimmed fame, from whose body Sri Devi never moves away, even though he has no particular attachment for her! 49-50. O noble one! This river Kalindi, this mountain Govardhana, these forests, these cows, this sound of the flute—all these are associated in our minds with Krishna moving about in the company of Rama. Ah! how they remind us again and again of the son of Nanda! The tiny marks of his feet, the residence of Sri, imprinted in these regions will never allow us to forget him. 51. We whose minds have been completely taken over and held by him through his handsome gait and charming and playful looks together with his noble smiles and sweet words—how can we possibly forget him? 52. O Lord! O Lord of Ramā! O Lord of Vraja! O Dispeller of sorrows! O master of Gokula! Lift up this settlement of ours that is fast sinking into the sea of sorrow!

Sri Suka said: 53. Next the Gopis welcomed and honoured Uddhava, after their pain of separation was somewhat assuaged by Krishna's message, and they had some knowledge of the identity of

अनिच्छतोऽपि यस्य श्रीरङ्गाय च्यवते क्वचित् 48।
संकर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥49॥
श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥50॥
माध्व्या गिरा हृतधियः कथं तं विस्मरामहे ॥51॥
मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥52॥

उद्धवं पूजयाञ्चकुर्वात्वाऽऽत्मानमधोक्षजम् ॥53॥
कृष्णलीलाकथां गायन् रमयामास गोकुलम् ॥54॥
व्रजौकसां क्षणप्रायाण्यासन् कृष्णस्य वार्तया ॥55॥
कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम् ॥56॥
उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥57॥

Krishna as the Supreme Spirit, shining in the hearts of all.

54. To comfort the Gopis, Uddhava stayed in Vraja for some months, during which he thrilled the whole of Gokula with recitals of songs and poems on the deeds and excellences of Krishna. 55. The days that Uddhava stayed in Nanda's cowherd settlement were felt by its inhabitants as but a few moments, because their minds were completely engrossed in talks on Krishna. 56. Uddhava, the servant of Hari, rejoiced himself there, seeing the rivers, lakes, forests, mountains, caves and flowering trees at Vrindavana, all associated with Krishna's boyhood days—he rejoiced questioning about them and reviving thereby the thrilling memories of those times in the minds of the inhabitants of Vraja. 57. Seeing in this way the intensity of grief that the Gopis experienced on account of the engrossment of their mind in Krishna, Uddhava was delighted beyond all limits, and by way of honouring them, sang as follows:

Pancharatna or the Five Gems (58-63)

58. 'These Gopis are indeed the only

क्वेमा स्त्रियो वनचरीर्व्यभिचारदुष्टाः कृष्णे क्व चैष परमात्मनि रूढभावः ।
 नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षाच्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥59॥
 नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वय्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
 रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम् 60॥
 आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ।
 या दुस्त्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुन्दपदवीं श्रुतिर्भिवमृग्याम् ॥61॥
 या वै श्रियार्चितमजादिभिराप्तकामैर्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।
 कृष्णस्य तद् भगवतश्चरणारविन्दं न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥62॥

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः । यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥63॥
 श्रीशुक उवाच

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च । गोपानामन्त्र्य दाशार्हो यास्यन्नारुहे रथम् ॥64॥

people who have attained the real purpose of a human birth in this world. For, in them is present that deep-rooted anguish of love (Mahābhāva) for Govinda, the soul of all that exists. This attainment is the aspiration of us all—the liberation-seekers afraid of Samsara, the sages of spiritual attainment, and we devotees. We only aspire for it, but never attain it. Of what consequence is birth in high social ranks? It is only the intense feeling for the Infinite Being that matters. 59. Where are these women, mere nomads of the forest, belonging to a promiscuous society? And where is this anguish of love (Mahābhāva) for Krishna, the Supreme Spirit? It seems to be true that He bestows the Supreme Good on one who resorts to Him wholly, in truth and in spirit, although he is without any understanding of Him based on learning. Like a medicine, taken knowingly or unknowingly, love of God does produce its result irrespective of one's learning or social status. 60. Neither the lotus-perfumed beauties of heaven nor even Sri Devi, who is always engrossed in His love and service, ever got that degree of His grace which was the lot of these beauties of Vraja, who had the great blessing of being clasped by the neck by Him in

the Rasa dance, and being conferred the highest fulfilment of their life. 61. May I be born even as a bower or creeper or blade of grass in blessed Vrindavana where I shall be covered with the dust of the feet of these Gopis who abandoned the unbreakable bondage of love of their own near and dear ones and of adherence to the paths of virtue approved by society, and preferred to follow the way of Divine service, which remains only as an aspiration and a quest even for the Vedas and its followers. 62. Those feet of Bhagavan Krishna which are worshipped in their hearts by Sri Devi and by Brahma and great Yogis who have no desire yet to be fulfilled—those very feet of the Bhagavan were in the Rasa-meet applied to their breasts and embraced by these Gopis who had thereby all their sufferings assuaged. 63. I salute again and again even the dust of the feet of the women of Nanda's cowherd settlement, whose loud praise of Hari's glories in songs is purifying all the three worlds.'

Uddhava's Return to Mathura (64-69)

Sri Suka said: 64. Next, permitted by the Gopis, Yasoda and Nanda, and bidding farewell to the Gopas, Uddhava got into his chariot on his return journey

तं निर्गतं समासाद्य नानोपायनपाणयः । नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचनाः ॥65॥
 मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥66॥
 कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया । मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥67॥
 एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप । उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥68॥
 कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् । वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥69॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे उद्धवप्रतियाने सप्तचत्वारिंशोऽध्यायः ॥47॥

to Mathura. 65. With various gift articles in hand, Nanda and others approached him in great affection when he was thus about to start. 66. They said: 'May all the movements of our minds be centred on Krishna! May our speech be devoted to the repetition of his names! May our bodies and their actions be ever dedicated to Him! 67. In whatever condition we are born according to our Karma and by the Lord's will, may we, by virtue of all our pious deeds and charitable gifts,

have always unflinching devotion to Krishna!'

68. After being thus honoured by the Gopas by their expression of devotion to Krishna, Uddhava returned to Mathura, which was now under Krishna's protection. 69. Prostrating before Krishna, he spoke to him about the exuberant devotion of the inhabitants of Vraja. To Rama, the son of Vasudeva, and to Ugrasena the king, he made presentations of the gifts he had brought.

अथाष्टचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः । सैरन्ध्रयाः कामनप्तायाः प्रियमिच्छन् गृहं ययौ ॥1॥
 महार्होपस्कुरैराढ्यं कामोपाधोपबृंहितम् । मुक्तादामपताकाभिर्वितानशयनासनैः ।

धूपैः सुरभिभिर्दीपैः स्रग्गन्धैरपि मण्डितम् ॥ 2॥

गृहं तमायान्तमवेक्ष्य साऽऽसनात् सद्यः समुत्थाय हि जातसम्भ्रमा ।

तथोपसङ्गम्य सखीभिरच्युतं सभाजयामास सदासनादिभिः ॥ 3॥

Skandha X Chapter 48

KRISHNA VISITING TRIVAKRA AND AKRURA

At the House of Sairandhri (1-11)

Sri Suka said: 1. The Lord Krishna, the soul of all, the seer of everything within and without, remembering the invitation of the love-lorn Sairandhri (Trivakra, the waiting maid of Kamsa), resolved to fulfil her longing and went to her house. 2. That house was equipped

with all kinds of household facilities, with various scenes and devices to stimulate erotic sentiments, with fragrant unguents and incense, and with furniture and arrangements for resting, like cots, beds, seats and canopies. It was further decorated with chains of pearl, flags and wreaths of flowers and lights. 3. On his arrival at the house, Trivakra

तथोद्धवः साधु तयामिपूजितो न्यषीददुर्व्यमिमिमृश्य चासनम् ।
 कृष्णोऽपि तूर्णं शयनं महाधनं विवेश लोकाचरितान्यनुव्रतः ॥ 4॥
 सा मज्जनालेपदुकूलभूषणस्रगन्धताम्बूलमुधांसवादिभिः ।
 प्रसाधितात्मोपससार माधवं सत्रीडलीलोत्स्मितविभ्रमेक्षितैः ॥ 5॥
 आहूय कान्तां नवसङ्गमह्लिया विशङ्कितां कङ्कणभूषिते करे ।
 प्रगृह्य शय्यामधिवेश्य रामया रेमेऽनुलेपार्पणपुण्यलेशया ॥ 6॥
 सानङ्गतप्तकुचयोरुरसस्तथाक्ष्णोजिघ्रन्त्यनन्तचरणेन रुजो मृजन्ती ।
 दोर्भ्यां स्तनान्तरगतं परिरम्य कान्तमानन्दमूर्तिमज्जहादतिदीर्घतापम् ॥ 7॥

सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम् । अङ्गरागार्पणेनाहो दुर्मगेदमयाचत ॥ 8॥
 आहोष्यतानिह प्रेष्ठ दिनानि कतिचिन्मया । रमस्व नोत्सहे त्यक्तुं सङ्गं तेऽम्बुरुहेक्षण ॥ 9॥
 तस्यै कामवरं दत्त्वा मानयित्वा च मानदः । सहोद्धवेन सर्वेशः स्वधामागमर्दचितम् ॥ 10॥
 दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम् । यो वृणीते मनोग्राह्यमसत्त्वात् कुमनीष्यसौ ॥ 11॥

rose up from her seat in great excitement at his very sight. Accompanied by some companions, she approached Achyuta, and received him with honour, offering him a throne to sit on and other honours bespeaking a respectful welcome. 4. She honoured Uddhava too offering him a seat. But Uddhava merely touched the seat in token of acceptance and sat on the floor, as it was not proper manners for him to sit level with Krishna. Then the Lord without further delay, moved on to the luxurious couch as expected of him. 5. Making her person attractive by bath, application of sandal paste, dress, jewellery, flower garlands and perfumes, and by chewing betel and drinking sweet wine, she followed Madhava into the bed chamber with an air of coyness combined with playful smiles and excited glances full of amorous sentiment. 6. Calling by his side that beauty, who was showing some hesitation due to the novelty of the contact she was having, he held her hands adorned with bracelets, seated her by his side, and carried on amorous dalliances with her in return, as it were, for the little merits she had acquired earlier by the gifts of unguents to him. 7. By applying the

feet of the Supreme Being Krishna to her breasts, her chest and her eyes, she assuaged the distress produced by Cupid. She enjoyed his feet by smelling them, and then placing her lover, who was none but the embodiment of Supreme Bliss, between her breasts, she held him in tight embrace with her arms, and thus got relief from the heat of love that was distressing her for long. 8. But having thus attained him, who is the master of man's spiritual destiny, and who is the Lord of all, for the merit of having offered him fragrant unguents, alas! this unfortunate woman prayed to the Lord as follows: *Sairandhri said*: 9. 'O dearest one! You must stay with me for some days and entertain me with the delights of love. O lotus-eyed one! I find it impossible to live without you.' 10. The Lord, who honours all with appropriate boons, fulfilled her desires, and then honouring her with presents, returned with Uddhava to his highly admired abode. 11. It is very difficult to worship and propitiate Mahavishnu, the all-pervading being. But having somehow adored and pleased Him, if one prays to Him for the boons of sexual satisfaction, that person must indeed be one of

अक्रूरभवनं कृष्णः सहस्रमोद्धवः प्रभुः ।
 स तान् नरवरश्रेष्ठानाराद् वीक्ष्य स्वबान्धवान् ।
 ननाम कृष्णं रामं च स तैरप्यभिवादितः ।
 पादावनेजनीरापो धारयञ्छिरसा नृप ।
 अर्चित्वा शिरसाऽऽनम्य पादावङ्कुगतौ मृजन् ।
 दिष्ट्या पापो हतः कंसः सानुगो वामिदं कुलम् ।
 युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ ।
 आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः ।

यथा हि भूतेषु चराचरेषु मह्यादयो योनिषु भान्ति नाना ।

एवं भवान् केवल आत्मयोनिष्वात्माऽऽत्मतन्त्रो बहुधा विभाति ॥20॥

किञ्चिच्चिकीर्षयन् प्रागादक्रूरप्रियकाम्यया ॥12॥
 प्रत्युत्थाय प्रमुदितः परिष्वज्याभ्यनन्दत ॥13॥
 पूजयामास विधिवत् कृतासनपरिग्रहान् ॥14॥
 अर्हणेनाम्बरैर्दिव्यैर्गन्धस्त्रग्भूषणोत्तमैः ॥15॥
 प्रश्रयावनतोऽक्रूरः कृष्णरामावभाषत ॥16॥
 भवद्भ्यामुद्धृतं कृच्छ्रात् दुरन्ताच्च समेधितम् 17
 भवद्भ्यां न विना किञ्चित् परमस्ति न चापरम् 18
 ईयते बहुधा ब्रह्मन् श्रुतप्रत्यक्षगोचरम् ॥19॥

extremely low intelligence to ask for such a silly, trifling and illusory reward as boon.¹

tion and due humility, he said to them as follows:

At Akrura's House (12-16)

12. Soon after, Lord Krishna, along with Rama and Uddhava, one day visited the house of Akrura, partly to please him by fulfilling the promise of a visit and partly for the achievement of a purpose through him. 13. Seeing from a distance the approach of his relatives, Akrura very eagerly went to them and welcomed them with embraces. 14. He prostrated himself before Rama and Krishna, and they in turn greeted him. He then honoured them with the offer of seats and worship. 15-16. O King! He sprinkled on his head and on other parts of the body, the water with which their feet were washed. Then he worshipped them with some sandal paste, flowers and other decorations as well as with the presentation of rare and valuable clothes. Next, after prostrating himself before them, he sat down, took their feet in his lap, and began to stroke them. With proper saluta-

Hymn of Akrura (17-27)

17. Fortunately the sinful Kamsa and his followers have been killed by Thee. By this Thy clan of the Vrishnis has been salvaged from endless misery. They are now prospering too. 18. Thou and Rama constitute Purusha and Prakriti—the cause of the world as well as the world in its manifestation. Apart from Thee, there is nothing as cause and nothing as effect too. 19. This world is a self-projection of Thyself through Thy Sakti without the help of any other second factor. Thou dost interpenetrate the world so projected and present Thyself as this multiplicity perceived by the senses like sight and hearing. 20. Just as elements like earth subsist in their unaffected and pristine condition and yet manifest themselves as this multiplicity of beings having their source in them, even so Thou, the Supreme Lord, shinest with Thy nature as Spirit, pure, free and unsullied, in this

¹ Narayana Bhattatiri in his *Narayaneeyam*, Canto 77, gives an explanation for this episode. He says: 'O Lord! Subsequently Thou didst spend some nights with her, conferring on her the greatest delight, and didst beget by her a son named Upasloka who became the exponent of *Sattvata-samhita* (Pāncharātra), which he learnt from Narada.' Thus the association with Sairandhri resulted in the revelation of the *Pāncharātra*. This detail about the significance of this episode is not given in the *Bhagavata*.

सृजस्यथो लुम्पसि पासि विश्वं रजस्तमःसत्त्वगुणैः स्वशक्तिभिः ।
 न बध्यसे तद्गुणकर्मभिर्वा ज्ञानात्मनस्ते क्व च बन्धहेतुः ॥21॥
 देहाद्युपाधेरनिरूपितत्वाद् भवो न साक्षान्न भिदाऽऽत्मनः स्यात् ।
 अतो न बन्धस्तव नैव मोक्षः स्यातां निकामस्त्वयि नोऽविवेकः ॥22॥
 त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।
 बाध्येत पाखण्डपथैरसद्भिस्तदा भवान् सत्त्वगुणं बिभर्ति ॥23॥
 स त्वं प्रभोऽद्य वसुदेवगृहेऽवतीर्णः स्वांशेन भारमपनेतुमिहासि भूमेः ।
 अक्षौहिणीशतवधेन सुरेतरांशराज्ञाममुष्य च कुलस्य यशो वितन्वन् ॥24॥
 अद्येश नो वसतयः खलु भूरिभागा यः सर्वदेवपितृभूतनृदेवमूर्तिः ।
 यत्पादशौचसलिलं त्रिजगत् पुनाति स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः ॥25॥
 कः पण्डितस्त्वदपरं शरणं समीयाद् भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।
 सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्युपचयापचयौ न यस्य ॥26॥
 दिष्ट्या जनार्दन भवानिह नः प्रतीतो योगेश्वरैरपि दुरापगतिः सुरेशैः ।
 छिन्ध्याशु नः सुतकलत्रधनाप्तगेहदेहादिमोहरशनां भवदीयमायाम् ॥27॥

universe of multiplicity having its source in Thee. 21. With the Gunas of Rajas, Sattva and Tamas, which are aspects of Thy Sakti (power or potency), Thou dost create, preserve and destroy. But all these transformations do not affect Thee, as they are of Thy Power and not Thyself. What can bind Thee who art Pure Consciousness? 22. As the reality-status of adjuncts like the body cannot be established, even the Jiva in its real nature has neither birth nor difference. That being the case, for Thee, the Divine Incarnate, there can be no question of birth or freedom. For, Thou art ever the Pure Spirit, and all conceptions to the contrary are due to our learned ignorance. 23. Whenever the ancient path of enlightenment revealed by Thee is in danger at the hands of evil-minded atheists, then Thou dost manifest in a body of Sattva as the Divine Incarnation. 24. O Lord! Thy present divine descent has taken place, along with Thy counterpart Balarama, in this family of Vasudeva in order to relieve the earth of its burden by destroying the vast armies of Asuras

born as kings, and to augment the fame of the clan of Yadavas. 25. Today my house has been rendered more holy than hermitages of ascetics. For, today it has the good fortune to have as its guests the Supreme Parent and Teacher of the world, who is the embodiment of all Divinities, Pitris, rulers, other created beings and the Vedas, and whose foot-washings form the sacred Ganga sanctifying the whole world. 26. What wise man will seek shelter in anyone other than Thee, the lover of His devotees, the truth-natured, the universal well-wisher, the ever grateful? For He, the Lord, is so loving to the devotees that to those who adore Him, He not only grants all their desires, but even His very self, attaining which there is no further rise or fall. 27. O Janardana, it is indeed the height of our good fortune that Thou, who art not attainable even by great Yogis and Divinities, hast condescended to come of Thy own accord to our house. Deign to cut asunder in me the cord of attachment, Thy Maya's creation, for son, wife, wealth, elders, house and body.

श्रीशुक उवाच

इत्यर्चितः संस्तुतश्च भक्तेन भगवान् हरिः । अक्रूरं सस्मितं प्राह गीभिः सम्मोहयन्निव ॥28॥

श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा । वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः ॥29॥
भवद्विधा महाभागा निषेव्या अर्हसत्तमाः । श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥30॥
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥31॥
स भवान् सुहृदां वै नः श्रेयाञ्छ्रेयश्चिकीर्षया । जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाद्वयम् ॥32॥
पितर्युपरते बालाः सह मात्रा सुदुःखिताः । आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम् ॥33॥
तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः । समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक् ॥34॥
गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा । विज्ञाय तद् विधास्यामो यथा शं सुहृदां भवेत् ॥35॥
इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः । सङ्कर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे अष्टचत्वारिंशोऽध्यायः ॥48॥

*Akrura commissioned to go to
Hastinapura (28-36)*

Sri Suka said: 28. When Akrura had thus worshipped and praised him, Krishna, who was none but Lord Hari, spoke smilingly to Akrura in words calculated to win him over completely. *The Lord said:* 29. 'You are always our respected elder, our uncle, our venerable relative. And we are your wards, children to be protected and loved. 30. Such revered and worshipful personages like you should alone be approached and served by those who care for their own real good. For, even the Devas are selfish but not such noble and holy personages. 31. It is not that holy waters (Tirthas) are not purifying. It is not also that Divine images made of stone or mud are not sacred. The purification they effect is, however, attainable only in the course of a very long time, but holy men effect it at sight.

32. 'Among my friends and well-wish-

ers, you occupy the very first place. We want all information about the condition of the sons of Pandu in order that we may promote their cause. So please be so good as to go to Hastinapura, the capital of the Pandavas. 33. We have heard that when King Pandu died, his sorrow-stricken children along with their mother were brought to his capital by King Dhritarashtra, and that they have been staying there since then. 34. It is sure that a person like King Dhritarashtra, the son of Ambika, who is of a weak mind, blind and dominated by evil sons, will not treat his brother's sons on a par with his own sons. 35. Please go to Hastinapura and ascertain whether his treatment of his nephews is proper or not. After knowing that, we shall do what is good to our kinsmen, the sons of Pandu.' 36. After giving these directions to Akrura, the Lord Hari, the possessor of all divine powers and majesties, the ruler of all, returned to his abode with Balarama and Uddhava.

अथैकोनपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

स गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम् ।
 सहपुत्रं च बाल्मीकिं भारद्वाजं सगौतमम् ।
 यथावदुपसङ्गम्य बन्धुभिर्गान्दिनीसुतः ।
 उवास कतिचिन्मासान् राज्ञो वृत्तविवित्तया ।
 तेज ओजो बलं वीर्यं प्रश्रयादींश्च सद्गुणान् ।
 कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम् ।
 पृथा तु भ्रातरं प्राप्तमक्रूरमुपसृत्य तम् ।
 अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे ।
 भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्तवत्सलः ।
 सापत्नमध्ये शोचन्तीं वृकाणां हरिणीमिव ।

ददर्श तत्राम्बिकेयं समीपं विदुरं पृथाम् ॥ 1॥
 कर्णं सुयोधनं द्रौणिं पाण्डवान् सुहृदोऽपरान् ॥ 2॥
 सम्पृष्टस्तैः सुहृद्वार्तां स्वयं चापृच्छदव्ययम् ॥ 3॥
 दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥ 4॥
 प्रजानुरागं पार्थेषु न सहद्भिश्चिकीर्षितम् ॥ 5॥
 आचख्यौ सर्वमेवास्मै पृथा विदुर एव च ॥ 6॥
 उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा ॥ 7॥
 भगिन्यो भ्रातृपुत्राश्च जामयः सख्य एव च ॥ 8॥
 पैतृष्वसेयान् स्मरति रामश्चाम्बुरुहेक्षणः ॥ 9॥
 सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् 10

Skandha X : Chapter 49

AKRURA'S MISSION TO HASTINAPURA

Akrura gathers Information from Vidura, Kunti and others (1-15)

Sri Suka said: 1. Akrura accordingly went to Hastinapura, which declared the glory of the kings of Puru's line, and there met some of the elders like Bhishma, Dhritarāshtra, Vidura, Kunti Devi and others. 2. He met also Bāhvika, his son Somadatta, Drona, Aswatthāma, Kripa, Karna, Duryodhana, sons of Pāndu and other friends. 3. Akrura mixed freely with all the friends there. He entered into conversation with them, and after they had made enquiries about his own welfare, he asked them about the conditions of his various friends at that place. 4. Akrura stayed there for a few months in order to have a detailed idea of the doings of King Dhritarāshtra, who was dull-witted, influenced by a set of evil-minded sons, and prone to follow the advice of villainous persons like Karna. 5-6. He learnt from Pritha and Vidura how Dhritarashtra's sons, being extremely jealous

of the sons of Pandu and Pritha for their impressive personality, energy, strength, courage, humility and other admirable qualities, as well as for their popularity among the subjects, persecuted them in the most heinous ways like poisoning, and how they had various similar plans for the future.

7. Pritha, the mother of the Pandavas, approached Akrura, who was a brother of hers, with a nostalgia for her birth-place and old associates, and said with tears in her eyes: 8. 'O dear one! Do my parents, brothers, sisters, nephews, royal ladies, and my friends—do they remember us? 9. Krishna, the possessor of divine excellences, the fit refuge for all, the lover of devotees, the lotus-eyed, the son of my brother—does he as also Rama remember the children of their father's sister? 10. Would he come here and by his speech console us—me, who am grief-stricken in the midst of these inimical people like a doe amidst wolves, and my sons, who have been put to extreme difficulty by

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन ।
नान्यत्तत्त्व पदाम्भोजात् पश्यामि शरणं नृणाम् ।
नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने ।

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् ।
समदुःखसुखोऽकूरो विदुरश्च महायशः ।
यास्यन् राजानमभ्येत्य विषमं पुत्रलालसम् ।

अकूर उवाच

भो भो वैचित्रवीर्य त्वं कुरूणां कीर्तिवर्धन ।
धर्मेण पालयन्नुर्वी प्रजाः शीलेन रञ्जयन् ।
अन्यथा त्वाचरँल्लोके गर्हितो यास्यसे तमः ।
नेह चात्यन्तसंवासः कर्हिचित् केनचित् सह ।
एकः प्रसूयते जन्तुरेक एव प्रलीयते ।

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।

the death of their father? 11. O Krishna! O Krishna! Thou the seat of all powers! Thou the soul of the world! Thou the supreme creator! Thou the quest of all the scriptures! Protect me who, together with my children, am in extreme distress. 12. I do not find any other support than the salvation-giving lotus-feet of Thine, the Supreme Lord, that can sustain people who are faced with the threat of Death which is Samsara. 13. Salutation to Thee Krishna, the boundless, the redeemer of Jivas, the master of all Yogic powers, and one who is of the nature of pure consciousness! I have taken shelter in Thee.'

Sri Suka said: 14. O King! Your great grandmother Kunti Devi thus wept and wailed in great grief, remembering her kinsfolk and Sri Krishna, the Lord of the universe. 15. Akrura and the noted devotee Vidura, both of whom were no less overwhelmed by sorrow than Kunti Devi herself, consoled her by reminding her of the divine origin of her children.

Akrura's Advice to Dhritarashtra (16-25)

16. When he was about to return, Akrura approached King Dhritarashtra

प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ॥11॥
बिभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात् ॥12॥
योगेश्वराय योगाय त्वामहं शरणं गता ॥13॥

प्रारूढं दुःखिता राजन् भवतां प्रपितामही ॥14॥

सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥15॥

अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥16॥

भ्रातर्युपरते पाण्डावधुनाऽऽसनमास्थितः ॥17॥

वर्तमानः समः स्वेषु श्रेयः कीर्तिमवाप्स्यसि ॥18॥

तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च ॥19॥

राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ॥20॥

एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥21॥

सम्भोजनीयापदेशैर्जलानीय जलौकसः ॥22॥

who, because of his extreme affection for his own children, was showing discrimination against his brother's sons, and spoke to him, amidst other relatives, regarding the mission on which Rama and Krishna had sent him. *Akrura said:* 17. 'O son of Vichitravirya! You who have enhanced the fame of the Kuru clan! After your brother Pāndu's death, the royal throne is occupied by you. 18. If you govern the land according to Dharma, if you please your subjects by your excellent character and love, and treat your sons and the sons of Pandu alike—then you will attain fame and what is good. 19. If you do not follow this rule, you will only have ill-fame in this world and hell in the next. Therefore look alike on your sons and the sons of Pandu. 20. It is impossible for anyone in this world to be in the company of another for all time. One has to part even from one's own dear body. No need then to speak about the temporality of one's relation with wife and children. 21. A creature is born alone and dies alone. One enjoys one's merit by oneself, and one suffers for one's demerits also by oneself. 22. The

पुष्पाति यानधर्मेण स्वबुद्ध्या तमपण्डितम् ।
स्वयं किल्बिषमादाय तैस्त्यक्तो नार्थकोविदः ।
तस्माल्लोकमिमं राजन् स्वप्नमायामनोरथम् ।

तेऽकृतार्थं प्रहिण्वन्ति प्राणा रायः सुतादयः ॥23॥
असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥24॥
वीक्ष्यायम्यात्मनाऽऽत्मानं समः शान्तो भव प्रभो ।

धृतराष्ट्र उवाच

यथा वदति कल्याणीं वाचं दानपते भवान् ।
तथापि सूनृता सौम्य हृदि न स्थीयते चले ।
ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान् ।

तथानया न तृप्यामि मर्त्यः प्राप्य यथामृतम् ॥26॥
पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥27॥
भूमेर्भारावताराय योऽवतीर्णो यदोः कुले ॥28॥

यो दुर्विमर्शपथया निजमाययेदं सृष्ट्वा गुणान् विभजते तदनुप्रविष्टः ।

तस्मै नमो दुरवबोधविहारतन्त्रसंसारचक्रगतये परमेश्वराय ॥29॥

श्रीशुक उवाच

इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः ।
शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् ।

सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमगात् ॥30॥
पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥31॥

इति श्रीमद्भगवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे

एकोनपञ्चाशत्तमोऽध्यायः ॥49॥

wealth that men of little understanding make in all sorts of improper ways is consumed or taken away by others, his own relatives like wife and children, under the guise of being claimants to his protection, just as among the fish their own swarming offspring use up the water, the support of their life. 23. While one protects and nourishes one's body, wealth and children in all kinds of unrighteous ways under the notion that they are one's own, such objects of solicitude of that greedy and senseless man abandon him by death or desertion. 24. Abandoned by those for whose sake he followed dubious ways, the unrighteous man, without any clear notion of life's purpose and without attaining to anything permanent in it, passes away with sin as his wages and hell as his goal. 25. Therefore, O King, realising this life in the world to be on a par with a dream, a magical show or a reverie, control your mind by discrimination, and cultivate the habit of being unruffled and impartial in all situations.'

Dhritarashtra's Reply (26-31)

Dhritarashtra said: 26. 'O Akrura, noted

for your generosity! The sound words of advice given by you never satiate me, just as a man who has got life-giving nectar never feels 'enough and no more' in enjoying it. 27. But, O noble one, in my fickle mind that is always unbalanced by affection for my children, they do not make any permanent impression, like a streak of lightning on a mountain side. 28. Who can alter the will of the Supreme Lord who is now incarnated in the Yadava clan for the eradication of the pressures of evil forces in the world? 29. He who by His incomprehensible and mysterious power (Maya) brought this world into existence, entered into it, and regulates its functioning through the law of Karma—I salute Him, whose inscrutable play constitutes this transmigratory cycle having Him as its final end.'

Sri Suka said: 30. Akrura, after thus knowing the views of Dhritarashtra and permitted by his relatives, returned to the city of the Yadavas. 31. He informed Rama and Krishna of the attitude and dealings of Dhritarashtra in relation to the sons of Pandu, for which he was commissioned to go to Mathura.

अथ पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

अस्तिः प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ ।
 पित्रे मगधराजाय जरासन्धाय दुःखिते ।
 स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप ।
 अक्षौहिणीभिर्विशत्या तिसृमिश्रापि संवृतः ।
 निरीक्ष्य तद्वलं कृष्ण उद्वेलमिव सागरम् ।
 चिन्तयामास भगवान् हरिः कारणमानुषः ।
 हनिष्यामि बलं ह्येतद् भुवि भारं समाहितम् ।
 अक्षौहिणीभिः संख्यातं भटाश्वरथकुञ्जरैः ।
 एतदर्थोऽवतारोऽयं भूभारहरणाय मे ।
 अन्योऽपि धर्मरक्षायै देहः सम्भ्रियते मया ।
 एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ ।

मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान् ॥ 1॥
 वेदयाञ्चक्रतुः सर्वमात्मवैधव्यकारणम् ॥ 2॥
 अयादवीं महीं कर्तुं चक्रे परममुद्यमम् ॥ 3॥
 यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम् ॥ 4॥
 स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् ॥ 5॥
 तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥ 6॥
 मागधेन समानीतं वश्यानां सर्वभूभुजाम् ॥ 7॥
 मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम् ॥ 8॥
 संरक्षणाय साधूनां कृतोऽन्येषां वधाय च ॥ 9॥
 विरामायाप्यधर्मस्य काले प्रभवतः क्वचित् ॥ 10॥
 रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥ 11॥

Skandha X : Chapter 50

CONFRONTATION WITH JARASANDHA

Attack of Jarasandha (1-16)

Sri Suka said: 1. O noble son of Bharata's line! Kamsa had two wives named Asti and Prāpti. On their husband's death, they returned to their father's house in sorrow. 2. These sorrow-stricken ladies informed their father Jarasandha what had led to their widowhood. 3. Extremely sorry and angry at these tragic developments, he made every effort to wipe off the Yadava race from the face of the earth. 4. Jarāsandha gathered an army of twenty-three Akshowhinis¹ and besieged Mathura, the capital of the Yadavas, on all sides. 5-6. Krishna, who was none but Hari, the Lord of infinite powers in the guise of a man for the achievement of certain purposes, saw this huge army surrounding his capital and the people in the city fear-stricken. He cogitated as follows about the ways and

means of achieving the purpose of his advent at the proper time and place: 7-8. 'I shall now destroy this huge army mobilised by Jarāsandha, the king of Magadha, a heavy burden on earth, consisting as it does, of several Akshowhinis of men, horses, chariots and elephants of his own and the fighting forces of all his allied kings. But I shall not destroy Jarāsandha himself now, but let him mobilise more forces to be destroyed afterwards. 9. Among the purposes of this descent of mine, one is giving relief to the earth from the burden of evil men, which involves the destruction of the wicked, so that the good may get proper protection. 10. I have assumed other embodiments as well whenever necessity arose, for the destruction of evil and the protection of Dharma.'

11. As the Lord reflected like this, there came from heaven two chariots of

¹ An Akshowhini is an army division consisting of 21,870 chariots, an equal number of elephants, 65,610 horses and 109,350 foot-soldiers.

आयुधानि च दिव्यानि पुराणानि यदृच्छया ।
 पश्यार्य व्यसनं प्राप्तं यदूनां त्वावतां प्रभो ।
 यानमास्थाय जह्येतद् व्यसनात् स्वान् समुद्धर ।
 त्रयोविंशत्यनीकाख्यं भूमेर्भारमपाकुरु ।
 निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसाऽऽवृतौ ।
 ततोऽभूत् परसैन्यानां हृदि वित्रासवेपथुः ।
 न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया ।
 तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्वह ।

दृष्ट्वा तानि हृषीकेशः सङ्कुर्षणमथाब्रवीत् ॥12॥
 एष ते रथ आयातो दयितान्यायुधानि च ॥13॥
 एतदर्थं हि नौ जन्म साधूनामीशशर्मकृत् ॥14॥
 एवं सम्मन्त्र्य दाशार्हो दंशितौ रथिनौ पुरात् ॥15॥
 शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकरसारथिः ॥16॥
 तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम ॥17॥
 गुप्तेन हि त्वया मन्द न योत्स्ये याहि बन्धुहन् ॥18॥
 हित्वा वा मच्छरैश्छिन्नं देहं स्वर्गाहि मां जहि ॥19॥

श्रीभगवानुवाच

न वै शूरा विकथ्यन्ते दर्शयन्त्येव पौरुषम् । न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः ॥20॥

श्रीशुक उवाच

जरासुतस्तावमिसृत्य माधवौ महाबलौघेन बलीयसाऽऽवृणोत् ।
 ससैन्ययानध्वजवाजिसारथी सूर्यान्तलौ वायुरिवाभ्ररेणुभिः ॥21॥

solar brilliance driven by a charioteer and provided with all military equipment. 12. Seeing the chariots full of weapons, time-tested and divine, Krishna, the conqueror of the senses, said to Balarama: 13. 'O worshipful one! You are the protector of the Yadavas. See the danger threatening them. Here has come a chariot with all the weapons that you are accustomed to use. 14. Sitting in this chariot, may you be pleased to destroy these armies and thereby protect our people from danger. Have you not come into the world for this purpose—the protection of the good and the destruction of the wicked? 15-16. May you be pleased to relieve this earth of the burden of these twenty-three Akshowhinis of evil men.' Saying so, Rama and Krishna put on protective armours, got into the chariots with their own excellent weapons, and accompanied by a small army, came out of the city. Then Krishna, who was none but Hari, sitting in his chariot driven by Dārūka, blew his conch.

17-18. At this, the men in the enemy camp trembled in fear. Seeing Rama and Krishna together, Jarāsandha, the king of Magadha, said addressing Krishna: 'You scoundrel among men, you killer of my relations, you Krishna! Out of shame I do not want to fight with you who are only a boy in years and who is alone. Fool, I cannot fight with a coward who has been brought up in secrecy. Get away! 19. O Rama! If you desire to fight and are brave enough to do so, come forward for a contest. Be ready to have your body severed into pieces by my arrows and your soul despatched to heaven. Or you kill me in battle.' *The worshipful Lord said:* 20. 'Brave men do not boast. By action they demonstrate their manliness. I take your words only as the pitiable outpourings of a dying man.'

Sri Suka said: 21. The powerful Jarāsandha with his huge army of infantry, cavalry and chariots opposed Rama and Krishna and their forces in battle array and surrounded them both as a storm covers the sun with clouds and the fire with dust. 22. Great was the grief of the

Jarasandha challenges and joins Battle
 (17-30)

सुपर्णतालध्वजचिह्नितौ रथावलक्षयन्त्यो हरिरामयोर्मृधे ।
 स्त्रियः पुराट्कालहर्म्यगोपुरं समाश्रिताः सम्मुमुहुः शुचादिताः ॥22॥
 हरिः परानीकपयोमुचां मुहुः शिलीमुखात्युल्बणवर्षपीडितम् ।
 स्वसैन्यमालोक्य सुरामुराचितं व्यस्फूर्ज्यच्छार्ङ्गशरासनोत्तमम् ॥23॥
 गृह्णन् निषङ्गादथ सन्दधच्छरान् विकृष्य मुञ्चञ्छितबाणपूगान् ।
 निघ्नन् रथान् कुञ्जरवाजिपत्तीन् निरन्तरं यद्वदलातचक्रम् ॥24॥
 निर्भिन्नकुम्भाः करिणो निपेतुरनेकशोऽश्वाः शरवृक्षकन्धराः ।
 रथा हताश्वध्वजसूतनायकाः पदातयश्छिन्नभुजोरुकन्धराः ॥25॥
 संछिद्यमानद्विपदेभवाजिनामङ्गप्रसूताः शतशोऽसृगापगाः ।
 भुजाहयः पूरुषशीर्षकच्छपा हतद्विपद्वीपहयग्रहाकुलाः ॥26॥
 करोरुमीना नरकेशशैवला धनुस्तरङ्गायुधगुल्मसङ्कुलाः ।
 अच्छूरिकावर्तभयानका महामणिप्रवेकाभरणाश्मशर्कराः ॥27॥
 प्रवर्तिता भीरुभयावहा मृधे मनस्विनां हर्षकरीः परस्परम् ।
 विनिघ्नतारीन् मुसलेन दुर्मदान् संकर्षणेनापरिमेयतेजसा ॥28॥
 बलं तदङ्गार्णवदुर्गभैरवं दुरन्तपारं मगधेन्द्रपालितम् ।
 क्षयं प्रणीतं वसुदेवपुत्रयोर्विक्रीडितं तज्जगदीशयोः परम् ॥29॥
 स्थित्युद्भुवान्तं भुवनत्रयस्य यः समीहतेऽनन्तगुणः स्वलीलया ।
 न तस्य चित्रं परपक्षनिग्रहस्तथापि मर्त्यानिविधस्य वर्ण्यते ॥30॥

women of the city who were watching from the top of buildings and towers when they could no longer see the flags of Rama and Krishna bearing the insignia of palm tree and kite. 23. Krishna, the Lord Hari, saw his army harassed very much by the torrential rain of arrows from the enemy lines. He thereupon took up and twanged his bow Sārnga, adored of all Devas and Asuras. 24. Taking sharp arrows from his quiver, Krishna began his attack on the opposing army consisting of regiments of chariots, elephants, cavalry and infantry. As a fire-brand briskly whirled makes an unbroken circle, Krishna was seen striking the enemy army everywhere simultaneously. 25. In large numbers the enemy forces fell before Krishna's arrows—the elephants with their heads shattered, the horses with their necks cut, the chariots with their warriors, charioteers and horses slain, and the foot-soldiers with their

limbs and necks severed. 26-28. Many a rivulet of blood, originating from the severed limbs of men, elephants and horses began to flow. These rivulets had the severed hands of men for snakes; the heads of men for tortoises; the slaughtered elephants for islets; the bodies of horses for crocodiles; the severed palms for fish; the hair of men for water-hyacinth; the bows for the billows; the other weapons for water weeds; special weapons like the discus for the turbulent whirlpools; and the precious stones set in the scattered ornaments for pebbles. It was fear-inspiring for crowds, and exciting for brave men. That army of haughty and perverse leaders was destroyed by Balarama of incomparable prowess with his plough weapon. 29. The huge army led by Jarasandha, which was like an ocean—awesome, shoreless, unfathomed and difficult to negotiate—was completely destroyed as

जग्राह विरथं रामो जरासन्धं महाबलम् ।
 बध्यमानं हतारान्ति पाशैर्वारुणमानुषैः ।
 स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसम्मतः ।
 वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि ।
 हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा ।
 मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः ।
 माथुरैरुपसङ्गम्य विज्वरैर्मुदितात्मभिः ।
 शङ्खद्वन्द्वभयो नेदुर्भेरीतूर्याण्यनेकशः ।
 सिक्तमार्गा हृष्टजनां पताकाभिरलङ्कृताम् ।
 निच्रीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः ।
 आयोधनगतं वित्तमनन्तं वीरभूषणम् ।

in play by the sons of Vasudeva, who were none but the Supreme Being incarnate. 30. In respect of the Lord, for whom creation, perservation and dissolution of the whole universe form only a sport, the destruction of an enemy's army is not in the least surprising. Still, as it looks wonderful to people when performed in his assumed human form, poets make much of it by describing them.

Capture and Release of Jarasandha (31-43)

31. As a lion catches hold of another lion, powerful Balarama, by virtue of his prowess, caught hold of the equally powerful Jarasandha, who had by this time been deprived of his army and left with his own life as his sole support. 32. Balarama had bound him by ropes and was about to kill him when Krishna stopped it, as there were many things to be achieved through him. 33. Thus released by those divine personages, the masters of the universe, Jarasandha, who was reckoned a hero, felt so humiliated that he resolved to become an ascetic and started for the forests, when he was stopped on the way by a batch of ruling kings. 34. By words of lofty significance but based on purely worldly considera-

हतानीकावशिष्टासु सिंहः सिंहमिवौजसा ॥31॥
 वारयामास गोविन्दस्तेन कार्यचिकीर्षया ॥32॥
 तपसे कृतसंकल्पो वारितः पथि राजभिः ॥33॥
 स्वकर्मबन्धप्राप्तोऽयं यदुभिस्ते पराभवः ॥34॥
 उपेक्षितो भगवता मगधान् दुर्मना ययौ ॥35॥
 विकीर्यमाणः कुसुमैस्त्रिदशैरनुमोदितः ॥36॥
 उपगीयमानविजयः सूतमागधवन्दिभिः ॥37॥
 वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ ॥38॥
 निर्घुष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम् ॥39॥
 निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः ॥40॥
 यदुराजाय तत् सर्वमाहृतं प्रादिशत् प्रभुः ॥41॥

tions, they persuaded him to abandon that course, making him convinced that it was only the momentum of his Karma, and not any inherent worthlessness in him, that had led to his defeat. 35. Thus with his life spared by the divine pair, but his army annihilated, Jarasandha returned to his capital in a very sullen mood.

36-38. With his own army intact and that of the enemy vanquished, Krishna was now greeted with showers of flowers by the celestials. Free from fear, and rejoicing, the inhabitants of Mathura now went to honour him, accompanied by heralds, bards and panegyrists who recited verses and songs exalting his victory. The Lord's entry into the city was greeted by the sounding of many instruments—conchs, kettle-drums, big drums and trumpets, as well as musical instruments like the Vina, flute and Mridanga. 39. The roads in the city were all swept clean and sprinkled with water. Flags, arches, festoons and other kinds of decorations were seen everywhere. The streets were full of holiday crowds, and the sound of Vedic chants filled the air. 40. As he entered the city, women sprinkled on him flowers, curds, unbroken rice and sprouts, while everyone looked on with eyes wide open on account of love and joy.

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः ।
 अक्षिण्वंस्तद्वलं सर्वं वृष्णयः कृष्णतेजसा ।
 अष्टादशमसंग्रामे आगामिनि तदन्तरा ।
 हरोध मथुरामेत्य तिसृभिर्मल्लेच्छकोटिभिः ।
 तं दृष्ट्वाचिन्तयत् कृष्णः सङ्कर्षणसहायवान् ।
 यवनोऽयं निरुन्धेऽस्मानद्य तावत्सहाबलः ।
 आवयोर्युध्यतोरस्य यद्यागन्ता जरासुतः ।
 तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गमम् ।
 इति सम्मन्य भगवान् दुर्गं द्वादशयोजनम् ।
 दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् ।
 सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् ।

41. Whatever booty was captured in war, and whatever jewellery and decorations of the dead warriors were collected, were all placed as presents before Ugrasena, the king of the Yadus. 42. In this fashion Jarasandha led seventeen expeditions, each time with twenty-three Akshohinis of troops against the Yadus under the protection of Krishna. 43. Every time the Vrishnis destroyed his forces without any remnant, thanks to Krishna's prowess. Jarasandha, however, was spared every time and allowed to go away.

Kālayavana's Attack (44-49)

44. Just before Jarasandha was about to start on his eighteenth expedition against Mathura, sage Narada prompted Kālayavana also to join the attack.¹ 45. He was till now under the impression that in this world of men there was none equal to him, but now he came to know that in the Yadavas he had a set of worthy opponents. So he marched to their capital of Mathura with his three and half crores of foreign troops, and laid siege to the city. 46. Seeing the Yavana and his mighty army, Sri Krishna and Balarama

युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥42॥
 हतेषु स्वेष्वनीकेषु त्यक्तोऽयादरिभिर्नृपः ॥43॥
 नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥44॥
 नृलोके चाप्रतिद्वन्द्वो वृष्णीच्छुत्वाऽऽत्मसम्मितान् ।
 अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महत् ॥46॥
 मागधोऽप्यद्य वा श्वो वा परश्वो वाऽऽगमिष्यति ॥47॥
 बन्धून् वधिष्यत्यथवा नेष्यते स्वपुरं बली ॥48॥
 तत्र ज्ञातीन् समाधाय यवनं घातयामहे ॥49॥
 अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥50॥
 रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम् ॥51॥
 हेमशृङ्गैर्दिविस्पृग्भिः स्फटिकाट्टालगोपुरैः ॥52॥

were much concerned about the predicament of the Vrishnis, threatened simultaneously with attack by two sets of foes. 47. They thought thus: This Yavana with a very big army is facing us today. Tomorrow or day after, the king of Magadha also will come attacking. 48. If Jarasandha were to appear when we are fighting with this Yavana, Jarasandha, the powerful warrior that he is, is sure to kill all our people or take them captive. 49. The way out is this: We should build a fortress that is impregnable and shelter our people there. And we must have the Yavana destroyed by someone else.

Founding of Dwaraka (50-58)

50. Resolving thus, the Lord made a wonderfully attractive city in the middle of twelve yojanas of fortified area in the sea. 51. In the city there were properly planned highways, crossed by subsidiary roads, from which proceeded streets, on both sides of which stood houses built according to the rules of town planning and displaying fully the skill of the heavenly architect, Viswakarma. 52. There were flower gardens with celes-

¹ Kalayavana, a fierce warrior of foreign origin, wanted to meet an enemy worthy of his steel. Narada pointed out to him this discomfiture of a great warrior like Jarasandha at the hands of Krishna, in whom the Yavana could hope to find a worthy opponent. That was how he came to attack Mathura.

राजतारकुटैः कोष्ठैर्हैमकुम्भैरलङ्कृतैः ।
 वास्तोष्पतीनां च गृहैर्वलभीमिश्र निमित्तम् ।
 सुधर्मा पारिजातं च महेन्द्रः प्राहिणोद्धरेः ।
 श्यामैककर्णान् वरुणो ह्याञ्छुक्लान् मनोजवान् ।
 यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये ।
 तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः ।

रत्नकूटैर्गृहैर्हैर्महामरकतस्थलैः ॥53॥
 चातुर्वर्ष्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥54॥
 यत्र चावस्थितो मर्त्यो मर्त्यधर्मेन युज्यते ॥55॥
 अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् ।
 सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥57॥
 प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।

निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥58॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे दुर्गनिवेशनं नाम पञ्चाशत्तमोऽध्यायः ॥50॥

tial plants and creepers, and parks with various kinds of trees; there were houses and buildings with sky-kissing domes and roofs of gold and crystal. 53. There were halls made of silver and brass, capped with golden domes, and houses of gold with tops studded with diamond and surrounded by courtyards paved with emeralds. 54. There were temples here and there, and wooden balconies on tops of the houses for moon-bath. There were quarters for all the four Varnas to stay, as well as special houses for the elite of the Yadava clan. 55. Indra provided this abode of Krishna with the celestial tree Pārijāta and the assembly hall called Sudharma, which had the power of keeping its occupants free from

hunger and thirst. 56. Varuna sent as presents very fast horses, all white but for one of the ears which was dark in colour. Kubera presented eight treasures, the Lokapalas and all the guardian deities of the world placed their resources at the Lord's disposal. 57. Whatever power and position the Lord had given to them, these celestials surrendered to him when He manifested Himself as man in the world. 58. Krishna, who was none but Hari, now transferred all the people from Mathura to his new capital Dwaraka. Then after consulting Rama, who was in charge of the administration, Krishna, without any weapon and wearing only a garland of lotus flowers, went away from Dwaraka to meet Kālayavana.

अथैकपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् । दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥ 1॥
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुत्कन्धरम् । पृथुदीर्घचतुर्बाहुं नवकञ्जारुणेक्षणम् ॥ 2॥
 नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिस्मितम् । मुखारविन्दं बिभ्राणं स्फुरन्मकरकुण्डलम् ॥ 3॥

Skandha X : Chapter 51

BESTOWAL OF GRACE ON MUCHUKUNDA

Krishna's Flight before Kalayavana and the latter's Death (1-12)

Sri Suka said: 1-3. Kalayavana saw

Krishna coming out of the city, handsome like the rising moon; blue in complexion; wearing a yellow silk; having the Srivatsa mark on the chest; wearing the shining

वासुदेवो ह्ययमिति पुमाञ्छ्रीवत्सलाञ्छनः ।
 लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति ।
 इति निश्चित्य यवनः प्राद्वन्तं पराङ्मुखम् ।
 हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे ।
 पलायनं यदुकुले जातस्य तव नोचितम् ।
 एवं क्षिप्तोऽपि भगवान् प्राविशद् गिरिकन्दरम् ।
 नन्वसौ दूरमानीय शेते मामिह साधुवत् ।
 स उत्थाय चिरं सुप्तः शनैरुन्मील्य लोचने ।
 स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत ।

राजोवाच

को नाम स पुमान् ब्रह्मन् कस्य किं वीर्यं एव च ।

श्रीशुक उवाच

स इक्ष्वाकुकुले जातो मान्धातृतनयो महान् ।

चतुर्भुजोऽरविन्दाक्षो वनमालयतिसुन्दरः ॥ 4॥
 निरायुधश्चलन् पद्भ्यां योत्स्येऽनेन निरायुधः ॥ 5॥
 अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥ 6॥
 नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥ 7॥
 इति क्षिपन्ननुगतो नैनं प्रापाहताशुभः ॥ 8॥
 सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥ 9॥
 इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥ 10॥
 दिशो विलोकयन् पार्श्वे तमद्राक्षीदवस्थितम् ॥ 11॥
 देहजेनाग्निना दग्धो भस्मसादभवत् क्षणात् ॥ 12॥

कस्माद् गुहां गतः शिश्ये किं तेजो यवनार्दनः ॥ 13॥

मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसङ्गरः ॥ 14॥

Kaustubha jewel on the neck; possessing four powerful and well-formed arms; having eyes with a reddish tinge like fresh lotus petals; and endowed with a face that was ever cheerful, smiling; and handsome with shining cheeks and brilliant fish-marked ear-rings. 4-5. 'He has the Srivatsa mark; he has four arms; he has lotus-like eyes; he wears floral wreaths; and he is extremely handsome. 6. All these tallied with what the sage Narada had given as the distinguishing marks of Vāsudeva. So this can be none but he. He is without any weapon, and he is walking on foot. So I too shall fight him weaponless'—Kalayavana reflected like this in his mind. Seeing that Krishna, whom even Yogis cannot capture in their minds, was apparently running away averting his face, the Yavana pursued him. 7. At every step, allowing the Yavana to feel that he was about to catch him, Krishna, the Lord of all, kept running and finally led the Yavana to a distant mountain cave. 8. 'This kind of flight when challenged is not fit for you born in the line of Yadu'—berating in this way, that Yavana, whose sins were

not yet exhausted, pursued Krishna, but was unable to catch him.

9. Though insulted like this, the Lord now hid himself in a mountain cave. The Yavana also entered it; and saw there a person lying asleep. He could not, however, see the Lord. 10. 'Ah! this fellow, after drawing me away this long distance, is now lying here pretending to be asleep'—so thought the foolish Yavana, and gave a kick to the sleeper. 11. That long-sleeping individual thereupon woke up, opened his eyes, and saw the Yavana standing close by. 12. O scion of Bharata's line! The moment his angry glance fell on the Yavana, a flame of fire emanated from his body and burnt the Yavana to ashes.

The Story of Muchukunda (13-22)

The Rajah said: 13. O holy sir! Who was that man who destroyed the Yavana? To what line did he belong? Whose son was he? What was the source of his power? Why did he enter the cave and sleep there?

Suka said: 14. That person was born in the kingly line of the Ikshvākus. He was the son of Māndhātā, and was famed

स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे ।
 लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथानुवन् ।
 नरलोके परित्यज्य राज्यं निहतकण्टकम् ।
 सुता महिष्यो भवतो ज्ञातयोऽमात्यमन्त्रिणः ।
 कालो बलीयान् बलिनं भगवानीश्वरोऽव्ययः ।
 वरं वृणीष्व भद्रं ते ऋते कैवल्यमद्य नः ।
 एवमुक्तः स वै देवानभिवन्द्य महायशः ।
 स्वापं यातं यस्तु मध्ये बोधयेत्त्वामचेतनः ।
 यवने भस्मसात्रीते भगवान् सात्वतर्षभः ।
 तमालोक्य घनश्यामं पीतकौशेयवाससम् ।
 चतुर्भुजं रोचमानं वैजयन्त्या च मालया ।
 प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् ।
 पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः ।

असुरेभ्यः परित्रस्तैस्तद्रक्षां सोऽकरोच्चिरम् ॥15॥
 राजन् विरमतां कृच्छ्राद् भवान् नः परिपालनात् ।
 अस्मान् पालयतो वीर कामास्ते सर्व उज्जिताः ॥17॥
 प्रजाश्च तुल्यकालीया नाधुना सन्ति कालिताः ॥18॥
 प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥19॥
 एक एवेश्वरस्तस्य भगवान् विष्णुरव्ययः ॥20॥
 अशयिष्ट गुहाविष्टो निद्रया देवदत्तया ॥21॥
 स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात् ॥22॥
 आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥23॥
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥24॥
 चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥25॥
 अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥26॥
 शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा ॥27॥

as Muchukunda, devoted to holy men and truth. 15. The Devas, headed by Indra, being terror-stricken by the doings of Asuras, requested Muchukunda to give them protection. He did protect them, as requested, for a long time. 16. When the Devas got Guha (Subrahmanya) as their commander-in-chief, they permitted Muchukunda to withdraw from this onerous task of protecting them. 17. (They said:) 'You abandoned worldly enjoyments and your own secure kingdom free from enemies, in order to engage yourself in our protection. 18. Your sons, queens, relatives, ministers, subjects—in fact none of your contemporaries are now alive. Time has swallowed them up. 19. Time is the most powerful among the powerful—an aspect of Mahavishnu, sovereign, eternal. Time plays by shifting all creatures from place to place as a cow-keeper does with his cattle. 20. May good befall you! You choose from us whatever boon you want, except Moksha, which is exclusively under the control of Mahavishnu, who alone can grant it.' 21. Being told so, the famous king chose sleep as the boon, and entering the cave,

fell asleep under the spell of the celestial boon. 22. 'If any foolish man wakes you up from your sleep in the middle, he will be reduced to ashes on your gaze falling on him.'—so ran the boon given by the Devas.

Muchukunda's Vision of Krishna (23-35)

23. On the Yavana being reduced to ashes, the worshipful Krishna, the master of all devotees, revealed himself to Muchukunda. 24-27. Muchukunda saw before him the divine form of Mahavishnu—blue in complexion like a rain cloud; wearing a silk of yellow colour; having the Srivatsa mark on the chest; shining with the bright jewel Kaustubha on his neck; possessing four arms; adorned with the garland called Vijayanti; having a face handsome, joyous and shining with fish-marked pendants; presenting a wondrous form for men to see; possessing a look and a smile radiating love; endowed with the fresh beauty of blooming youth; and having a gait as majestic as that of a lion. Overpowered by the splendour of that divine form, the intelligent king, with considerable hesitation arising from that

मुचुकुन्द उवाच

को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे ।
किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसु ।
मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम् ।
शुश्रूषतामव्यलीकमस्माकं नरपुङ्गव ।
वयं तु पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः ।
चिरप्रजागरश्रान्तो निद्रयोपहृतेन्द्रियः ।
सोऽपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना ।
तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः ।
एवं सम्भाषितो राज्ञा भगवान् भूतभावनः ।

श्रीभगवानुवाच

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः ।
क्वचिद् रजांसि विममे पार्थिवान्युरुजन्मभिः ।
कालत्रयोपपन्नानि जन्मकर्माणि मे नृप ।

पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुक्कण्टके ॥28॥
सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा ॥29॥
यद् बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा ॥30॥
स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥31॥
मुचुकुन्द इति प्रोक्तो यौवनाश्वात्मजः प्रभो ॥32॥
शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना ॥33॥
अनन्तरं भवाच्छ्रीमान् लक्षितोऽमित्रशातनः ॥34॥
हतौजसो महाभाग माननीयोऽसि देहिनाम् ॥35॥
प्रत्याह प्रहसन् वाण्या मेघनादगभीरया ॥36॥

awe-inspiring majesty, said slowly as follows:

Muchukunda said: 28. Who is it that I am seeing before me? In these mountain caves full of thorns, how dost Thou walk with unslipperd feet as tender as lotus flowers? 29. Art Thou the embodiment of the splendour in all beings, or any of the divinities—the Sun, Soma, Indra, or any of the protectors of the world? 30. I consider Thee to be Mahavishnu, the Lord of the Trimurti, who is above all divinities. The brilliance of Thy form is dispelling all darkness from this cave like a glowing light. 31. O great one! If you have no objection, please tell me, who am very anxious to know, all particulars about yourself—about the family of your birth, your ancestry, your achievements and the like. 32. As for myself, O heroic one, I am a Kshatriya belonging to the line of Ikshvakus, named Muchukunda, the son of Māndhātā and the grandson of Yuvanāśva. 33. Extremely tired through long vigils, I was having sound sleep in this solitary cave, with all my senses completely dissolved in obli-

vion. Now some one has come and woken me up. 34. He has got burnt into ashes as the wages of his sin. After that Thou, with a heroic and majestic personality, hast appeared before me. 35. O great one! By Thy splendour, the power of my senses has been overwhelmed. I am not able even to look at Thee for long. O great one, Thou dost deserve the respect of the whole world.

Krishna offers Boons to Muchukunda (36-44)

36. To him who said so, Lord Krishna, the protector of all, began to reply smilingly in a voice deep and sonorous like thunder. *The Bhagavan said:* 37. 'Honoured one! My births, deeds and names are so numerous that even I cannot recount them all. 38. It may be possible to count the particles of dust on this planet in the course of many births, but not the number of My births, attributes and names. 39. O King! Great Rishis who tried to compute the number of My births in the past, present and future, have not succeeded even to this day in

तथाप्यद्यतनान्यङ्गं शृणुष्व गदतो मम । विज्ञापितो विरिञ्चेन पुराह धर्मगुप्तये ।

भूमेर्भारायमाणानामसुराणां क्षयाय च ॥40॥

अवतीर्णो यदुकुले गृह आनकदुन्दुभेः । वदन्ति वासुदेवेति वसुदेवसुत हि माम् ॥41॥

कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्विषः । अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा ॥42॥

सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः । प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः ॥43॥

वरान् वृणीष्व राजर्षे सर्वान् कामान् ददामि ते । मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचिनुम् ॥44॥

श्रीशुक उवाच

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः । ज्ञात्वा नारायणं देव गर्गवाक्यमनुस्मरन् ॥45॥

मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।

सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित् पुरुषश्च वञ्चितः ॥46॥

लब्ध्वा जनो दुर्लभमत्र मानुषं कथञ्चिदव्यङ्गमयत्नतोऽनघ ।

पादारविन्दं न भजत्यसन्मतिर्गृहान्धकूपे पतितो यथा पशुः ॥47॥

ममैष कालोऽजित निष्फलो गतो राज्यश्रियोन्नद्धमदस्य भूपतेः ।

मर्त्यात्मबुद्धेः सुतदारकोशभूष्वासज्जमानस्य दुरन्तचिन्तया ॥48॥

completing their calculation. 40. Still, O noble one, know from Me about My present advent. Brahma represented to Me that for the proper maintenance of Dharma the earth has to be rid of the weight of the vast number of Asuras born on it as men. 41. Accordingly I am incarnated in the line of the Yadus as the son of Vasudeva, and am known as Vāsudeva. 42. Kalanemi born as Kamsa, Pralamba and several other wicked ones have been slain. O King! This Yavana too has been burnt by your fiery eyes. 43. Because you had in the past adored Me with sincere prayers, I, who am attached to My devotees, have for your blessing, presented Myself in this cave. 44. O royal sage! Choose whatever boon you want, and I shall grant them all accordingly. No devotee of Mine shall suffer.

The Hymn of Muchukunda (45-58)

Sri Suka said: 45. Muchukunda was

delighted to hear these words. From what the sage Garga had told him, he knew that the visitor to the cave was none but the Lord Narayana. Making prostrations to Krishna, Muchukunda began to speak in great joy.

Muchukunda said: 46. O Lord! Men and women in this world, being infatuated by Thy Maya, fail to understand the true nature of things. They fail to worship Thee. They deceive themselves by seeking happiness in the household life, which is the source of all sufferings. 47. Even getting with ease, by the grace of God, a birth as man with perfect health—an attainment difficult to obtain ordinarily—people of impure minds do not worship Thee, but fall like animals into the camouflaged well of household life. 48. O Unconquerable One! My life till now has been wasted, caught up as I was in castles in the air centring on the feeling that the body is the Self; in the kingly pride and infatuation for territory and treasures; and in anxious thoughts about

कलेवरेऽस्मिन् घटकुडचसन्निभे निरुद्धमानो नरदेव इत्यहम् ।
 वृतो रथेभाश्वपदात्यनीकपैर्गा पर्यटस्त्वागणयन् सुदुर्मदः ॥49॥
 प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
 त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥50॥
 पुरा रथैर्हमपरिष्कृतैश्चरन् मतङ्गजैर्वा नरदेवसंजितः ।
 स एव कालेन दुरत्ययेन ते कलेवरो विट्कृमिभस्मसंजितः ॥51॥
 निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवन्दितः ।
 गृहेषु मैथुन्यमुखेषु योषितां क्रीडामृगः पूरुष ईश नीयते ॥52॥
 करोति कर्माणि तपस्सुनिष्ठितो निवृत्तभोगस्तदपेक्षया ददत् ।
 पुनश्च भूयेयमहं स्वराडिति प्रवृद्धतर्षो न सुखाय कल्पते ॥53॥
 भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ॥
 सत्सङ्गमो र्यहि तदैव सद्गतौ परावरेषे त्वयि जायते मतिः ॥54॥
 मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।
 यः प्रार्थ्यते साधुभिरेकचर्यया वनं विविक्षद्भिरखण्डभूमिपैः ॥55॥

wife, children and wealth. 49. Having the deep-seated conviction and pride that I am a king on account of identification with this body, which is comparable to a pot or a well, I moved about everywhere surrounded by chariots, horsemen, elephants, foot-soldiers and commanders, completely ignoring Thee, in the exuberance of blinding pride. 50. Completely oblivious of spiritual values due to absorption in worldly interests, prompted by greed and absorbed in sensuous enjoyments, man becomes an easy victim to Thee as death the vigilant, just like a rat to a hungry snake protruding its tongue. 51. Thy power called Time, whom none can resist or overcome, reduces to mere filth, worm and ashes the erstwhile kingly body that moved about on elephants in rut, decorated with golden ornaments. 52. A mighty conqueror subdues all the surrounding countries. Having none more to fight with, he withdraws from warfare and sits on his throne receiving the homage of vassal kings. But what awaits him after that,

O lord, is only slavery to womenfolk in his domestic life, becoming their play animal in his quest for carnal satisfactions. 53. Or abandoning worldly enjoyments, he may perform rituals observing austerity with the desire, 'I shall become Indra or an emperor in a future birth', and make many charitable gifts for that purpose. But alas! a man with such swelling greed is not able to have happiness even in this world due to his ritualistic preoccupations. 54. Jivas, who are involved in the transmigratory cycle, will get associated with holy men when their involvement in that cycle is coming to a close. For, when they obtain such association, they begin to be drawn to Thee who art the goal of all holy men and who art the director of the universe of cause and effect. 55. It is indeed a great blessing of Thine that I was able to detach myself from my bondage to kingly duties so early in life and with such ease. For even great emperors of a reflective nature, who want to take to ascetic life, pray for it intensely for long, before they get it.

न कामयेऽन्यं तव पादसेवनादकिञ्चनप्रार्थ्यतस्माद् वरं विभो ।
 आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम् ॥56॥
 तस्माद् विसृज्याशिष ईश सर्वतो रजस्तमःसत्त्वगुणानुबन्धनाः ।
 निरञ्जनं निर्गुणमद्वयं परं त्वां जप्तिमात्रं पुरुषं ब्रजाम्यहम् ॥57॥
 चिरमिह वृजिनार्तस्तप्यमानोऽनुतापैरवितृषडमित्रोऽलब्धशान्तिः कथञ्चित् ।
 शरणद समुपेतस्त्वत्पदाब्जं परात्मन्नभयमृतमशोकं पाहि माऽऽपन्नमीश ॥58॥

श्रीभगवानुवाच

सार्वभौम महाराज मतिस्ते विमलोजिता । वरैः प्रलोभितस्यापि न कामैर्विहता यतः ॥59॥
 प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत् । न धीर्मय्येकभक्तानामाशीर्भिभिद्यते क्वचित् ॥60॥
 युञ्जानानामभक्तानां प्राणायामादिभिर्मनः । अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम् ॥61॥
 विचरस्व महीं कामं मय्यावेशितमानसः । अस्त्वेव नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी ॥62॥
 क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मृगयादिभिः । समाहितस्तत्तपसा जह्यधं मदुपाश्रितः ॥63॥
 जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः । भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥64॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे मुचुकुन्दस्तुतिर्नामैकपञ्चाशत्तमोऽध्यायः ॥51॥

56. O all-pervading one! I do not look for any other boon than what Thy devotees without any other possessions but Thee seek—the service of Thy feet. Who after adoring Thee, the bestower of liberation, would ask for boons which are only causes of bondage? 57. O Lord! Therefore, abandoning all desires, which are based on the Gunas of Sattva, Rajas and Tamas, I seek shelter in Thee, the sinless, the transcendent beyond the Gunas, the one without a second, the condensed essence of consciousness. 58. O Spirit Supreme! O granter of refuge! Reduced to wretchedness by sin, distressed by threefold sufferings, and attacked by the six enemies in the shape of the six passions, I, a devotee without even an iota of peace, have sought refuge in Thee—the True and the Blissful. Protect me, O Lord, from the dangers surrounding me.

Krishna blesses Muchukunda (59-64)

Sri Bhagavan said: 59. O great king and lord of all earth! Your mind has attained to purity and firmness. For, though temp-

ted by many boons you were not attracted by such worldly satisfactions. 60. Know that, I did not tempt you with many boons with any idea of testing your vigilance over the senses. It was more to show how a devotee with unwavering devotion to Me can never be attracted and perverted by worldly fulfilments. 61. In the case of those who practise concentration through Pranayama and such other Yogic disciplines, but have no devotion to the Lord, the subtle sensuous tendencies in the mind are not destroyed, and their mind is again found to turn to objects of the senses. 62. Go about anywhere in the world with your mind absorbed in Me. I bless you to have unshakable and unwavering devotion to Me always and in all conditions. 63. While you were discharging your duties as a Kshatriya, you happened to kill many creatures in hunts and other recreations that have no connection with your Swadharma. Destroy the sins accruing to you from such undertakings by practice of austerities with the senses under control and in entire submission to Me. 64. In another birth you

will be born as a holy man with universal love, and attain to My transcendental

state which surpasses Prakriti and all its effects.

अथ द्विपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

इत्थं सोऽनुगृहीतोऽङ्गः कृष्णेनेक्ष्वाकुनन्दनः । तं परिक्रम्य सन्नम्य निश्चक्राम गुहामुखात् ॥ 1॥
 स वीक्ष्य क्षुल्लकान् मर्त्यान् पशून् वीरूढनस्पतीन् । मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम् ॥ 2॥
 तपःश्रद्धायुतो धीरो निःसङ्गो मुक्तसंशयः । समाधाय मनःकृष्णे प्राविशद् गन्धमादनम् ॥ 3॥
 बदर्याश्रममासाद्य नरनारायणालयम् । सर्वद्वन्द्वसहः शान्तस्तपसाऽऽराधयद्वरिम् ॥ 4॥
 भगवान् पुनराब्रज्य पुरीं यवनवेष्टिताम् । हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम् ॥ 5॥
 नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः । आजगाम जरासन्धस्त्रयोविंशत्यनीकपः ॥ 6॥
 विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ । मनुष्यचेष्टामापन्नौ राजन् दुद्रुवतुर्दुतम् ॥ 7॥
 विहाय वित्तं प्रचुरमभीतौ भीरुभीतवत् । पद्भ्यां पद्मपलाशाभ्यां चेतुर्बहुयोजनम् ॥ 8॥
 पलायमानौ तौ दृष्ट्वा मागधः प्रहसन् बली । अन्वधावद् रथानीकैरीशयोरप्रमाणवित् ॥ 9॥
 प्रद्रुत्य दूरं संश्रान्तौ तुङ्गमारुहतां गिरिम् । प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति ॥ 10॥

Skandha X : Chapter 52

THE REST OF JARASANDHA'S STORY AND RUKMINI'S MESSAGE

Muchukunda's Departure (1-4)

Sri Suka said: 1. O King! Muchukunda, the son of Ikshvāku, being thus blessed by Krishna, made full prostration to the Lord, and then left the cave. 2. Seeing men, animals, trees and plants all dwarfed in size, he concluded that the age of Kali was at hand. He proceeded in the northerly direction. 3. Austere, full of faith, having the senses under control and the mind concentrated on Krishna, he went to the Gandhamādana mountain. 4. There he stayed at Badaryā-srama, the centre of Nara-Narayana, and adored Hari through austerity, remaining calm and unperturbed in all situations, and facing alike the pairs of opposites like heat and cold.

The Pursuit by Jarasandha (5-14)

5. The Lord then went back to his city of Mathura besieged by the Yavanas, and after destroying the Yavana army, went away to his new capital of Dwaraka, with all the booty gathered from the foe. 6. While the booty was being despatched on the back of oxen, there appeared Jarasandha once again for attack with twenty-three Akshowhinis of troops. 7. Seeing the enemy army approaching, Rama and Krishna, who had adopted the behaviour of men, took to their heels. 8. Abandoning much of the booty there itself, they were seen to run all the distance to their capital on their tender feet like the most cowardly among the cowards. 9. The powerful Jarasandha, who did not understand the extraordinary divine prowess of his opponents, laughed on seeing them running away, and pursued them with his chariot. 10. Extremely tired

गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप ।
तत उत्पत्य तरसा दह्यमानतटादुभौ ।
अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ ।
सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ ।
आनर्त्ताधिपतिः श्रीमान् रैवतो रेवतीं सुताम् ।
भगवानपि गोविन्द उपयेमे कुरुद्वह ।
प्रमथ्य तरसा राज्ञः शात्वादींश्चैष्टपक्षगान् ।

राजोवाच

भगवान् भीष्मकसुतां रुक्मिणीं रुचिराननाम् ।
भगवञ्छ्रोतुमिच्छामि कृष्णस्यामिततेजसः ।
ब्रह्मन् कृष्णकथाः पुण्या माध्वीलोकमलापहाः ।

श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विदर्भाधिपतिर्महान् ।

ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् ॥11॥
दशैकयोजनोत्तुङ्गाग्निपेततुरधो भुवि ॥12॥
स्वपुरं पुनरायातौ समुद्रपरिखां नृप ॥13॥
बलमाकृष्य सुमहन्मगधान् मागधो ययौ ॥14॥
ब्रह्मणा चोदितः प्रादाद् बलायेति पुरोदितम् ॥15॥
वैदर्भीं भीष्मकसुतां श्रियो मात्रां स्वयंवरे ॥16॥
पश्यतां सर्वलोकानां तार्क्ष्यपुत्रः सुधामिव ॥17॥

राक्षसेन विधानेन उपयेम इति श्रुतम् ॥18॥
यथा मागधशात्वादीन् जित्वा कन्यामुपाहरत् ॥19॥
को नु तृप्येत शृण्वानः श्रुतज्ञो नित्यनूतनाः ॥20॥

तस्य पञ्चाभवन् पुत्राः कन्यैका च वरानना ॥21॥

after running a long distance, Rama and Krishnā climbed a huge mountain called Pravarshana, called so because Indra sent there showers of rain constantly. 11. Jarasandha thought the two were hiding somewhere in the mountain. But he could not find any trace of their footprints. So heaping firewood around the mountain, he set fire to the place. 12. When the lower levels of the mountain were aflame, Rama and Krishna jumped down from the top of the mountain eleven Yojanas in height. 13. The pursuing enemies having thus lost track of them, Rama and Krishna went to their new city of Dwaraka with the ocean as the moat surrounding it. 14. Under the false idea that those boys, Rama and Krishna, must have been burnt in the forest fire, Jarasandha withdrew to his capital Magadha with that huge army.

Rukmini sending Message to Krishna (15-27)

15. It has been said already (in the 9th Skandha) that; at the instance of Brahma, Raivata, the king of the land of Anartas, offered his daughter Revati to

Balarama in marriage. 16-17. O scion of the Kuru family! Govinda, the Lord of all divine majesties, wedded Rukmini, an embodiment of Sri Devi born as the daughter of the king of Vidarbha named Bhishmaka, in a marriage ceremony by choice. In the presence of a large number of people, he took her away by force, as Garuda did the pot of Amrita, defeating Sālvas and other partisans of Sisupala, the king of Chedi, in a lightning military action.

The Rajah said: 18. I have heard that the Lord married Rukmini, the handsome daughter of Bhishmaka, following the Rakshasa form of marriage. 19. O worshipful one! I desire to hear how Krishna of unlimited powers overcame kings like those of Magadha and Sālva, and carried away the girl. 20. O thou knower of Brahman! Where is the connoisseur who will feel satisfied with, and get tired of, hearing accounts of Krishna which are sanctifying, delightful, destructive of man's ignorance, and possessed of the quality of ever-renewing novelty?

Sri Suka said: 21. There was a great ruler of Vidarbha known as Bhishmaka,

रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः ।
 सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।
 तां बुद्धिलक्षणौदार्यरूपशीलगुणाश्रयाम् ।
 बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप ।
 तदवेत्यासितापाङ्गी वैदर्भी दुर्मना नृशम् ।
 द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः ।
 दृष्ट्वा ब्रह्मण्यदेवस्तमवरुह्य निजासनात् ।
 तं भुक्तवन्तं विश्रान्तमुपगम्य सतां गतिः ।
 कच्चिद् द्विजवरश्रेष्ठ धर्मस्ते वृद्धसम्मतः ।
 संतुष्टो र्वाह वर्तेत ब्राह्मणो येन केनचित् ।
 असंतुष्टोऽसकृल्लोकानान्प्रोत्यपि सुरेश्वरः ।
 विप्रान् स्वलाभसंतुष्टान् साधून् भूपसुहृत्तमान् ।

who had five sons and a daughter of exceeding beauty. 22. The eldest son was Rukmi, and the others in order of age were Rukmaratha, Rukmabāhu, Rukmakesa and Rukmamāli. Younger to them all was the virtuous Rukmini, their sister. 23. Hearing from visitors to the palace of the extraordinary beauty, strength and virtues of Krishna, she thought within herself that he would be a suitable husband for her. 24. Krishna too resolved in mind to marry her, considering her a fitting bride for himself, as she was the repository of great qualities like intelligence, auspicious features, generosity, beauty and agreeability in nature and habits. 25. O King! While all her relatives wanted to give her in marriage to Krishna, her brother Rukmi, who had an antagonism towards Krishna, resolved to marry her to his friend Sisupala, the king of the Chedis. 26. The handsome girl Rukmini was extremely sorrow-stricken to know this. After thinking deeply over the situation, she sent a trusted Brahmana as a messenger to Krishna. 27. Reaching Dwaraka, he was allowed by the guardians of the gates to go inside, where he saw seated on a golden throne Krishna, who was none but the Supreme

रुक्मकेशो रुक्ममाली रुक्मिण्येषां स्वसा सती ॥22॥
 गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ॥23॥
 कृष्णश्च सदृशीं भार्यां समुद्रोदुं मनो दधे ॥24॥
 ततो निवार्य कृष्णद्विजं रुक्मी चैद्यममन्यत ॥25॥
 विचिन्त्याप्तं द्विजं कञ्चित् कृष्णाय प्राहिणोद्द्रुतम् ।
 अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ॥27॥
 उपवेश्यार्हयाञ्चक्रे यथाऽऽत्मानं दिवौकसः ॥28॥
 पाणिनाभिमृशन् पादावव्यग्रस्तमपृच्छत ॥29॥
 वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा ॥30॥
 अहीयमानः स्वाद् धर्मात् स ह्यस्याखिलकामधुक् ॥
 अकिञ्चनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः ॥32॥
 निरहङ्कारिणः शान्तान् नमस्ये शिरसासकृत् ॥33॥

Spirit, the origin of all.

Krishna's Reception of the Messenger:
 (28-36)

28. On seeing him, Krishna, who had the highest respect for Brahmanas, got up from his seat, and installing the visitor on it, worshipped him as Devas worshipped himself. 29. After lunch, the Brahmana was resting when Krishna sat by his side, stroking his feet, and spoke to him in a gentle voice: 30. 'O holy one! Don't you feel happy and contented in mind with whatever you are able to earn without difficulty? Are you not able to perform all your Vedic rites and other scriptural duties to the satisfaction of your elders? 31. If a Brahmana lives contented with whatever comes to him attracted by his holiness and without any effort on his part, and sticks unswervingly to his Swadharma, that conduct of his will bring welfare to the whole world. 32. Even if a person be Indra, the Lord of the celestials, he will be restless and he will go from world to world if he be without contentment. But even without any possessions, one remains joyous and peaceful if there is contentment. 33. I salute again and again such holy men as are

कच्चिद् वः कुशलं ब्रह्मन् राजतो यस्य हि प्रजाः । सुखं वसान्तं विषये प्राल्यमानाः स मे प्रियः ॥34॥
 यतस्त्वमागतो दुर्गं निस्तीर्येह यदिच्छया । सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते ॥35॥
 एवं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमेष्ठिना । लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् ॥36॥

रुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विशय कर्णविवरैर्हरतोऽङ्गतापम् ।
 रूपं दृशां दृशिमतामखिलार्थलाभं त्वय्यच्युताविशति चित्तमपत्रपं मे ॥37॥
 का त्वा मुकुन्द महती कुलशीलरूपविद्यावयोद्विणधामभिरात्मतुल्यम् ।
 धीरा पतिं कुलवती न वृणीत कन्या काले नृसिंह नरलोकमनोऽभिरामम् 38
 तन्मे भवान् खलु वृतः पतिरङ्ग जायामात्मापितश्च भवतोऽत्र विभो विधेहि ।
 मा वीरभागमभिमर्शतु चैद्य आराद् गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥39॥
 पूर्तेष्टदत्तनियमव्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।
 आराधितो यदि गदाग्रज एत्य पाणिं गृह्णातु मे न दमघोषमुतादयोऽन्ये ॥40॥
 श्रोभाविनि त्वमजितोद्वहने विदभान् गुप्तः समेत्य पृतनापतिभिः परीतः ।
 निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य मां राक्षसेन विधिनोद्वह वीर्यशुल्काम् ॥41॥

satisfied with what they get, as are devoted to their Swadharma, friendly to all beings, free from egotism, and endowed with minds that peacefully rest in Me. 34. I hope the ruler of your country is helpful to you in all ways. Dear to me is a king whose subjects are well governed and live happily. 35. From which part of the country and for what purpose are you come, taking all this trouble to cross the sea? If it is not a secret, I shall be glad to hear of it. Is there anything that I could do for you? 36. Being thus questioned by the Lord appearing in a human form taken for sport, the Brahmana, spoke freely as follows about his mission:

Rukmini's Message (37-44)

Thus says Rukmini: 37. 'Hearing about Thy virtues which, entering into the hearer's heart through the ear, generates bliss in the person's whole being, and hearing also about the beauty of Thy form which fulfils the highest expectations of one's sense of sight, my mind, O Achyuta, has entered into Thee, overcoming all feeling of bashfulness. 38. O granter of

Moksha! O noblest among men! Which noble-born girl of marriageable age, virtuous and self-controlled, will not for husband choose Thee who art well-matched to her in point of nobility of birth, character, form, education, youth, wealth and glory? 39. I have therefore chosen Thee as my husband and have offered myself to Thee, All-pervading One! Deign to accept me as Thy wife. O lotus-eyed one! Do not allow the king of Chedi to take me away, who am a property of Thine. It would otherwise be like a jackal attempting to carry away the fare of the lion. 40. If I have acquired any merit by the worship of the Supreme Being through the practice of sacrifices, charities, religious rites, and adoration of divinities, holy men, elders and teachers, may my hand be held in wedlock by none but Krishna—never by anyone else including Sisupala. 41. On the occasion of the marriage ceremony arranged for tomorrow, deign to present Thyself incognito at Vidarbha, and surrounded by Thy generals and defeating the armies of the kings of Chedi and Magadha, capture and marry me by

अन्तःपुरान्तरचरीमनिहत्य बन्धूंस्त्वामुद्वहे कथमिति प्रवदाम्युपायम् ।
 पूर्वद्युरस्ति महती कुलदेवियात्रा यस्यां बहिर्नववर्धूर्गिरिजामुपेयात् ॥42॥
 यस्याङ्घ्रिपङ्कजः स्तनपतं महान्तो वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै ।
 यर्हम्बुजाक्ष न लभेय भवत्प्रसादं जह्यामसून् व्रतकृशाञ्छतजन्मभिः स्यात् 43

ब्राह्मण उवाच

इत्येते गुह्यसंदेशा यदुदेव मयाऽऽहृताः । विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुक्मिण्युद्वाहप्रस्तावे द्विपञ्चाशत्तमोऽध्यायः ॥52॥

force according to the Rakshasa rite, the bridal money paid on the occasion being Thy might. 42. How can I, who dwell in the women's quarters within the palace, be carried away without killing relatives? If this be Thy difficulty, here is a hint. The day before the marriage, there will be a grand procession for worship at the temple of the family Mother-deity Parvati. The new bride too will be in the procession to the temple, which is situated outside the palace. 43. He, the dust of whose lotus-feet is sought by great ones,

including Parameswara the Lord of Uma, for the eradication of the blinding darkness of ignorance in their hearts—if He fails to be gracious to me, I shall, O lotus-eyed one! forsooth abandon my life by fast and other austerities. This shall happen in life after life until I get Thee as husband.' 44. O Lord of the Yadavas! I have brought to you this private message. Whatever is to be done in this matter, has to be carefully thought out and done at once.

अथ त्रिपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

वैदर्भ्याः स तु संदेशं निशम्य यदुनन्दनः । प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत् ॥ 1॥

श्रभगवानुवाच

तथाहमपि तच्चित्तो निद्रां च न लभे निशि । वेदाहं रुक्मिणा द्वेषान्ममोद्वाहो निवारितः ॥ 2॥
 तामानयिष्य उन्मथ्य राजन्यापसदान्मृधे । मत्परामनवद्याङ्गीमेधसोऽग्निशिखामिव ॥ 3॥

Skandha X : Chapter 53

THE ABDUCTION OF RUKMINI

Krishna's Response to Rukmini (1-6)

Sri Suka said: 1. Hearing that message of the princess of Vidarbha, Krishna said smilingly to that Brahmana, holding his hand in his. *Sri Bhagavan said:* 2. 'I too am always thinking of her, just as she

does of me. So I do not get sleep at night. I know that because of the opposition of Rukmi, my marriage with her has been blocked. 3. Defeating those degenerate kings in battle, I shall take away that handsome girl, so absorbingly in love with me, just as fire is extracted out of the

श्रीशुक उवाच

उद्वाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः ।
 स चाश्वैः शैब्यसुग्रीवमेघपुष्पबलाहकैः ।
 आरुह्य स्यन्दनं शौरिद्विजमारोप्य तूर्णैः ।
 राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः ।
 पुरं सम्मृष्टसंसिक्तमार्गरथ्याचतुष्पथम् ।
 स्रग्गन्धमाल्याभरणैर्विरजोऽम्बरभूषितैः ।
 पितॄन् देवान् समभ्यर्च्य विप्रांश्च विधिवन्नृप ।
 सुस्नातां सुदतीं कन्यां कृतकौतुकमङ्गलाम् ।
 चक्रुः सामर्ग्यजुर्मन्त्रैर्वध्वा रक्षां द्विजोत्तमाः ।
 हिरण्यरूप्यवासांसि तिलांश्च गुडमिश्रितान् ।
 एवं चेदिपती राजा दमघोषः सुताय वै ।

रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥ 4॥
 युक्तं रथमुपानीय तस्थौ प्राञ्जलिरग्रतः ॥ 5॥
 आनत्तदिकरात्रेण विदर्भानगमद्वयैः ॥ 6॥
 शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥ 7॥
 चित्रध्वजपताकामिस्तोरणैः समलङ्कृतम् ॥ 8॥
 जुष्टं स्त्रीपुरुषैः श्रीमद्गृहैरगुरुधूपितैः ॥ 9॥
 भोजयित्वा यथान्यायं वाचयामास मङ्गलम् ॥ 10॥
 अहतांशुकयुग्मेन भूषितां भूषणोत्तमैः ॥ 11॥
 पुरोहितोऽथर्वविद् वै जुहाव ग्रहशान्तये ॥ 12॥
 प्रादाद् धेनूश्च विप्रेभ्यो राजा विधिविदां वरः ॥ 13॥
 कारयामास मन्त्रज्ञैः सर्वमभ्युदयोचितम् ॥ 14॥

firestick in a sacrifice.'

Sri Suka said: 4. Ascertaining the date fixed for Rukmini's marriage, Krishna ordered his charioteer Daruka, to get his chariot ready immediately. 5. Soon Daruka brought the chariot, to which were harnessed the four horses, Saibya, Sugriva, Meghapushpa, and Valāhaka, and stood before Krishna saluting him. 6. Together with the Brahmana messenger, Krishna ascended the chariot, and thanks to the fleet-footed horses, covered the distance from the Anarta country to Vidarbha in one night.

Marriage Preparations at Kundina (7-21)

7. A slave to his affection for his son Rukmi, Bhishmaka the ruler of Kundina had made all arrangements for giving his daughter in marriage to Sisupala. 8-9. The city with all its high roads, streets and squares was swept and well-watered. It was decorated with multi-coloured flags sporting designs, and with ornamental arches decked with garlands and other adornments. Along the streets were well-built houses, from which was spreading the fragrance of burning frankincense.

and which were occupied by men and women wearing clean holiday attire and adorned with sandal paste, flower wreaths and jewelleryes. 10. The Pitris and Devas were duly worshipped and holy men sumptuously fed, and they were requested to pronounce their blessings. 11. The bride of handsome appearance was well-bathed, draped with a new pair of uncut pieces of cloth, and decorated with the choicest jewelleryes. The symbolic marriage ornament called *Kautuka* was tied on her wrist. 12. Learned Brahmanas chanted Mantras from Rik, Sama and Yajur Vedas to afford protection to the bride from all adverse psychic forces, while other priests, who were versed in Atharva Veda, offered oblations in fire to the accompaniment of chants from that Veda for the pacification of planets. 13. The king, who knew the scriptures well, made to the Brahmanas offerings of gold, silver, clothes, and milch cows besides sweets made of sesame seed and jaggery.

14. Just as Bhishmaka did for his daughter, the bride, Damaghosha the king of Chedi engaged Brahmanas versed in the Vedas and rituals to perform all the necessary sacred rites for the well-

मदच्युद्भिर्गजानीकैः स्यन्दनैर्हर्ममालिभिः ।
 तं वै विदर्भाधिपतिः समभ्येत्याभिपूज्य च ।
 तत्र शाल्वो जरासन्धो दन्तवक्त्रो विदूरथः ।
 कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम् ।
 योत्स्यामः संहतास्तेन इति निश्चितमानसाः ।
 श्रुत्वैतद् भगवान् रामो विपक्षीयनृपोद्यमम् ।
 बलेन महता सार्धं भ्रातृस्नेहपरिप्लुतः ।
 भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः ।
 अहो त्रियामान्तरित उद्धाहो मेऽल्परधसः ।

सोऽपि नावर्ततेऽद्यापि

अपि मय्यनवद्यात्मा दृष्ट्वा किञ्चिज्जगुप्सितम् ।
 दुर्भगाया न मे धाता नानुकूलो महेश्वरः ।
 एवं चिन्तयती बाला गोविन्दहृतमानसा ।

being and prosperity of his son Sisupala, the proposed bridegroom. 15. Then Sisupala and his party started to Kundina surrounded by an army consisting of chariots decorated with golden chains, regiments of elephants in rut, cavalry, and foot-soldiers. 16. He was welcomed by the king of Vidarbha, and after a fitting reception, taken to a special residence reserved for him. 17. There were assembled a very large number of kings who were friends and allies of Sisupala—persons like Sālva, Jarāsandha, Dantavaktra, Vidhūratha and Poundraka. 18-19. All these kings, enemies of Rama and Krishna, had gathered with the full complement of troops and vehicles to put up a combined resistance and secure the princess for Sisupala himself, if Rama and Krishna with the army of Yādus were to appear and try to seize the girl by force. 20. Hearing about the intentions of the hostile group of kings, and about Krishna going single-handed to seize the girl by force, Rama felt that most probably there would be a battle. 21. Out of his deep affection for his brother, Balarama soon started for Kundina with a strong army of chariots, elephants, cavalry and foot-soldiers.

पत्यश्वसङ्कुलैः सैन्यैः परीतः कुण्डिनं ययौ ॥15॥
 निवेशयामास मुदा कल्पितान्यनिवेशने ॥16॥
 आजग्मुश्चैद्यपक्षीयाः पौण्ड्रकाद्याः सहस्रशः ॥17॥
 यद्यागत्य हरेत् कृष्णो रामाद्यैर्यदुभिर्वृतः ॥18॥
 आजग्मुर्भूभुजः सर्वे समग्रबलवाहनाः ॥19॥
 कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ॥20॥
 त्वरितः कुण्डिनं प्रागाद् गजाश्वरथपत्तिभिः ॥21॥
 प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा ॥22॥
 नागच्छत्यरविन्दाक्षो नाहं वेद्म्यत्र कारणम् ।

मत्सदेशहरो द्विजः ॥23॥

मत्पाणिग्रहणे नूनं नायाति हि कृतोद्यमः ॥24॥
 देवी वा विमुखा गौरी रुद्राणी गिरिजा सती ॥25॥
 न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले ॥26॥

Rukmini awaiting the Message from Krishna (22-31)

22. Bhishmaka's daughter, expecting Krishna to make his appearance, took her seat in a top storey of a building for observation; but she was deeply disappointed to note that even the Brahmana had not returned. So she began to think: 23. 'Only one night intervenes between now and the time fixed for my marriage. Alas! I am an unfortunate creature. Krishna has not yet come. I do not know why. Besides, even the Brahmana sent as my messenger has not returned. 24. Probably after he got ready to start, that holy one, Lord Krishna, might have become aware of some defect in me and changed his intention to marry me. Or else the Brahmana at least should have returned. 25. The creator is not favourable to me, a luckless being. Sri Parameswara too is not favourable. Even Parvati, the daughter of the mountain and the consort of Rudra, is indifferent to me.' 26. Thinking thus, with her mind absorbed in Govinda, she closed her tear-drenched eyes for a while, as she knew that the time for the procession had not yet come

एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप ।
 अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः ।
 सा तं प्रहृष्टवदनमव्यग्रात्मगतिं सती ।
 तस्या आवेदयत् प्राप्तं शशंस यदुनन्दनम् ।
 तमागतं समाज्ञाय वैदर्भीं हृष्टमानसा ।
 प्राप्तौ श्रुत्वा स्वदुहितुर्द्वाहप्रेक्षणोत्सुकौ ।
 मधुपर्कमुपानीय वासांसि विरजांसि सः ।
 तयोर्निवेशनं श्रीमदुपकल्प्य महामतिः ।
 एवं राज्ञां समेतानां यथावीर्यं यथावयः ।
 कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः ।
 अस्यैव भार्या भवितुं रुक्मिण्यर्हति नापरा ।
 किञ्चित् सुचरितं यन्नस्तेन तुष्टस्त्रिलोककृत् ।
 एवं प्रेमकलाबद्धा वदन्ति स्म पुरौकसः ।

and that there was time yet for Krishna to arrive.

27. While the bride was thus awaiting the arrival of Krishna, her left thigh, hand and eye experienced throbs, indicating the approach of favourable occurrences. 28. Immediately after, the Brahmana messenger with the message from Krishna met the king's daughter in the inner apartments. 29. Seeing the joyous expression on his face and his leisurely movements, Rukmini, who was skilled in diving people's thoughts from external signs, began to speak to him with a smiling face. 30. The Brahmana informed her of the arrival of Krishna at the capital and of his vow to carry her off. 31. Her joy on knowing Krishna's arrival was so overwhelming that unable to think of any adequate present she could give to the Brahmana, she fell prostrate at his feet.

Reception to Krishna at Kundina (32-38)

32. Hearing that Rama and Krishna had arrived to attend the marriage, Bhishmaka, the king of Vidarbha, received them with due honours, to the accompaniment of the blare of trumpets. 33. Pre-

वाम ऊर्ध्वजो नेत्रमस्फुरन् प्रियभाषिणः ॥27॥
 अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥28॥
 आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुचिस्मिता ॥29॥
 उक्तं च सत्यवचनमात्मोपनयनं प्रति ॥30॥
 न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा ॥31॥
 अभ्ययात्तूर्यघोषेण रामकृष्णौ समर्हणैः ॥32॥
 उपायनान्यभीष्टानि विधिवत् समपूजयत् ॥33॥
 ससैन्ययोः सानुगयोरतिथ्यं विदधे यथा ॥34॥
 यथाबलं यथावित्तं सर्वैः कामैः समर्हयत् ॥35॥
 आगत्य नेत्राञ्जलिभिः पपुस्तन्मुखपङ्कजम् ॥36॥
 असावप्यनवद्यात्मा भैष्य्याः समुचितः पतिः ॥37॥
 अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः ॥38॥
 कन्या चान्तःपुरात् प्रागाद् भटैर्गुप्ताम्बिकालयम् ।

senting Madhuparka, clothes and other valuable presents, he honoured them in the proper way and with due respect.

34. That wise monarch arranged for their residence at an attractive spot and extended his unstinted hospitality to them and their followers, including the troops.

35. In this way the king arranged for the comfortable residence and the supply of all the needs of the visiting royalties according to their prestige, position, age, power and wealth.

36. Hearing about Krishna's arrival, the residents of Vidarbha's capital gathered in numbers to imbibe the beauty of his lotus-like face. 37. They began to say among themselves: 'Rukmini alone deserves to be the wife of Krishna, and he, perfect in form and character, is the only befitting husband for Rukmini. 38. If we have even a little of meritorious deeds to our credit, may the Supreme Lord be pleased to grant our prayer that Krishna holds Rukmini's hands in wedlock.'

Rukmini in the Procession to the Temple (39-50)

39. While the citizens, overcome by

पद्भ्यां विनिर्ययौ द्रष्टुं भवान्याः पादपल्लवम् ।
यतवाङ्मातृभिः सार्धं सखीभिः परिवारिता ।

मृदङ्गशङ्खघणवास्तूर्यभेर्यश्च जघ्निरे ॥41॥

नानोपहारबलिभिर्वारमुल्याः सहस्रशः ।
गायन्तश्च स्तुवन्तश्च गायका वाद्यवादकाः ।
आसाद्य देवीसदनं धौतपादकराम्बुजा ।
तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः ।
नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम् ।
अद्भिर्गन्धाक्षतैर्धूपैर्वासः सङ्माल्यभूषणैः ।
विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत् ।
तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुराशिषः ।
मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् ।

सा चानुध्यायती सम्यङ्मुकुन्दचरणाम्बुजम् ॥40॥
गुप्ता राजभटैः शूरैः सन्नद्धैरुद्यतायुधैः ।

स्रगन्धवस्त्राभरणैर्द्विजपत्न्यः स्वलङ्कृताः ॥42॥
परिवार्य वधूं जग्मुः सूतमागधवन्दिनः ॥43॥
उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥44॥
भवानीं वन्दयाञ्चक्रुर्भवपत्नीं भवान्विताम् ॥45॥
भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम् ॥46॥
नानोपहारबलिभिः प्रदीपावलिभिः पृथक् ॥47॥
लवणापूपताम्बूलकण्ठसूत्रफलेक्षुभिः ॥48॥
ताभ्यो देव्यै नमश्चक्रे शेषां च जगृहे वधूः ॥49॥
प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना ॥50॥

fascination, were mutually expressing their concern, the bride started for the temple of the Divine Mother, protected by a guard of soldiers. 40. She walked on foot to worship the Divine Mother's sacred feet, with her mind all the while held in prayerful absorption at the feet of Krishna. 41. Accompanied by elderly ladies and friends, and observing the vow of silence, she walked in procession, protected on all sides by fully armed soldiers, and amidst the blare of the trumpets and the sound of tomtoms, conchs, large drums and kettle-drums. 42. Innumerable hetaerae with various kinds of offerings, and Brahmana women dressed in new clothes and decorated with flowers, sandal paste and jewelleries, went with the procession to the Devi's temple. 43. Singers who were experts at musical instruments, story-tellers, bards, and minstrels accompanied the procession of the bride, singing and reciting verses of praise.

44. On reaching the Devi's temple, Rukmini washed her hands and feet, performed purificatory rites with water and entered the Devi's shrine with a calm

mind. 45. Several elderly Brahmana women, who were conversant with scriptural injunctions, helped the young bride in worshipping the Goddess Bhavani non-separate from Her consort Parameswara. 46. She prayed: 'O Mother Devi! I prostrate again and again before Thee and Thy offspring Ganesa and Kartikeya. May Bhagavan Krishna be my husband! May Thou be pleased to grant this!' 47. Worship was done separately with water, with a combination of sandal paste and unbroken rice, with frankincense, with cloth, wreaths and jewels, with various forms of presents and food, and with the waving of lights. 48. Worship and offerings were made also to Brahmana women with husbands alive, with the above ingredients, besides with salt, cakes, betels, necklaces, fruits and sugarcane. 49. These women blessed her and gave her the holy remnant of offered substances, and she received the same, bowing down to these women and the Devi. 50. Now she broke her vow of silence and came out of the temple, holding the hand of a lady-in-waiting, revealing her fingers resplendent with gem-studded rings.

तां देवमायामिव वीरमोहिनीं सुमध्यमां कुण्डलमण्डिताननाम् ।
 श्यामां नितम्बार्पितरत्नमेखलां व्यञ्जतस्तनीं कुन्तलशङ्कितेक्षणाम् ॥51॥
 शुचिस्मितां बिम्बफलाधरद्युतिशोणायमानद्विजकुन्दकुड्मलाम् ।
 पदा चलन्तीं कलहंसगामिनीं शिञ्जत्कलानूपुरधामशोभिना ।
 विलोक्य वीरा मुमुहुः समागता यशस्विनस्तत्कृतहृच्छयादिताः ॥52॥
 यां वीक्ष्य ते नृपतयस्तदुदारहासव्रीडावलोकहतचेतस उज्जितास्त्राः ।
 पेतुःक्षितौ गजरथाश्वगता विमूढा यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम् ॥53॥
 सैवं शनैश्चलयती चलपद्मकोशौ प्राप्तिं तदा भगवतः प्रसमीक्षमाणा ।
 उत्सार्य वामकरजैरलकानपाङ्गैः प्राप्तान् ह्रियैक्षत नृपान् ददृशेऽच्युतं सा ॥54॥
 तां राजकन्यां रथमारुक्षतीं जहार कृष्णो द्विषतां समीक्षताम् ।
 रथं समारोप्य सुपर्णलक्षणं राजन्यचक्रं परिभूय माधवः ॥55॥
 ततो ययौ रामपुरोगमैः शनैः सृगालमध्यादिव भागहृद्धरिः ॥56॥
 तं मानिनः स्वाभिभवं यशःक्षयं परे जरासन्धवशा न सेहिरे ।
 अहो धिगस्मान् यश आत्तधन्वनां गोपैर्हृतं केसरिणां मृगैरिव ॥57॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुक्मिणीहरणं नाम त्रिपञ्चाशत्तमोऽध्यायः ॥53॥

Krishna carries away Rukmini (51-57)

51-52. As she came out, she looked like the world-enchanting Maya of the Lord, upsetting the minds of even heroes. Possessed of a slender waist; having a face reflecting the lustre of her ear-rings; a charming teenager; wearing a gem-studded girdle around her waist; with budding breasts; with a loving smile and restless eye-balls that seemed to withdraw quickly from the corner of her eyes lest they should be lost in her curly tresses; having teeth white like jasmine buds, tinged crimson by the reflection of her Bimba-like lips; and walking like a swan with lovely feet on which the anklets shone producing a tinkling sound—such was her form, seeing which the assembled heroes of note and fame became overpowered by amorous sentiment. 53-55. On seeing the bashful looks and bewitching smiles of the princess, who under the guise of a temple-procession was really making an offering of her beauty

to Sri Hari, those kings lost control over their weapons, and fell down in swoon from their chariots, horses and elephants on account of the stunning infatuation that her beauty produced. While walking on her feet resembling a pair of slow-moving lotus buds, she, in order to see whether the Lord had arrived, swept aside her dropping frontal curls and had a timorous look at the assembled royalties with her sidelong glance, whereupon, lo! in their midst she sighted Achyuta, the Unchanging Being. 56. Seeing the princess eager to join him in the chariot, Madhava took her by force in the very presence of his antagonists, and seated her in his eagle-marked chariot, ignoring with contempt the whole assemblage of rulers. Then, along with Balarama and others, he slowly started home carrying away what was his due, just as a lion lifts its prey from amidst a pack of jackals. 57. But his proud enemies like Jarasandha would not brook this insult that brought disrepute to them.

They cried out: 'Fie upon us! The reputation of us, armed warriors, has been

plundered by these cowherds, just as that of lions by a herd of deer!'

अथ चतुःपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

इति सर्वे सुसंरब्धा वाहानारूढा दंशिताः ।
तानापतत आलोक्य यादवानीकयूथपाः ।
अश्वपृष्ठे गजस्कन्धे रथोपस्थे च कोविदाः ।
पत्युर्बलं शरासारैश्छत्रं वीक्ष्य सुमध्यमा ।
प्रहस्य भगवानाह मा स्म भैरामलोचने ।
तेषां तद्विक्रमं वीरा गदसङ्कुर्षणादयः ।
पेतुः शिरांसि रथिनामश्विनां गजिनां भुवि ।
हस्ताः सासिगदेष्वासाः करभा ऊरवोऽङ्घ्रयः ।
हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः ।
शिशुपालं समभ्येत्य हतदारमिवातुरम् ।
भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज ।

स्वैः स्वैर्बलैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः ॥ 1॥
तस्थुस्तत्सम्मुखा राजन् विस्फूर्ज्य स्वधनूंषि ते ॥ 2॥
मुमुचुः शरवर्षाणि मेघा अद्रिष्वपो यथा ॥ 3॥
सत्रीडमैक्षत्तद्वक्त्रं भयविह्वललोचना ॥ 4॥
विनङ्क्ष्यत्यधुनैवैतत्तावकैः शात्रवं बलम् ॥ 5॥
अमृष्यमाणा नाराचैर्जघ्नुर्ह्यगजान् रथान् ॥ 6॥
सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः ॥ 7॥
अश्वाश्वतरनागोष्ट्ररमर्त्यशिरांसि च ॥ 8॥
राजानो विमुखा जग्मूर्जरासन्धपुरःसराः ॥ 9॥
नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् ॥ 10॥
न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते ॥ 11॥

Skandha X : Chapter 54

KRISHNA'S MARRIAGE WITH RUKMINI

*Discomfiture of Sisupala and other
Kings: (1-17)*

Sri Suka said: 1. Violently angry, all these rulers, protected by coats-of-mail, holding uplifted bows, and surrounded by their respective troops, pursued Krishna in their chariots. 2. O King! Seeing the advancing army of these rulers, the leaders of the Yadava army got ready their bows and weapons, and arrayed their forces against them. 3. Seated on horses, or elephants, or in chariots, trained archers of the royal forces began to rain volleys of arrows, as clouds shower torrents of rain on mountains. 4. Handsome Rukmini was frightened to note that her husband's army was almost hidden by this rain of arrows and looked at Krishna's face with bashful nervousness. 5. The Bhagavan said to her with a smile:

'O handsome girl! Fear not. Very soon you will see our army destroying the army of the enemy.' 6. Furious at the attack, heroes like Gada and Balarama began to destroy the enemy chariots, horses and elephants. 7. Numberless heads of soldiers decorated with ear-rings, diadems and turbans rolled on the ground. 8. Severed hands with weapons, legs and feet of men, and heads of animals like horses, mules, elephants and camels fell on the battle field. 9. The determined fight put up by the Vrishnis resulted in the total destruction of the enemy forces whereupon leaders like Jarasandha finally gave up the fight and withdrew.

10. There stood Sisupala like one whose wife had been abducted—stunned, sorrow-stricken, crest-fallen and pale. These kings approached him and said: 11: 'Harken, harken, O most heroic among

यथा दारुमयी योषिन्तृपते कुहकेच्छया ।
 शौरेः सप्तदशाहं वै संयुगानि पराजितः ।
 तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् ।
 अधुनापि वयं सर्वे वीरयूथपयूथपाः ।
 रिपवो जिग्युरधुना काल आत्मानुसारिणि ।
 एवं प्रबोधितो मित्रैश्चैद्योगात् सानुगः पुरम् ।
 रुक्मी तु राक्षसोद्वाहं कृष्णद्विडसहन् स्वसुः ।
 रुक्म्यमर्षी सुसंरब्धः शृण्वतां सर्वभूभुजाम् ।
 अहत्वा समरे कृष्णमप्रत्यूहा च रुक्मिणीम् ।
 इत्युक्त्वा रथमारुह्य सारथिं प्राह सत्वरः ।
 अद्याहं निशितैर्बाणैर्गोपालस्य सुदुर्मतेः ।
 विक्तथमानः कुमतिरीश्वरस्याप्रमाणवित् ।
 धनुर्विकृष्य सुदृढं जघ्ने कृष्णं त्रिभिः शरैः ।

एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः ॥12॥
 त्रयोविंशतिभिः सैन्यैर्जिग्य एकमहं परम् ॥13॥
 कालेन दैवयुक्तेन जानन् विद्रावितं जगत् ॥14॥
 पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः ॥15॥
 तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः ॥16॥
 हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः ॥17॥
 पृष्ठतोऽन्वगमत् कृष्णमक्षौहिण्या वृतो बली ॥18॥
 प्रतिजज्ञे महाबाहुर्दशितः सशरासनः ॥19॥
 कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद् ब्रवीमि वः ॥20॥
 चोदयाश्वान् यतः कृष्णस्तस्य मे संयुगं भवेत् ॥21॥
 नेष्ट्ये वीर्यमदं येन स्वसा मे प्रसमं हुता ॥22॥
 रथेनैकेन गोविन्दं तिष्ठ तिष्ठेत्यथाह्वयत् ॥23॥
 आह चात्र क्षणं तिष्ठ यदूनां कुलपांसन ॥24॥

men! Sorrow not. Happiness and suffering are never constant for men in this world. 12. Just as a wooden doll dances as regulated by the puppet-master, so is the Jiva subject to the control of Iswara in respect of enjoyments and sufferings. 13. I, Jarasandha, heading armies of twenty-three Akshouhinish, got defeated by Krishna seventeen times. Only in one campaign was I victorious. 14. Still, realising that it is Time prompted by Iswara that brings about happiness and the contrary to man, I remain unaffected by joy or grief. 15. Now also we, the supreme commanders of several army units and their officers, have been defeated by a much smaller army of Yadus led by Krishna. 16. Our enemies are now victorious, because Time is in their favour. In the same way when Time turns in our favour, we shall conquer them.' 17. Consoled thus by his friends, the ruler of the Chedis returned to his capital. Such of the kings as had not been slaughtered also returned to their respective places.

Deformation of Rukmi (18-35)

18. Rukmi, a great enemy of Krishna,

could not tolerate the idea of Krishna's marriage with his sister by abduction. So he pursued Krishna with an army of an Akshouhini strength. 19. Smarting under the insult and incensed to the extreme, Rukmi, with his armour on and bow in hand, vowed as follows in the hearing of all the assembled kings: 20. 'Without killing Krishna in battle and recovering Rukmini, I shall not enter the city of Kundina again. This in truth I swear before you all.' 21. Saying so, he got into his chariot in haste, and ordered his charioteer: 'Drive towards the place where Krishna is. I have to settle accounts with him in battle. 22. That impudent pride in his own power, because of which this fellow of a cowherd dared to abduct my sister—I shall put an end to it with my sharp arrows.' 23. Without any inkling of the infinite power of Krishna, the Lord of all, this foolish and self-glorious man pursued the Lord single-handed in his chariot, challenging and shouting all sorts of foul and silly abuses. 24. With three arrows released from his bow with the maximum strength, he hit Krishna and cried out: 'You fellow, a

कुत्र यासि स्वसारं मे मुषित्वा ध्वाङ्क्षवद्विः ।
 यावन्न मे हतो बाणैः शयीथा मुञ्च दारिकाम् ।
 अष्टभिश्चतुरो वाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः ।
 तैस्ताडितः शरौघैस्तु चिच्छेद धनुरच्युतः ।
 परिघं पट्टिशं शूलं चर्मासी शक्तितोमरौ ।
 ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया ।
 तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः ।
 दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला ।
 योगेश्वराप्रमेयात्मन् देवदेव जगत्पते ।

हरिष्येऽद्य मदं मन्द मायिनः कूटयोधिनः ॥25॥
 स्मयन् कृष्णो धनुश्छित्त्वा षड्भिविव्याध रुक्मिणम्
 स चान्यद् धनुरादाय कृष्णं विव्याध पञ्चभिः ॥27॥
 पुनरन्यदुपादत्त तदप्यच्छिनदव्ययः ॥28॥
 यद् यदायुधमादत्त तत् सर्वं सोऽच्छिनद्वरिः ॥29॥
 कृष्णमभ्यद्रवत् क्रुद्धः पतङ्ग इव पावकम् ॥30॥
 छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः ॥31॥
 पतित्वा पादयोर्भर्तुर्वाच करुणं सती ॥32॥
 हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ॥33॥

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तथा परित्रासविकम्पिताङ्गया शुचावशुष्यन्मुखरुद्धकण्ठया ।
 कातर्यविव्रंसितहेममालया गृहीतपादः करुणो न्यवर्तत ॥34॥
 चैलेन बद्ध्वा तमसाधुकारिणं सश्मश्रुकेशं प्रवपन् व्यरूपयत् ।
 तावन्मर्दुः परसैन्यमद्भुतं यदुप्रवीरा नलिनीं यथा गजाः ॥35॥

blot on the race of Yadus! Stop for a while. 25. Where are you running away stealing my sister, just as a crow snatches away sacrificial offerings? O fool! At once shall I erase your pride, you an artful pseudo-hero! 26. Before you fall down struck dead by my arrows, release my sister. Smiling at his challenge, Krishna cut his bow to pieces and pierced him with six arrows. 27. Krishna hit the four horses of his chariot with eight arrows, the charioteer with two, and the flag staff with three. Rukmi thereupon took another bow and hit Krishna with five arrows. 28. Struck by an arrow released by Rukmi, Krishna again cut the bow of the latter. Rukmi now took still another bow, and Krishna cut that too. 29. Sri Hari struck down with his arrows the variety of weapons Rukmi brandished, like iron clubs, spears, tridents, swords and shields, lances and rods. 30. Next Rukmi jumped out of his chariot, and sword in hand, rushed at Krishna to kill him. But it was only like a moth rushing at fire. 31. The furiously charging Rukmi's sword and shield were cut into small

bits with arrows by Krishna, who now took his sharp sword to kill him. 32. Rukmini was overwhelmed with fear to see that her brother was about to be killed. She fell at her husband's feet and said the following words piteously. 33. 'O Thou master of Yoga! O inestimable one! O Lord of all divinities! O master of the worlds! O auspicious one! O mighty armed! It does not behove Thee to kill my brother.' 34. His feet being held fast by her—whose limbs shivered through fright, whose face and voice shrank out of sorrow, and whose golden necklace dropped to the ground in her agony—Sri Krishna exercised his mercy, and checked himself from slaying Rukmi. 35. The offending Rukmi was thereupon tied up by clothes and he was deformed by the partial tonsuring of his head and face. By that time the Yadava leaders had crushed and scattered the enemy forces, as an elephant lays waste a lotus pond.

Rama's Advice to Krishna and Rukmini
 (36-49)

कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम् ।

विमुच्य बद्धं करुणो भगवान् कृष्णमब्रवीत् ॥36॥

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् ।

सैवास्मान् साध्व्यसूयेथा भ्रातुर्वैरूप्यचिन्तया ।

बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति ।

क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः ।

राज्यस्य भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः ।

तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हदाम् ।

आत्ममोहो नृणामेष कल्प्यते देवमायया ।

एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् ।

देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः ।

नात्मनोऽन्येन संयोगो वियोगश्चासतः सति ।

तथाभूतं हतप्रायं दृष्ट्वा सङ्कर्षणो विभुः ।

वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ॥37॥

सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक् पुमान्

त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः ॥39॥

भ्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः ॥40॥

मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि ॥

यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत् ॥42॥

सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम् ॥43॥

नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नमः ॥44॥

आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ॥45॥

तद्धेतुत्वात्तत्प्रसिद्धेद्रूपपाश्यां यथा रवेः ॥46॥

36. When the Yadavas reached Krishna, they found Rukmi there bound up and deformed, almost dead out of shame. The sight generated pity in the mind of the large-hearted Balarama, who released him from bondage and said to Krishna: 37. 'O Krishna! You have done something inelegant. This way of deforming a relative by tonsure does not behove us. It is equal to the infliction of death.' 38. (Then comforting Rukmini, he said): 'Do not think ill of us for deforming your brother. For the enjoyments and sufferings we experience in life are not caused by others, they are of our own making. For, the truth is that man reaps the fruit of his own actions.' 39. (Again he said to Krishna): 'A relative, though guilty, must not be killed by a relative. He should only be turned out. For, his own misdeed will bring him ill-fame which is equal to death. A person who has thus been killed once, does not deserve to be killed again.' 40. (Next consoling Rukmini once more, he said): 'This is the gruesome duty that has been imposed on the Kshatriyas by Prajapati himself. In battle a brother will have to kill his own brother.' 41. (Then chastising Krishna): 'Only people who have lost their discri-

mination through infatuation of power and pelf will fight with close kith and kin for the sake of territory, land, wealth, women, reputation, or the display of one's prowess.' 42. (Then finding Rukmini's resentment unabated, he admonished her): 'It is a perversion of intelligence, if you, like an utterly senseless person, think that one who is noted for his universal ill-will, should always meet with benevolence and kindness, just because that person happens to be your relative. It will finally recoil on the person you try to protect. 43. It is the deluding power of the Lord that invests the body-centered man with the distinctions of friend, foe and neutral. 44. The Supreme Spirit is one in all embodied beings. Only ignorance makes one think of Him as many, just as in the case of the one moon and the one Akasa grasped through their adjuncts. 45. Due to ignorance, the Atman has got identified with the body, which is of the nature of material substances and vital energy, and is with a beginning and an end. Identification with the body makes the Spirit feel the experiences of the body as his and thus subjects him to transmigration. 46. The Atman has no real union or disunion with anything other

जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित् ।
यथा शयान आत्मानं विषयान् फलमेव च ।
तस्मादज्ञानजं शोकमात्मशोषविमोहनम् ।

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एवं भगवता तन्वी रामेण प्रतिबोधिता ।
प्राणावशेष उत्सृष्टो द्विड्भिर्हतबलप्रभः ।
चक्रे भोजकटं नाम निवासाय महत् पुरम् ।

कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसद् रुषा ॥52॥

भगवान् भीष्मकसुतामेवं निर्जित्य भूमिपान् ।
तदा महोत्सवो नृणां यदुपुर्या गृहे गृहे ।
नरा नार्यश्च मुदिताः प्रमृष्टमणिकुण्डलाः ।

कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहरिव ॥47॥
अनुभुङ्क्तेऽप्यसत्यर्थे तथाऽऽप्नोत्यबुधो भवम् ॥48॥
तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ॥49॥

वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ॥50॥
स्मरन् विरूपकरणं वितथात्ममनोरथः ॥51॥
अहत्वा दुर्मतिं कृष्णमप्रत्यूह्य यवीयसीम् ।

पुरमानीय विधिवदुपयेमे कुरुद्वहे ॥53॥
अभूदनन्यभावानां कृष्णे यदुपतौ नृप ॥54॥
पारिबर्हमुपाजह्रुर्वरयोश्चित्रवाससोः ॥55॥

than itself. For what are called 'the others'—the body, the mind and other adjuncts with which it is supposed to unite and disunite—have no real existence apart from the Spirit (the Atman). It is only an aspect of the appearance of the Spirit, the Spirit being its cause and substance. So in the perception of such union and disunion, only the Spirit is involved and there is no 'other'. It is just like the sun being the common matrix of both the eye and the form it perceives. 47. Birth etc. are the changes of the body, never of the Atman. The moon has no real waxing and waning, though its Kalas or phases seem to wax and wane. And death is like Amavasya, the last day of the dark fortnight, when the moon is totally invisible, though she is fully present. 48. Just as a man lying in a place dreaming, experiences a subject, objects and the act of enjoyment, though these distinctions are not actually there, so are the experiences of the man in the sleep of ignorance. 49. Therefore, O handsome girl, conquer through realization of the Truth, the sorrow that ignorance brings, deluding the understanding and dimming spiritual consciousness. Attain to peace thereby.'

Marriage of Krishna with Rukmini (50-60)

Sri Suka said: 50. Instructed in this way by Bhagavan Rama, Rukmini abandoned the sorrow of her heart, and pacified herself through discrimination. 51-52. Defeated and deprived of his army and lustre by enemies, with his mere life spared, set free by them deformed and deprived of all his hopes and expectations, Rukmi now resolved to stay alone, away from his capital. He built a new palace called Bhojakata and stayed there in a mood of deadly enmity to Krishna, declaring that until the villain Krishna was slain and his sister rescued, he would not enter Kundina.

53. O Parikshit! O leader of the Kurus! Defeating all the rulers in this way, Lord Krishna took the daughter of Bhishmaka to his city of Dwaraka and married her according to Vedic rites. 54. In the city of the Yadavas, where the inhabitants had unqualified love and loyalty to Sri Krishna, their protector, there was not a house where the occasion was not celebrated as a great festival. 55. Wearing polished and shining ear-rings and dressed in clothes of bright hue and attractive designs, men

सा वृष्णिपुत्र्युत्तमितेन्द्रकेतुभिर्विचित्रमाल्याम्बररत्नतोरणैः ।
 बभौ प्रतिद्वार्यपक्लृप्तमङ्गलैरापूर्णकुम्भागुरुधूपदीपकैः ॥56॥
 सिक्तमार्गं मदच्युद्भिराहूतप्रेष्ठभूभुजाम् । गजैर्द्वैस्सु परामृष्टरम्भापूगोपशोभिता ॥57॥
 कुरुसृञ्जयकैकेयविदर्भयदुकुन्तयः । मिथो मुमुदिरे तस्मिन् सम्भ्रमात् परिधावताम् ॥58॥
 रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः । राजानो राजकन्याश्च बभूवुर्भूशविस्मिताः ॥59॥
 द्वारकायामभूद् राजन् महामोदः पुरौकसाम् । रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियःपतिम् ॥60॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुक्मिण्युद्वाहे चतुःपञ्चाशत्तमोऽध्यायः ॥54॥

and women offered presents to the newly married couple. 56. The capital of the Yadus shone in all its splendour with hoisted Indra flags; with decorations of attractive wreaths, clothes, and gems; with houses whose fronts displayed various auspicious substances like ceremonial water jars, lights and burning frankincense. 57. The roads were watered with the ichor of elephants in rut that the visiting kings brought with them. The doors of buildings were decorated with plantain trees and arecanut palms. 58.

Crowds of men from various lands like those of the Kurus, Srinjayas, Kekayas, Vidarbhas and Kuntis moved about hither and thither enthusiastically, cheerfully accosting one another. 59. All kings and royal ladies heard with great surprise the story of Krishna's abduction of Rukmini, sung by minstrels. 60. Great was the delight of all the inhabitants of Dwarka on seeing Krishna, the Lord of Sri Devi, wedded to Rukmini who was none but that Sri herself.

अथ पञ्चपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना । देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥ 1॥
 स एव जातो वैदर्भ्या कृष्णवीर्यसमुद्भवः । प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥ 2॥
 तं शम्बरः कामरूपी हत्वा तोकमनिर्दशम् । स विदित्वाऽऽत्मनः शत्रुं प्राप्त्योदन्वत्यगाद् गृहम् ॥ 3॥
 तं निर्जगार बलवान् मीनः सोऽप्यपरैः सह । वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥ 4॥

Skandha X : Chapter 55

THE BIRTH OF PRADYUMNA

Birth and Abduction of Pradyumna (1-6)

Sri Suka said: 1. Kāmadeva (Cupid), who is a part of Vāsudeva, was burnt in the fire of Rudra's anger. In order to get a new body, he now approached Vāsudeva (Krishna) himself. 2. He was born as Krishna's son in Rukmini, the princess of

Vidarbha, and under the name of Pradyumna, he was to become a famous personage, in no way inferior to his father. 3. The Asura Sambara, who could take any form, knew that this son of Krishna was his enemy (destined to kill him), and therefore threw the infant Pradyumna into the sea and went home. 4. A huge fish swallowed the child, but the fish

तं शम्बराय कैवर्ता उपाजह्नु रूपायनम् ।
 दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन् ।
 बालस्य तत्त्वमुत्पत्तिं
 सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी ।
 निरूपिता शम्बरेण सा सूपौदनसाधने ।
 नातिदीर्घेण कालेन स कार्ष्णीं रूढयौवनः ।

सा तं पतिं पद्मदलायतेक्षणं

सत्रीडहासोत्तमितभ्रुवेक्षती

प्रीत्योपतस्थे रतिरङ्ग सौरतैः ॥10॥

तामाह भगवान् कार्ष्णिर्मातस्ते मतिरन्यथा ।
 भवान् नारायणसुतः शम्बरेणाहूतो गृहात् ।
 एष त्वानिर्देशं सिन्धवक्षिपच्छम्बरोऽसुरः ।
 तमिमं जहि दुर्धर्षं दुर्जयं शत्रुमात्मनः ।
 परिशोचति ते माता कुररीव गतप्रजा ।
 प्रभाष्यैव ददौ विद्यां प्रद्युम्नाय महात्मने ।

सूदा महानसं नीत्वावद्यन् स्वधितिनाद्भुतम् ॥ 5॥
 नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः ।

मत्स्योदरनिवेशनम् ॥ 6॥

पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती ॥ 7॥

कामदेवं शिशुं बुध्वा चक्रे स्नेहं तदारभके ॥ 8॥

जनयामास नारीणां वीक्षन्तीनां च विभ्रमम् ॥ 9॥

प्रलम्बबाहुं नरलोकसुन्दरम् ।

मातृभावमतिक्रम्य वर्तते कामिनी यथा ॥11॥

अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो ॥12॥

मत्स्योऽग्रसीत्तदुदुरादिह प्राप्तो भवान् प्रभो ॥13॥

मायाशतविदं त्वं च मायाभिर्मोहनादिभिः ॥14॥

पुत्रस्नेहाकुला दीना विवत्सा गौरिवातुरा ॥15॥

मायावती महामायां सर्वमायाविनाशिनीम् ॥16॥

itself was caught in a big net by a group of fisherfolk. 5-6. The fishermen gave the catch as a present to Sambara. The fish was taken into the kitchen where the cooks cut open that wonderful fish. Seeing the infant within it, they sent information about it to Māyāvati, the superintendent of the kitchen. While she stood surprised and puzzled, Narada the sage came there and informed her everything about the child.

Pradyumna under Māyāvati's Care (7-16)

7. This Māyāvati was none other than Rati the wife of Kāma (Cupid), awaiting the re-embodiment of her husband burnt up in the wrath of Siva. 8. She had been appointed as the head of the cooking department in Sambara's household. Knowing that the child was Kama reborn, she began to love that child. 9. Before long he, the son of Krishna, developed into a youth, creating agitation in the minds of all ladies who looked at him. 10. Seeing her Lord, long-armed, lotus-eyed, and most handsome among men, Rati approached him one day with

movements of brow and smiles indicative of bashfulness, in a hilarious mood expressive of sexual interest. 11. Pradyumna, the son of Krishna, then said to her: 'O mother! Over-riding a mother's attitude, how are you behaving towards me like a lover?' 12. She replied: 'Lord! You are the son of Krishna, Narayana incarnate. You were stolen away as an infant from home by Sambara. You are Kāma Deva reborn; and I am Rati your wife by right. 13. This Sambara threw you into the ocean as an infant less than ten days old. A fish swallowed you, and you were found in its stomach. 14. Destroy this Asura, your enemy, through magical warfare. He himself is an expert in such warfare, and is difficult to be defeated or overthrown. 15. Having lost her child, your poor bereaved mother is in sorrow like a cow or an osprey that has lost its offspring.' 16. With these words, Māyāvati, as Rati was now known, imparted to the high-souled Pradyumna, the secret of the art known as Mahāmāya, which can dispel the effects of every form of magical art.

स च शम्बरमभ्येत्य संयुगाय समाह्वयत् ।
 सोऽधिक्षिप्तो दुर्वचोभिः पादाहत इवोरगः ।
 गदामाविध्य तरसा प्रद्युम्नाय महात्मने ।
 तामापतन्तीं भगवान् प्रद्युम्नो गदया गदाम् ।
 स च मायां समाश्रित्य दैतेयीं मयर्दशिताम् ।
 बाध्यमानोऽस्त्रवर्षेण रौक्मिणेयो महारथः ।
 ततो गौह्यकगान्धर्वपैशाचौरगराक्षसीः ।
 निशातमसिमुद्यम्य सकिरीटं सकुण्डलम् ।
 आकीर्यमाणो दिविजैः स्तुवद्भिः कुसुमोत्करैः ।
 अन्तःपुरवरं राजन् ललनाशतसङ्कुलम् ।
 तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम् ।
 स्वलङ्कृतमुखाम्भोजं नीलवक्रालकालिभिः ।
 अवधार्य शनैरीषद्वैलक्षणेन योषितः ।

Pradyumna's Fight with Sambara (17-25)

17. Thereafter Pradyumna confronted Sambara, and provoked him to terrific anger by hurling abuses at him, and thus drew him to a fight. 18. Insulted by abuses, Sambara reacted like a snake trodden upon, and came out red-eyed, with a mace in hand. 19. He whirled his mace and threw it at the high-souled Pradyumna and gave out a yell, startling like a thunder clap. 20. O King! With his own mace Pradyumna struck off the mace that was coming at him and attacked the Asura with his mace. 21. The Asura then adopted the tactics of magical warfare that he had learnt from Maya. He disappeared in the sky and began to rain arrows at Pradyumna. 22. Harassed by this rain of arrows, the great car-warrior Pradyumna, made use of the pure Sattvika form of Māyā called Mahavidya, which is destructive of all inferior forms of Māyā. 23. Afterwards the Asura tried to project hundreds of various other magical devices connected with Guhyakas, Gandharvas,

अविषह्यैस्तमाक्षेपैः क्षिपन् सञ्जनयन् कलिम् ॥17॥
 निश्चक्राम गदापाणिरमर्षात्तान्नलोचनः ॥18॥
 प्रक्षिप्य व्यनदन्नादं वज्रनिष्पेषनिष्ठुरम् ॥19॥
 अपास्य शत्रवे क्रुद्धः प्राहिणोत् स्वगदां नृप ॥20॥
 मुमुचेऽस्त्रमयं वर्षं काष्ण्यं वैहायसोऽसुरः ॥21॥
 सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् ॥22॥
 प्रायुङ्क्त शतशो दैत्यः कार्ज्णवर्धमयत् स ताः ॥23॥
 शम्बरस्य शिरः कायात्तान्नश्मश्वोजसाहरत् ॥24॥
 भार्ययाम्बरचारिण्या पुरं नीतो विहायसा ॥25॥
 विवेश पत्न्या गगनाद् विद्युतेव बलाहकः ॥26॥
 प्रलम्बबाहुं ताम्राक्षं सुस्मितं रुचिराननम् ॥27॥
 कृष्णं मत्वा स्त्रियो ह्रीतां निलित्युस्तत्र तत्र ह ॥28॥
 उपजग्मुः प्रमुदिताः सस्त्रीरत्नं सुविस्मिताः ॥29॥

Pisachas and Sarpas, but the son of Krishna repelled them all. 24. Then raising his sharp sword, Pradyumna, with a powerful sweep of it, cut off Sambara's head covered with copper-coloured hair, together with his diadem and ear-rings. 25. The Devas now sang his praise and showered flowers on him. He then went back to his city, transported through air by his wife, who knew the art of travelling through the sky.

Pradyumna in Dwaraka (26-40)

26. From the sky he descended with his wife, like a blue cloud with a streak of lightning clinging to it, into the magnificent inner apartments of the palace occupied by a very large number of ladies. 27-28. Blue like a rain cloud; dressed in yellow silk; having long powerful arms; possessed of a handsome face; and graced with an inviting smile, eyes of slightly reddish tinge, and bluish frontal curls—Pradyumna was mistaken for Krishna by the women who bashfully hid themselves here and there at his sudden appearance. 29. Noticing in the newcomer some dif-

अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी ।
 को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः ।
 मम चाप्यात्मजो नष्टो नीतो यः सूतिकागृहात् ।
 कथं त्वनेन सम्प्राप्तं सारूप्यं शार्ङ्गधन्वनः ।
 स एव वा भवेन्नूनं यो मे गर्भे धृतोऽर्भकः ।
 एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः ।
 विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः ।
 तच्छ्रुत्वा महदाश्चर्यं कृष्णान्तःपुरयोषितः ।
 देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः ।
 नष्टं प्रद्युम्नमायातमाकर्ण्य द्वारकौकसः ।

यं वै मुहुः पितृसरूपनिजेशभावास्तन्मातरो यदभजन् रहस्यभावाः ।

चित्रं न तत् खलु रमास्पदबिम्बबिम्बे कामे स्मरेऽक्षिविषये किमुतान्यनार्यः ॥40॥

अस्मरत् स्वसुतं नष्टं स्नेहस्तुतपयोधरा ॥30॥
 धृतः कया वा जठरे केयं लब्धा त्वनेन वा ॥31॥
 एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित् ॥32॥
 आकृत्यावयवैर्गत्या स्वरहासावलोकनैः ॥33॥
 अमुष्मिन् प्रीतिरधिका वामः स्फुरति मे भुजः ॥34॥
 देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत् ॥35॥
 नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥36॥
 अभ्यनन्दन् बहूनब्दान् नष्टं मृतमिवागतम् ॥37॥
 दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मदम् ॥38॥
 अहो मृत इवायतो बालो दिष्टचेति हाब्रुवन् ॥39॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम पञ्चपञ्चाशत्तमोऽध्यायः 55।

ference from Krishna, they approached him who was accompanied by a handsome lady, with great astonishment and joy. 30. Then Rukmini, the handsome and the sweet-tongued, felt that milk was oozing from her breasts from maternal affection. This strongly brought back to her remembrance of her lost son. 31. (She began to think:) 'Who can this most noble of men be? Whose son can this lotus-eyed one be? From whose womb could he have been born? Who can be this woman accompanying him? 32. Years back I lost my son, who was stolen away from the labour room itself. If he is alive today anywhere, he could have been like this newcomer in age and physical development. 33. How has he come to have this resemblance with Krishna in respect of form, limbs, gait, voice, laughter and look? 34. He must be the boy born of me. For my mind is feeling a deep affection for him, and besides, my left arm is throbbing.'

35. While Rukmini was thus revolving in her mind, there came to the room Krishna, the Lord of abounding glory, along with Devaki and Vasudeva. 36. Though the Lord Krishna had always

known the whole truth about these affairs, he had so far not revealed it to anybody. At this juncture the sage Narada arrived there and explained to them all about the incidents, starting from the abduction by Sambara. 37. All the womenfolk of Krishna's household heard the story with immense astonishment. They rejoiced to see the long-lost one, as if he were a dead person returning to life. 38. Devaki and Vasudeva, Krishna and Rama, as well as Rukmini and the ladies of the household, were all delighted to embrace the newly arrived couple. 39. Hearing that Pradyumna, the lost son of Krishna, had come back, they all exclaimed in astonishment saying that it was just as if he had died and returned to life. 40. Many a time the mothers of Pradyumna, the wives of Krishna, seeing in him the very replica of his father's form, had in privacy approached him with amorous sentiments. There is no wonder in it, seeing that in him one came face to face with that very Kamadeva who agitates the minds of even Brahma and Parameswara, and who was the very reflection of Him (Mahavishnu i.e. Krish-

na), who is the seat of Ramā, the centre of all beauty. The attraction felt by other

women can then be better guessed than described.

अथ षट्पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

सत्राजितः स्वतनयां कृष्णाय कृतकिल्बिषः । स्यमन्तकेन मणिना स्वयमुद्यम्य दत्तवान् ॥ 1॥

राजोवाच

सत्राजितः किमकरोद् ब्रह्मन् कृष्णस्य किल्बिषम् । स्यमन्तकः कुतस्तस्य कस्माद् दत्ता सुता हरेः ॥ 2॥

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा । प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् ॥ 3॥

स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः । प्रविष्टो द्वारकां राजंस्तेजसा नोपलक्षितः ॥ 4॥

तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः । दीव्यतेक्षैर्भगवते शशंसुः सूर्यशङ्किताः ॥ 5॥

नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर । दामोदरारविन्दाक्ष गोविन्द यदुनन्दन ॥ 6॥

एष आयाति सविता त्वां दिदृक्षुर्जगत्पते । मुष्णन् गभस्तिचक्रेण नृणां चक्षूषि तिग्मगुः ॥ 7॥

नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधर्षभाः । ज्ञात्वाद्य गूढं यदुषु द्रष्टुं त्वां यात्यजः प्रभो ॥ 8॥

श्रीशुक उवाच

निशम्य बालवचनं प्रहस्याम्बुजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥ 9॥

Skandha X. : Chapter 56

THE STORY OF THE JEWEL SYAMANTAKA

Satrājīṭ acquiring Syamantaka (1-11)

Sri Suka said: 1. Satrājīṭ, who was the cause of bringing disrepute to Krishna, sought expiation for his offence by offering the jewel Syamantaka together with his daughter to Krishna.

The Rajah said: 2. O holy one! What harm did Satrājīṭ do to Krishna? *Sri Suka said:* 3. The Sun-deity once became very friendly to his devotee Satrājīṭ. Pleased with him, the Sun-deity presented him with the jewel Syamantaka. 4. Wearing this jewel round his neck and shining like the Sun-deity himself, Satrājīṭ entered Dwaraka, almost impossible to be distinguished from the brilliance around him. 5. People whose eyes were dazzled even from a distance at his sight,

believed that the Sun-deity was coming, and reported the matter to the Lord, who was then playing at dice. 6. They said: 'O Narayana! O Thou who art armed with a conch, discus and mace! O Thou who wert tied to the mortar! O Thou the lotus-eyed! O Thou the protector of Gokula! O Thou the joy of the Yadus! Salutations to Thee. 7. Here comes, to see Thee, O Lord of the worlds, that Surya (Sun-deity) of fierce brilliance, blinding the eyes of all onlookers with his aura of light rays. 8. It is common for all the Divinities in the three worlds to seek Thee. Now it seems the Sun is coming to see Thee, discovering that Thou art now hiding Thy identity as one among the Yadus.'

Sri Suka said: 9. Hearing these words

सत्राजित् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥10॥
दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो । दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः ।

न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥11॥

स याचितो मणिं क्वापि यदुराजाय शौरिणा । नैवार्थकामुकः प्रादाद् याच्ञाभङ्गमतर्कयन् ॥12॥
तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् । प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥13॥
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी । गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥14॥
सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले । अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ॥15॥
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः । भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्जनाः ॥16॥
भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि । माष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥17॥
हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने । तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥18॥
ऋक्षराजबिलं भीममन्धेन तमसाऽऽवृतम् । एको विवेश भगवानवस्थाप्य बहिःप्रजाः ॥19॥
तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम् । हर्तुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके ॥20॥

of the credulous people, the Lord smiled and said: 'This is not the Sun-deity, but Satrājīt shining with the lustre of the jewel he has acquired.' 10. Satrājīt now went to his own house that was kept well-decorated with all auspicious things for his reception. With the help of Brahmana priests, he had the jewel installed in the temple of the sun, his favourite deity. 11. O King! Where this jewel is kept and worshipped, it yields daily eight loads of gold. Besides, none of the causes of misery like poverty, contagious diseases, misfortunes, attack by serpents, thefts, worries etc., will prevail there.

The Evils caused by Syamantaka (12-16)

12. Once Krishna requested Satrājīt to hand over this jewel to the king of the Yadus. But in his greed for gold, the Yadava did not do so, unmindful of the evil consequences of rejecting the request. 13. One day Prasena, the brother of Satrājīt, went hunting, with that luminous jewel tied to his neck. 14. In the forest a lion killed Prasena along with the horse he was riding. The lion, which went into the mountain fastness taking the jewel with it, was attacked and killed by Jām-

bavān, the lord of the bears. 15. Jām-bavān took possession of the jewel, returned to his cave, and gave it to his child to play with. Not finding his brother Prasena returning, Satrājīt grew very anxious. 16. He gave out that his brother, who went to the forest adorned with the jewel, must certainly have been killed by Krishna (in order to rob him of the jewel). This scandal travelled from ear to ear and spread everywhere.

The Fight with Jāmbavān (17-32)

17. When it reached the ears of the Lord, he decided to clear himself of the disrepute arising from this allegation, and accordingly started to trace the footsteps of Prasena, accompanied by a body of citizens. 18. In the course of their search, they came across the dead body of Prasena and his horse, killed by the lion, and later they also saw on the mountain top the carcass of the lion slaughtered by the king of the bears. 19. Then they reached the cave of the bear, which was fearful and pitch dark within. The Lord entered it, keeping his followers outside. 20. Then he saw the precious jewel set apart as a plaything for the child of the

तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत् ।
 स वै भगवता तेन युयुधे स्वामिनाऽऽत्मनः ।
 द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः ।
 आसीत्तदष्टाविंशहमितरेतरमुष्टिभिः ।
 कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः ।
 जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम् ।
 त्वं हि विश्वसृजां ऋष्टा सृज्यानामपि यच्च सत् ।

यस्येषदुत्कलितरोषकटाक्षमोक्षैर्वर्त्मादिशत् क्षुभितनक्रतिमिङ्गिलोऽब्धिः ।

सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का रक्षःशिरांसि भुवि पेतुरिषुक्षतानि ॥28॥

इति विज्ञातविज्ञानमृक्षराजानमच्युतः ।
 अभिमृश्यारविन्दाक्षः पाणिना शङ्करेण तम् ।
 मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् ।
 इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा ।

तच्छृत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः ॥21॥
 पुरुषं प्राकृतं मत्वा कुपितो नानुभाववित् ॥22॥
 आयुधाश्मद्रुमैर्दोभिः क्रव्यार्थे श्येनयोरिव ॥23॥
 वज्रनिष्पेषपरुषैरविश्रममहर्निशम् ॥24॥
 क्षीणसत्त्वः स्विन्नगात्रस्तमाहातीव विस्मितः ॥25॥
 विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥26॥
 कालःकलयतामीशः पर आत्मा तथाऽऽत्मनाम् ॥27॥

व्याजहार महाराज भगवान् देवकीसुतः ॥29॥
 कृपया परया भक्तं प्रेमगम्भीरया गिरा ॥30॥
 मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना ॥31॥
 अर्हणार्थं स मणिना कृष्णायोपजहार ह ॥32॥

bear, and desiring to take it away, he approached the child. 21. Seeing the strange form of a man approaching, the governess of the child cried out in fear, and roused to great anger by that cry, the powerful Jāmbavān came running. 22. Jāmbavān, who did not know that his adversary was none but his Master (Rama now manifesting as Krishna), took him to be an ordinary man and fought with him in great anger, without understanding his greatness. 23. Like two hawks struggling for a piece of flesh, there was a fierce duel between them using weapons, stones, and fists. 24. For twenty-eight days and nights without a break, they fought continuously hitting each other with their adamant fists. 25. With his joints dislocated by the blows of Krishna's fists, enfeebled, exhausted, and perspiring, Jāmbavān said to his adversary as follows in great astonishment. 26. (Jāmbavān on knowing about the divinity of Krishna through introspection) 'I know Thee to be the mover within all beings as the strength of their senses, heart, and body; as the all-pervading being and director of Prakriti; as one of unlimited prowess

and the controller of everything. 27. Thou art the Prime Mover, being the creator of the creator Brahma himself; Thou art the substantial cause too, because all materials of creation derive their substantiality from Thee; Thou art the soul of Time, the supreme power drawing everything into itself; Thou art the soul of souls in all beings; and Thou art the Supreme Being, the Lord of all divinities. 28. Thou art He, whose slightly angry look made the ocean with all its giant creatures boil and yield passage; who built a bridge over it, a worthy monument to Thy glory; who caused Lanka to be burnt; and whose arrows struck down the heads of Rakshasas in large numbers.'

29. The Supreme Lord, born as the son of Devaki, now spoke to the lord of bears who came to recognise his identity. 30. The lotus-eyed Lord, stroking the body of that devotee with his soothing hands, spoke to him in his loving and sonorous voice: 31. 'O King of bears! In order to clear us of the false and defaming charge brought against us in connection with the Syamantaka, we happened to come to this cave.' 32. On hearing this, Jām-

अदृष्ट्वा निर्गमं शौरेः प्रविष्टस्य बिलं जनाः ।
 निशम्य देवकी देवी रुक्मिण्यानकदुन्दुभिः ।
 सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः ।
 तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च ।
 उपलभ्य हृषीकेशं मृतं पुनरिवागतम् ।
 सत्राजितं समाहूय सभायां राजसन्निधौ ।
 स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः ।
 सोऽनुध्यायस्तदेवायं बलवद्विग्रहाकुलः ।
 किं कृत्वा साधु मह्यं स्यान्न शपेद् वा जनो यथा ।
 दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च ।
 एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम् ।
 तां सत्यभामां भगवानुपयेमे यथाविधि ।
 भगवानाह न मणिं प्रतीच्छामो वयं नृप ।

प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः ॥33॥
 सुहृदो ज्ञातयोऽशोचन् बिलात् कृष्णमनिर्गतम् ॥34॥
 उपतस्थुर्महामायां दुर्गा कृष्णोपलब्धये ॥35॥
 प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन् हरिः ॥36॥
 सह पत्न्या मणिग्रीवं सर्वे जातमहोत्सवाः ॥37॥
 प्राप्तिं चाख्याय भगवान् मणिं तस्मै न्यवेदयत् ॥38॥
 अनुतप्यमानो भवनमगमत् स्वेन पाप्मना ॥39॥
 कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम् ॥40॥
 अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम् ॥41॥
 उपायोऽयं समीचीनस्तस्य शान्तिर्न चान्यथा ॥42॥
 मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह ॥43॥
 बहुभिर्योचितं शीलरूपौदार्यगुणान्विताम् ॥44॥
 तवास्तां देवभक्तस्य वयं च फलभागिनः ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे स्यमन्तकोपाख्याने षट्पञ्चाशत्तमोऽध्यायः ॥56॥

bavān gave the jewel as also his daughter
 as an offering to Krishna.

Krishna's Return and Marriage with Satyabhāma (33-45)

33. The men accompanying Krishna waited outside the cave for twelve days, but not finding Krishna coming out, returned home in grief. 34. Hearing that Krishna did not come out of the cave, Devaki, Rukmini, Vasudeva and other friends and relatives felt deep sorrow. 35. The sorrow-stricken inhabitants of Dwaraka began to curse Satrājīt and began to pray to Durga, the mysterious Mother, for the return of Krishna. 36. Soon after they had prayed to the Goddess, She responded, as it were, through the appearance of Krishna in their midst along with his new bride Jāmbavati. 37. The return of Krishna was to all like the restoration of a dead man to life. Seeing him with his new wife and the Syamantaka adorning his neck, everyone rejoiced exceedingly. 38. Krishna had Satrājīt summoned to the king's assembly, and there gave him the Syamantaka, explaining

how it was traced. 39. With his head bending under a great sense of shame, he received the jewel and went home, repenting of his misdeeds.

40. Grieving in mind for thoughtlessly quarrelling with a great man, Satrājīt thought deeply how he could erase his guilt and win the favour of Krishna. 41. He thought: 'What should I do for my welfare? How can I stop people from cursing me, the short-sighted, mean and greedy man that I am? 42. I shall give my daughter, a jewel among women, together with the Syamantaka to Krishna. This is the best way of reconciliation. There is none else.' 43. Resolving thus within, he himself went with his daughter possessed of all virtuous qualities, as well as the jewel, and offered them to Krishna. 44. The Lord then married, according to scriptural rites, that daughter of Satrājīt, Satyabhāma, who was possessed of various qualifications like nobility of nature, beauty, generosity and the like, and for whom many high-positioned men were coming forward as suitors. 45. O King! The Lord said to Satrājīt: 'We

shall not accept the jewel Syamantaka. It is best that it is with you who are a devotee of the Sun-deity. We too may afterwards

benefit by it (as Satyabhāma is your only child to inherit your possessions).'

अथ सप्तपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

विज्ञातार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान् ।
भीष्मं कृपं सविदुरं गान्धारीं द्रोणमेव च ।
लब्ध्वैतदन्तरं राजन् शतधन्वानमूचतुः ।
योऽस्मभ्यं सम्प्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः ।
एवं भिन्नमतिस्ताभ्यां सत्राजितमसत्तमः ।
स्त्रीणां विक्रोशमानानां क्रन्दन्तीनामनाथवत् ।
सत्यभामा च पितरं हतं वीक्ष्य शुचापिता ।
तैलद्रोण्यां मृतं प्रास्य जगाम गजसाह्वयम् ।
तदाकर्ण्येश्वरौ राजन्ननुसृत्य नृलोकताम् ।
आगत्य भगवांस्तस्मात् सभार्यः साग्रजः पुरम् ।

कुन्तीं च कुल्यकरणे सह्रामो ययौ कुरुन् ॥ 1॥
तुल्यदुःखौ च सङ्गम्य हा कष्टमिति होचतुः ॥ 2॥
अक्रूरकृतवर्मणौ मणिः कस्मान्न गृह्यते ॥ 3॥
कृष्णायादान्न सत्राजित् कस्माद् भ्रातरमन्विष्यात् ॥
शयानमवधील्लोभात् स पापः क्षीणजीवितः ॥ 5॥
हत्वा पशून् सौनिकवन्मणिमादाय जग्मिवान् ॥ 6॥
व्यलपत्तात तातेति हा हतास्मीति मुह्यती ॥ 7॥
कृष्णाय विदितार्थाय तप्ताऽऽचख्यौ पितुर्वधम् ॥ 8॥
अहो नः परमं कष्टमित्यन्नाक्षौ विलेपतुः ॥ 9॥
शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः ॥ 10॥

Skandha X : Chapter 57

THE SUBSEQUENT STORY OF SYAMANTAKA

Murder of Satrājī (1-17)

Sri Suka said: 1. On hearing about the reported death of Kunti and her sons, the Pandavas, in a fire accident, the Lord, though he knew the truth, none the less started with Rama to the land of the Kurus in order to fulfil the conventional obligations of a relative. 2. Meeting Vidura, Bhishma, Kripa, Gāndhārī, and Drona, they joined them as partners in their mourning. 3. O King! Taking advantage of this absence of Krishna from Dwaraka, a conspiracy was hatched by Akrura and Kritavarma, who prompted a Yadava named Satadhanva to seize the Syamantaka from Satrājī. 4. They said to him: 'Satrājī had betrothed his daughter to you. Breaking that promise, he has given her to Krishna. Why should not Satrājī go the way of his brother Prasena?'

5. Instigated by them in this way and prompted by greed for wealth, the evil-spirited and sinful Satadhanva, whose own days were numbered, murdered Satrājī in cold blood while he was lying asleep. 6. As a butcher kills animals, he killed Satrājī amidst the outcries and wailings of helpless women, and took away the jewel.

7. Seeing the dead body of her father, Satyabhāma swooned in extreme sorrow, crying out 'O father! O father! I am undone!' 8. She preserved the dead body in an oil bath and then went to Hastinapura, and pathetically appraised Krishna of her father's death, although Krishna had already come to know about it himself. 9. On receiving the tragic news Rama and Krishna, following the way of the world, wept with sorrow, crying: 'A great calamity has befallen us!' 10.

सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया ।
 नाहमीश्वरयोः कुर्यां हेलनं रामकृष्णयोः ।
 कंसः सहानुगोऽपीतो यद् द्वेषात् त्याजितः श्रिया ।
 प्रत्याख्यातः स चाक्रूरं पाष्णिग्राहमयाचत ।
 य इदं लीलया विश्वं सृजत्यवति हन्ति च ।
 यः सप्तहायनः शैलमुत्पाटयैकेन पाणिना ।
 नमस्तस्मै भगवते कृष्णायाद्भुतकर्मणे ।
 प्रत्याख्यातः स तेनापि शतधन्वा महामणिम् ।
 गरुडध्वजमारुह्य रथं रामजनार्दनौ ।
 मिथिलायामुपवने विसृज्य पतितं हयम् ।
 पदातेर्भगवांस्तस्य पदातिस्तिग्मनेमिना ।
 अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकम् ।

साहाय्ये कृतवर्माणमयाचत स चाब्रवीत् ॥11॥
 को नु क्षेमाय कल्पेत तयोर्वृजिनमाचरन् ॥12॥
 जरासन्धः सप्तदश संयुगान् विरथो गतः ॥13॥
 सोऽप्याह को विरुध्येत विद्वानीश्वरयोर्बलम् ॥14॥
 चेष्टां विश्वसृजो यस्य न विदुर्मोहिताजया ॥15॥
 दधार लीलया बाल उच्छिलीन्ध्रमिवार्भकः ॥16॥
 अनन्तायादिभूताय कूटस्थायात्मने नमः ॥17॥
 तस्मिन् न्यस्याश्वमारुह्य शतयोजनगं ययौ ॥18॥
 अन्वयातां महावेगैरश्वै राजन् गुरुद्रुहम् ॥19॥
 पद्भ्यामधावत् संव्रतः कृष्णोऽप्यन्वद्रवद् रुषा ॥
 चक्रेण शिर उत्कृत्य वाससोर्व्यचिनोन्मणिम् ॥21॥
 वृथा हतः शतधनुर्मणिस्तत्र न विद्यते ॥22॥

Krishna now returned to his city of Dwaraka along with Balarama and his wife Satyabhāma, and took steps to kill Satadhanva and take the jewel from him. 11. On hearing about Krishna's intention, Satadhanva got frightened, and with the idea of saving at least his life, sought the help of Kritavarma, who said to him: 12. 'I cannot do anything that goes against Rama and Krishna who are divinities. To offend them is not the way to happiness for any one. 13. By antagonising them, Kamsa, rid of his good fortune, met with destruction along with all his allies. So also Jarasandha who led seventeen campaigns against them, had to run away on foot every time, because of the total destruction of his forces.' 14. Thus rebuffed, Satadhanva went to Akrura for support, but he too retreated, saying that no one who knew anything about the power of those divinities, would antagonise them. 15. He said: 'He creates, protects and dissolves the universe as a sport. Being subject to his Maya, none including Brahma, the creator, can fathom his ways. 16. As a boy of seven he uprooted a mountain, and for a week held it up in one hand with the utmost ease as in

play, just like a child holding a mushroom. 17. Salutations to Krishna, the worshipful one of wondrous deeds, the partless being, the original one, and the changeless spirit.'

Flight of Satadhanva and his Destruction (18-29)

18. Being thus rebuffed by Akrura, too, Satadhanva deposited the jewel Syaman-taka with Akrura, and getting on a speedy horse that could cover a distance of one hundred Yojanas at a stretch, fled away from Dwaraka. 19. Rama and Krishna now ascended their chariots with the standard of Garuda, to which were attached very fast horses, and pursued the murderer of the respected elder. 20. Reaching the precincts of Mithila, Satadhanva's horse fell dead under him, and from there he began to run on foot in great fear, followed by the irate Krishna. 21. Krishna, too, following the running Satadhanva on foot, cut off his head with his sharp discus, and then searched his garments for the jewel. 22. Not finding it with him, Krishna went to his brother and said: 'Satadhanva has been slain in vain. The jewel is not to be found with

तत आह बलो नूनं स मणिः शतधन्वना ।
अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम ।
तं दृष्ट्वा सहस्रोत्थाय मैथिलः प्रीतमानसः ।
उवास तस्यां कतिचिन्मिथिलायां समा विभुः ।

ततोऽशिक्षद् गदां काले

केशवो द्वारकामेत्य निधनं शतधन्वनः ।
ततः स कारयामास क्रिया बन्धोर्हतस्य वै ।
अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम् ।
अक्रूरे प्रोषितेऽरिष्टान्यासन् वै द्वारकौकसाम् ।
इत्यङ्गोपदिशन्त्येके विस्मृत्य प्रागुदाहृतम् ।
देवेऽवर्षति काशीशः श्वफल्कायागताय वै ।
तत्सुतस्तत्प्रभावोऽसावक्रूरो यत्र यत्र ह ।

him.' 23. Thereupon Balarama said: 'Satadhanva must have entrusted that jewel with someone. Let us enquire who he is. Hurry back to the city.' 24. O King! Balarama, however, said that he liked very much to see his old friend the king of Mithila. So, he went to Mithila. 25. On seeing him, the king of Mithila got up in great joy and received that worthy guest with great honour and costly offerings. 26. The great Balarama, thus honoured with cordiality by the king of Mithila, continued to stay there for some time. During that time Duryodhana, the son of Dhritarashtra, took lessons in warfare with the mace from him.

27. Reaching Dwaraka, Krishna informed his wife of the destruction of Satadhanva and of the failure to recover the jewel Syamantaka from him. 28. Afterwards Krishna had all the obsequies of his dead relative properly performed. 29. Akrura and Kritavarma, who really prompted Satadhanva to do the crime, were very much frightened to hear of his slaughter, and to save themselves from possible danger, ran away from Dwaraka.

*Krishna clears himself of Allegations
against him (30-42)*

कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेष पुरं व्रज ॥23॥
इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः ॥24॥
अर्हयामास विधिवदर्हणीयं समर्हणैः ॥25॥
मानितः प्रीतियुक्तेन जनकेन महात्मना ।

धर्ताराष्ट्रः सुयोधनः ॥26॥

अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद् विभुः ।
साकं सुहृद्भिर्भगवान् या याः स्युः साम्परायिकाः ॥
व्यूषतुर्भयवित्रस्तौ द्वारकायाः प्रयोजकौ ॥29॥
शारीरा मानसास्तापा मुहुर्देविकभौतिकाः ॥30॥
मुनिवासनिवासे किं घटेतारिष्टदर्शनम् ॥31॥
स्वसुतां गान्दिनीं प्रादात् ततोऽवर्षत् स्म काशिषु ।
देवोऽभिवर्षते तत्र नोपतापा न मारिकाः ॥33॥

30. After Akrura's departure, the people of Dwaraka had to pass through many trials, both physical and mental, arising from bodily states like disease and supernatural occurrences like earthquakes, droughts, etc. 31. O respected one! Some inhabitants of Dwaraka began to speak connecting the above unhappy experiences with Akrura's departure, forgetting the glory of Krishna which they had been witnessing so often all through. For, it is said that if a holy man stays in a place, misfortune will not befall that place. How can misfortunes then visit a place where Krishna, who is the seat of all holiness, stays? (So if calamities are visiting Dwaraka, it must be due to the will of Krishna, and not because of Akrura's absence.) 32. (As against this, the elders among the citizens said:) 'Once when there was failure of rainfall in Kasi, the king of that place gave his daughter Gāndini, in marriage to Svaphalka, the father of Akrura, who happened to be there at that time. And then they had rain in Kasi. This is a well-known fact. 33. Akrura, the son of Svaphalka, also has got the powers of his father. Wherever he is, there will be good rain-fall, and natural calamities and contagious diseases

इति वृद्धवचः श्रुत्वा नैतावदिह कारणम् ।
 पूजयित्वाभिभाष्यैनं कथयित्वा प्रियाः कथाः ।
 ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना ।
 सत्राजितोऽनपत्यत्वाद् गृह्णीयुर्दुहितुः सुताः ।
 तथापि दुर्धरस्त्वन्यैस्त्वय्यास्तां सुव्रते मणिः ।
 दर्शयस्व महाभाग बन्धूनां शान्तिमावह ।
 एवं सामभिरालब्धः श्वफल्कतनयो मणिम् ।
 स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रज आत्मनः ।

यस्त्वेतद् भगवत ईश्वरस्य विष्णोर्वीर्यादित्यं वृजिनहरं सुमङ्गलं च ।

आख्यानं पठति शृणोत्यनुस्मरेद् वा दुष्कीर्तिं दुरितमपोह्य याति शान्तिम् ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे स्यमन्तकोपाख्याने सप्तपञ्चाशत्तमोऽध्यायः ॥57॥

will not occur.'

34. Hearing this view of the elders, Krishna, in order to disprove it, called back Akrura to Dwaraka, and talked with him. 35. Extending all honours to him and exchanging some pleasantries with him, Sri Krishna, who had the foreknowledge of all facts about Akrura and his intentions, said addressing him : 36. 'O Akrura! It is already known to me that Satadhanva had deposited the glorious Syamantaka with you. 37. Now Satrajit is without any son. His properties are to go to his daughter's children, who have the duty of relieving his debt to ancestors by the performance of obsequies like offering of water libations and rice balls. 38. Still as the jewel is too dangerous for ordinary people to wear, I thought that only a person of great austerity and spiritual worth like you is competent to wear it. But my brother Balarama has no full trust in my intentions regarding

इति मत्वा समानाख्यं प्राहाकूरं जनार्दनः ॥34॥
 विज्ञाताखिलचित्तज्ञः स्मयमान उवाच ह ॥35॥
 स्यमन्तको मणिः श्रीमान् विदितः पूर्वमेव नः ॥36॥
 दायं निनीयापः पिण्डान् विमुच्यर्णं च शेषितम् ॥
 किन्तु मामग्रजः सम्यङ् न प्रत्येति मणिं प्रति ॥38॥
 अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते रुक्मवेदयः ॥39॥
 आदाय वाससाच्छत्रं ददौ सूर्यसमप्रभम् ॥40॥
 विमृज्य मणिना भूयस्तस्मै प्रत्यर्पयत् प्रभुः ॥41॥

the jewel. (He believes that I am holding it unknown to anyone.) 39. O fortunate one! In order to restore peace among relatives, please show the jewel in your possession publicly. That it is with you, is sure; for you are carrying on your daily sacrificial rites on altars of gold.' 40. Akrura, the son of Svaphalka, who was thus won over with good words, took the jewel, brilliant like the sun, from its cloth cover, and placed it in Krishna's hand. 41. Showing the Syamantaka to all people related, and washing off the stain on him with the display of that jewel, the Lord gave it again to Akrura. 42. Whoever reads, hears, or remembers this story of Syamantaka, which reveals the power and glory of Mahavishnu, the all-pervading being, and which is auspicious and destructive of all sins, will rid himself of all ill-repute and its cause, sin, and attain to peace.

अथाष्टपञ्चाशत्तमाऽध्यायः

श्रीशुक उवाच

एकदा पाण्डवान् द्रष्टुं प्रतीतान् पुरुषोत्तमः । इन्द्रप्रस्थं गतः श्रीमान् युयुधानादिर्द्वृतः ॥ 1॥
 दृष्ट्वा तमागतं पार्था मुकुन्दमखिलेश्वरम् । उत्तस्थुर्युगपद् वीराः प्राणा मुख्यामिवागतम् ॥ 2॥
 परिष्वज्याच्युतं वीरा अङ्गसङ्गहतैनसः । सानुरागस्मितं वक्त्रं वीक्ष्य तस्य मुदं ययुः ॥ 3॥
 युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम् । फाल्गुनं परिरम्याथ यमाम्यां चाभिवन्दितः ॥ 4॥
 परमासन आसीनं कृष्णा कृष्णमनिन्दिता । नवोढा व्रीडिता किञ्चिच्छनैरेत्याम्यवन्दत ॥ 5॥
 तथैव सात्यकिः पार्थः पूजितश्चाभिवन्दितः । निषसादासनेऽन्ये च पूजिताः पर्युपासत ॥ 6॥
 पृथां समागत्य कृताभिवादनस्तयातिहादार्द्रदृशाभिरम्भितः ।
 आपृष्टवास्तां कुशलं सहस्रुषां पितृष्वसारं परिपृष्टबान्धवः ॥ 7॥
 तमाह प्रेमवैक्लव्यरुद्धकण्ठाश्रुलोचना । स्मरन्ती तान् बहून् क्लेशान् क्लेशापायात्मदर्शनम् ।
 तदैव कुशलं नोऽभूत् सनाथास्ते कृता वयम् । ज्ञातीन् नः स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया ।
 न तेऽस्ति स्वपरभ्रान्तिविश्वस्य मुहुदात्मनः । तथापि स्मरतां शश्वत् क्लेशान् हंसि हृदि स्थितः ॥ 10॥

Skandha X : Chapter 58

THE OTHER MARRIAGES OF KRISHNA

Krishna at Indraprastha (1-12)

1. Once after the re-emergence of the Pandavas from their supposed death in fire accident, Krishna, the supreme and all-auspicious being, went to Indraprastha to see them, accompanied by Yuyudhāna and others. 2. Seeing him, the Lord of all and the bestower of liberation, all the heroic sons of Pritha got up at once, as all the Indriyas would behave in the presence of Mukhyaprana. 3. The heroic Pandavas, after embracing Krishna and thus ridding themselves of all their sins by his physical contact, looked at his smiling face full of love, and derived great joy. 4. Krishna prostrated himself at the feet of Yudhishtira and Bhima who were elder to him, embraced Arjuna who was of the same age as himself, and was greeted with prostration by Nakula and Sahadeva, who were younger to him. 5. Panchali, the newly wedded wife of the Pandavas, approached Krishna, who was seated on a highly elevated seat, with a little of

bashful hesitation and made her obeisance. 6. Next they duly honoured Sātyaki (otherwise known as Yuyudhāna) and conducted him to another seat. So were also the others accompanying Krishna treated honourably by the Pandavas. 7. Krishna next went to meet Kunti. Greeted by him, she embraced him as a son, shedding tears on account of overwhelming affection. After she made enquiries about the welfare of Vasudeva and others, Krishna conversed with her, who met him in the company of her new daughter-in-law. 8. Remembering the various trials and tribulations she had passed through, her voice was choked and tears filled her eyes, as she spoke to Krishna who removes all sorrows of Jivas by giving them the knowledge of the Atman. 9. She said: 'O Krishna! We felt happy and protected even when you remembered us, your relatives, and sent my cousin Akrura to make enquiries about us. 10. To you, who are the well-wisher and the Atman of the whole world,

युधिष्ठिर उवाच

किं न आचरितं श्रेयो न वेदाहमधीश्वर ।
 इति वै वार्षिकान् मासान् राज्ञा सोऽभ्यर्चितः सुखम् ।
 एकदा रथमारुह्य विजयो वानरध्वजम् ।
 साकं कृष्णेन सन्नद्धो विहर्तुं विपिनं वनम् ।
 तत्राविध्यच्छरैर्व्याघ्रान् सूकरान् महिषान् रुरुन् ।
 तान् नित्युः किङ्करा राज्ञे मेध्यान् पर्वण्युपागते ।
 तत्रोपस्पृश्य विशदं पीत्वा वारि महारथौ ।
 तामासाद्य वरारोहां सुद्विजां रुचिराननाम् ।
 का त्वं कस्यासि सुश्रोणि कुतोऽसि किं चिकीर्षसि ।

योगेश्वराणां दुर्दर्शो यन्नो दृष्टः कुमेधसाम् ॥11॥
 जनयन् नयनानन्दमिन्द्रप्रस्थौकसां विभुः ॥12॥
 गण्डीवं धनुरादाय तूणौ चाक्षयसायकौ ॥13॥
 बहुव्यालमृगाकीर्णं प्राविशत् परवीरहा ॥14॥
 शरभान् गवयान् खड्गान् हरिणाञ्छशशल्लकान् ।
 तदुत्परीतः परिश्रान्तो बीभत्सुर्यमुनामगात् ॥16॥
 कृष्णौ ददृशतुः कन्यां चरन्तीं चारुदर्शनाम् ॥17॥
 पप्रच्छ प्रेषितः सख्या फाल्गुनः प्रमदोत्तमाम् ॥18॥
 मन्ये त्वां पतिमिच्छन्तीं सर्वं कथय शोभने ॥19॥

कालिन्द्युवाच

अहं देवस्य सवितुर्दुहिता पतिमिच्छती ।
 नान्यं पतिं वृणे वीर तमृते श्रीनिकेतनम् ।

विष्णुं वरेण्यं वरदं तपः परममास्थिता ॥20॥
 तुष्यतां मे स भगवान् मुकुन्दोऽनाथसंश्रयः ॥21॥

there is no distinction between friend and alien. Still in the case of those who remember you always, you remain ever in their hearts and remove their sufferings.' *Yudhishtira said*: 11. 'I do not know by virtue of what pious acts of ours, ignorant people, that you, who are difficult to be perceived even by great Yogis, have come within our sight.' 12. Requested by the Rajah Yudhishtira, the Lord spent the four rainy months of the year there, bestowing great bliss to the eyes of the residents of Indraprastha.

Marriage with Kalindi (13-23)

13-14. During one of these days, Arjuna, accompanied by Sri Krishna, and equipped with mail, his bow Gandivā and his two inexhaustible quivers, got into his chariot having the monkey as the standard, and went on a hunting expedition in a dense forest infested with wild animals. 15. In the hunt, he killed with his arrows many animals like tigers, boars, wild buffalos, antelopes, Sarabhas, Gavayas, deer, rhinos, hares and porcupines. 16. From among them, such

game as were considered fit as sacrificial offerings were sent to Yudhishtira through porters for use at the sacrifice on the next Amavasya day, and then Arjuna, very thirsty and tired by the hunt, went to the banks of the Yamuna for refreshing himself.

17. Arjuna and Krishna, after purificatory rite with water, drank the pure water of the Yamuna. While resting on the banks, they saw there a very handsome maiden moving about. 18. They went towards that beauty of lovely face and sparkling teeth. Prompted by Krishna, Arjuna addressed her as follows: 19. 'O handsome lady! Who are you? Whose daughter are you? Where have you come from? What is it that you are seeking? It looks as if you are in search of a husband. Please tell me all about yourself.' *The lady Kalindi said*: 20. 'I am the daughter of the Sun-deity. As husband I am seeking Mahavishnu, who is the greatest of all and who gives boons to votaries. For this I am performing severe austerities. 21. O hero! I shall not take anyone else as husband. May that worshipful one, the support of the friendless, the grantor of

कालिन्दीति समाख्याता वसामि यमुनाजले ।
 तथावदद् गुडाकेशो वासुदेवाय सोऽपि ताम् ।
 यदैव कृष्णः सन्दिष्टः पार्थानां परमाद्भुतम् ।
 भगवांस्तत्र निवसन् स्वानां प्रियचिकीर्षया ।
 सोऽग्निस्तुष्टो धनुरदाद्वयाञ्छ्वेतान् रथं नृप ।
 मयश्च मोचितो बल्लैः सभा सख्य उपाहरत् ।
 स तेन समनुज्ञातः सुहृद्भिश्चानुमोदितः ।
 अथोपयेमे कालिन्दीं सुपुण्यत्वृक्ष ऊजिते ।
 विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुगौ ।
 राजाधिदेव्यास्तनयां मित्रविन्दां पितृष्वसुः ।
 नग्नजिन्नाम कौसल्य आसीद् राजातिथार्थिकः ।
 न तां शेकुर्नृपा बोधुमजित्वा सप्त गोवृषान् ।

Mukti, be gracious unto me. 22. My name is Kalindi. In a house built by my father under the water of Yamuna, I shall be staying till I meet Achyuta as the Lord incarnate.' 23. Arjuna reported this to Krishna, who already knew the truth about her. Krishna now took her into the chariot, and they drove to the presence of the righteous Yudhishtira.

Burning of Khāndava (24-28)

24. On the Pandava brothers intimating to Krishna their need for a proper residence, Krishna engaged the divine architect Visvakarma to build for them a city unique in its lay-out and construction. 25. While the Lord was staying within the city of the Pandavas in order to please them, he acted as Arjuna's charioteer in the conflict that took place when Arjuna helped Agni to consume the forest of Khandava. 26. O King! The deity Agni being pleased with this, rewarded Arjuna by bestowing on him a chariot drawn by white horses, a bow known as Gandiva, two quivers with an inexhaustible stock of arrows, and a mail which no arrows could pierce. 27. Maya, the architect of the Asuras, was in the Khandava forest when it was burnt. He was saved from the

निर्मिते भवने पित्रा यावदच्युतदर्शनम् ॥22॥
 रथमारोप्य तद् विद्वान् धर्मराजमुपागमत् ॥23॥
 कारयामास नगरं विचित्रं विश्वकर्मणा ॥24॥
 अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः ॥25॥
 अर्जुनायास्यौ तूणौ वर्म चाभेद्यमस्त्रिभिः ॥26॥
 यस्मिन् दुर्योधनस्यासीज्जलस्थलदृशिभ्रमः ॥27॥
 आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः ॥28॥
 वितन्वन् परमानन्दं स्वानां परममङ्गलम् ॥29॥
 स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम् ॥30॥
 प्रसह्य हतवान् कृष्णो राजन् राज्ञां प्रपश्यताम् ॥31॥
 तस्य सत्याभवत् कन्या देवी नाग्नजिती नृप ॥32॥
 तीक्ष्णशृङ्गान् सुदुर्धर्षान् वीरगन्धासहान् खलान् ।

fire, and out of gratitude he made an assembly hall for his benefactor Arjuna. It was in this hall that Duryodhana had the perceptual illusion between land and watery surfaces. 28. Permitted by Arjuna and the other Pandavas, and cheered by them, Krishna accompanied by Satyaki and others went back to Dwaraka.

Marriage with Kalindi and Mitravinda (29-31) •

29. Reaching Dwaraka, in a season and under a star that were very auspicious, Krishna solemnised his marriage with Kalindi, to the great joy of all. 30. Vinda and Anuvinda of Avanti, who were friends of Duryodhana and antagonistic to Krishna, did not permit their sister Mitravinda, who was longing to marry Krishna, to choose him in a wedding by bridal choice. 31. Therefore in the presence of all kings Krishna by force abducted this Mitravinda, who was the daughter of his father's sister Rājādhidevi.

Marriage with Satya (32-55)

32. In Kosala there was a very pious king called Nagnajit. He had a very handsome daughter Satya, also known as Nagnajiti after her father's name. 33.

तां श्रुत्वा बृषजिल्लभ्यां भगवान् सात्वतां पतिः । जगाम कौसल्यपुरं मैत्र्येण महता वृतः ॥34॥
स कोसलपतिः प्रीतः प्रत्युत्थानासनादिभिः । अर्हणेनापि गुरुणा पूजयन् प्रतिनन्दितः ॥35॥

वरं विलोक्याभिमतं समागतं नरेन्द्रकन्या चकमे रमापतिम् ।

भूयादयं मे पतिराशिषोऽमलाः करोतु सत्या यदि मे धृतो व्रतैः ॥36॥

यत्पादपङ्कजः शिरसा बिभर्ति श्रीरञ्जजः सगिरिशः सह लोकपालैः ।

लीलातनूः स्वकृतसेतुपरीप्सयेशः काले दधत् स भगवान् मम केन तुष्येत् ॥37॥

अर्चितं पुनरित्याह नारायण जगत्पते । आत्मानन्देन पूर्णस्य करवाणि किमल्पकः ॥38॥

श्रीशुक उवाच

तमाह भगवान् हृष्टः कृतासनपरिग्रहः । मेघगम्भीरया वाचा सस्मितं कुरुनन्दन ॥39॥

श्रीभगवानुवाच

नरेन्द्र याच्ञा कविभिर्विगर्हिता राजन्यबन्धोर्निजधर्मवर्तिनः ।

तथापि याचे तव सौहृदेच्छया कन्यां त्वदीयां न हि शुल्कदा वयम् ॥40॥

राजोवाच

कोऽन्यस्तेऽभ्यधिको नाथ कन्यावर इहेप्सितः ।

किं त्वस्माभिः कृतः पूर्वं समयः सात्वतर्षभ ।

गुणैकधाम्नो यस्याङ्गे श्रीर्वसत्यनपायिनी ॥41॥

पुंसां वीर्यपरीक्षार्थं कन्यावरपरीप्सया ॥42॥

No one was considered eligible to marry her unless he managed to subdue seven bulls, which were perverse by nature, intolerant of the very smell of valiant men, uncontrollable, and sharp-horned. So no one could hitherto marry her. 34. Hearing about this princess who had to be won through the conquest of the bulls, Lord Krishna, the protector of the pious, went to the capital of Kosala (Ayodhya) with a big army. 35. The king of the Kosalas was very much pleased at this. He received Krishna with all honours and worshipped him with costly offerings. The Lord in return accepted his hospitality with due expression of gratitude and appreciation. 36. The king's daughter, on seeing that the Lord of Ramā, who was very much to her heart, had come to her house seeking her hand in marriage, prayed: 'May He become my husband! If I have been meditating on Him with devotion and observing austere rules, may my pure aspiration come true! 37. He, the dust of whose feet even Brahma, Siva and Sri Devi put on their heads, who

assumes sportive embodiments as incarnations from time to time for the protection of the laws of Dharma that He Himself has set forth—how can I propitiate Him by anything I do, unless He Himself becomes gracious enough to be propitious?"

38. After receiving Krishna, King Nagnajit said to him: 'O Narayana! O Lord of the worlds! For you who are ever merged in your inherent bliss, what can a small man like me do?"

Sri Suka said: 39. Lord Krishna, after seating himself on the offered seat, said in his sonorous voice resembling that of the cloud, his face lit up with a smile. The Lord said: 40. 'O King! For a Kshatriya who lives according to his Dharma, begging has been condemned as despicable by wise men. Yet for gaining your friendship, I ask you to give your daughter to me in marriage. But we are not prepared to pay any bridal money.'

Rajah Nagnajit replied: 41. 'Who, O Lord, can be a better bridegroom than Thee, the seat of all virtues and the unceasing residence of Sri? 42. But, O

सप्तैते गोवृषा वीर दुर्दान्ता दुरवग्रहाः ।
 यदिमे निगृहीताः स्युस्त्वयैव यदुनन्दन ।
 एवं समयमाकर्ष्य बद्ध्वा परिकरं प्रभुः ।
 बद्ध्वा तान् दामभिः शौरिर्भग्नदर्पान् हतौजसः ।
 ततः प्रीतः सुतां राजा ददौ कृष्णाय विस्मितः ।
 राजपत्न्यश्च दुहितुः कृष्णं लब्ध्वा प्रियं पतिम् ।
 शङ्खभेर्यानां नेदुर्गीतवाद्यद्विजाशिषः ।
 दशधेनुसहस्राणि पारिबर्हमदाद् विभुः ।
 नवनागसहस्राणि नागाच्छतगुणान् रथान् ।
 दम्पती रथमारोप्य महत्या सेनया वृतौ ।
 श्रुत्वैतद् रुरुधुर्भूपा नयन्तं पथि कन्यकाम् ।
 तानस्यतः शरव्रातान् बन्धुप्रियकृदर्जुनः ।
 पारिबर्हमुपागृह्य द्वारकामेत्य सत्यया ।

leader of the Sattvatas, because of our desire to see that the girl gets the best type of husband, we have very early instituted a test of strength for the suitors, and made a vow in respect of it. 43. These seven bulls are wild and uncontrollable. Many a Kshatriya prince has been gored to death by them. 44. O leader of the Yadus! If you are able to control these bulls, you, O Lord of Sri, will be the lord of my daughter too, and all will approve of it.'

45. Hearing of this vow, Krishna at once girded up his loins, multiplied into seven proto-types of himself, and controlled the bulls with utmost ease, as if in sport. 46. After binding with ropes those bulls whose strength had been checked and swagger subdued, Krishna playfully dragged them hither and thither as a child drags wooden toy-bulls. 47. Thereupon the Rajarshi Nagnajit in great wonder and immense satisfaction bestowed his daughter on the Lord, who accepted her according to rites. 48. All the wives of the king also were greatly delighted to know that their daughter had obtained Krishna as her husband and the marriage was celebrated with great eclat. 49. The sounds of conchs,

एतैर्भगनाः सुबहवो भिन्नगात्रा नृपात्मजाः ॥43॥
 वरो भवानभिमतो दुहितुर्मे श्रियः पते ॥44॥
 आत्मानं सप्तधा कृत्वा न्यगृह्णाल्लीलयैव तान् ॥45॥
 व्यकर्षल्लीलया बद्धान् बालो दारुमयान् यथा ।
 तां प्रत्यगृह्णाद् भगवान् विधिवत् सदृशीं प्रभुः ॥47॥
 लेभिरे परमानन्दं जातश्च परमोत्सवः ॥48॥
 नरा नार्यः प्रमुदिताः सुवासः स्रगलङ्कृताः ॥49॥
 युवतीनां त्रिसाहस्रं निष्कग्रीवसुवाससाम् ॥50॥
 रथाच्छतगुणानश्चानश्वाच्छतगुणान् नरान् ॥51॥
 स्नेहप्रक्लिन्नहृदयो यापयामास कोसलः ॥52॥
 भग्नवीर्याः सुदुर्मर्षा यदुभिर्गोवृषैः पुरा ॥53॥
 गाण्डीवी कालयामास सिंहः क्षुद्रमृगानिव ॥54॥
 रेमे यद्वनामृषभो भगवान् देवकीसुतः ॥55॥

pipes, drums, and kettle-drums mingled with those of vocal singing and the blessings pronounced by the Brahmanas. Men and women in great joy appeared in holiday dress. 50. The king gave as dowry ten thousand cows and three thousand female servitors, well dressed and decorated with necklaces. 51. He also gifted an army consisting of nine thousand elephants, a hundred times that number of chariots, a hundred times more of horses, and still a hundred times more that number of foot soldiers. 52. The affectionate king of Ayodhya bade the couple farewell, putting them into a chariot, and directing a huge army to accompany them. 53. On getting news of this, many of those kings who had met with defeat at the hands of the Yadus in the past and had also been frustrated in their attempt to control the bulls, came forward to resist the party accompanying the newly married girl. 54. Arjuna, who was escorting Krishna to Dwaraka as a friendly gesture; now drove away these attacking warriors, as a lion does jackals and other petty creatures, with arrows released from his bow Gandiva. 55. The Lord, born as the son of Devaki and as the

श्रुतकीर्तः सुतां भद्रामुपयेमे पितृष्वसुः ।
सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम् ।
अन्याश्चैवंविधा भार्याः कृष्णस्यासन् सहस्रशः ।

कैकेयीं भ्रातृभिर्दत्तां कृष्णः सन्तर्दनादिभिः ॥56॥
स्वयंवरे जहारैकः स सुपर्णः सुधामिव ॥57॥
भौमं हत्वा तन्निरोधादाहताश्चारुदर्शनाः ॥58॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धेऽष्टमहिष्युद्धाहो नामाष्टपञ्चाशत्तमोऽध्यायः ॥58॥

leader of the Yadus, now happily reached Dwaraka with Satya and all the wealth given as dowry.

Marriage with Bhadra and Lakshmanā (56-58)

56. Krishna also married Bhadrā, a daughter of his father's sister Srutakirti. She was born in Kekaya and was offered in marriage to Krishna by her brothers Santardana and others. 57. Next he

brought, as Garuda fetched the jar of nectar, Lakshmanā of great beauty, daughter of the king of the Mādras, taking her away by force single-handed, in a Swayamvara or marriage by bridal choice. 58. Krishna had, in this way, many more wives, consisting of the large number of handsome women whom he released from the prison of Narakasura, the son of the Earth-deity, after destroying him.

अथैकोनषष्टितमोऽध्यायः

राजोवाच

यथा हतो भगवता भौमो येन च ताः स्त्रियः । निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः ॥ 1॥

श्रीशुक उवाच

इन्द्रेण हतच्छत्रेण हतकुण्डलबन्धुना । हतामराद्रिस्थानेन ज्ञापितो भौमचेष्टितम् ।

सभार्यो गरुडारूढः प्राग्ज्योतिषपुरं ययौ ॥ 2॥

गिरिदुर्गैः शस्त्रदुर्गैर्जलाग्न्यनिलदुर्गमम् । मुरपाशायुतैर्घोरैर्दृढैः सर्वत आवृतम् ॥ 3॥

Skandha X : Chapter 59

SLAYING OF NARAKASURA

Conflict with Narakasura and his Army (1-22)

The Rajah Parikshit said: 1. Tell us about the prowess of Krishna, the wielder of the bow Sārnga, which he displayed in killing Narakasura, the son of the Earth-deity (Bhauma), and in releasing those women he had held in confinement.

Sri Suka said: 2. Indra once represented to Krishna about the oppressive actions of Narakasura like the forcible capture

of his royal umbrella, of the seizure of his mother Aditi's ear ornaments, and of his occupation of Indra's seat on the Meru mountain. Krishna thereupon started with his wife Satyabhama on the back of the eagle-vehicle Garuda to Prāgjyotisha, the capital of Narakasura. 3. This city was defended by several layers of fortifications, consisting of barriers of mountains, of weapons, of water, of fire, and of wind. And within, there were the cords of Murāsura, the bonds of which none could

गदया निबिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः । चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना ॥ 4॥
 शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम् । प्राकारं गदया गुर्व्या निबिभेद गदाधरः ॥ 5॥
 पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम् । मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥ 6॥
 त्रिशूलमुद्यम्य सुदुर्निरीक्षणो युगान्तसूर्यानलरोचिरुल्बणः ।
 प्रसंस्त्रिलोकीमिव पञ्चभिर्मुखैरभ्यद्रवत्तार्क्ष्यमुतं यथोरगः ॥ 7॥
 आविध्य शूलं तरसा गरुत्मते निरस्य वक्त्रैर्व्यनदत् स पञ्चभिः ।
 स रोदसी सर्वदिशोऽन्तरं महानापूरयन्नण्डकटाहमावृणोत् ॥ 8॥
 तदापतद् वै त्रिशिखं गरुत्मते हरिः शराभ्यामभिनत्रिधौजसा ।
 मुखेषु तं चापि शरैरताडयत्तस्मै गदां सोऽपि रुषा व्यमुञ्चत ॥ 9॥
 तामापतन्तीं गदया गदां मृधे गदाग्रजो निबिभेदे सहस्रधा ।
 उद्यम्य बाहूनभिधावतोऽजितः शिरांसि चक्रेण जहार लीलया ॥ 10॥
 व्यसुः पपाताम्भसि कृत्तशीर्षो निकृत्तशृङ्गोऽद्विरिवेन्द्रतेजसा ।
 तस्यात्मजाः सप्त पितुर्वधातुराः प्रतिक्रियामर्षजुषः समुद्यताः ॥ 11॥
 ताम्रोऽन्तरिक्षः श्रवणो विभावसुर्वसुर्नभस्वानरुणश्च सप्तमः ।
 पीठं पुरस्कृत्य चमूर्पतिं मृधे भौमप्रयुक्ता निरगन् धृतायुधाः ॥ 12॥
 प्रायुञ्जतासाद्य शरानसीन् गदाः शक्त्यष्टिशूलान्यजिते रुषोल्बणाः ।
 तच्छस्त्रकूटं भगवान् स्वमार्गणैरमोघवीर्यैस्तिलशश्वकर्तृ ह ॥ 13॥

break. 4. Krishna shattered the external fortification of mountains by his mace; of weapons by his arrows; of water, fire and air by his discus; and of cords by his sword. 5. He, the skilful wielder of the mace, shattered the mechanical devices of war and the courage in the hearts of warriors by the blowing of his conch, and the bastions of the city by his powerful mace.

6. Hearing the frightening sound of Pāṇchajanya resembling the thunder on the eve of cosmic dissolution, Mura the demon with five heads, who was sleeping under water, got roused up. 7. This Asura who was brilliant like the sun and fire of doomsday, who was fierce in nature and in radiance, and whom none could look at, came rushing at Krishna, like a five-hooded serpent at Garuda, with his three-pronged trident upraised in his arm as if about to swallow the three worlds with his five mouths. 8. Whirling his trident, he threw it at Garuda, and then from his five mouths he sent forth ter-

rific howls filling the earth, the sky, and all the quarters, and enveloping the cosmic shell. 9. Krishna, who was none but Lord Hari, cut that trident coming against Garuda into three with a pair of arrows and hit the Asura in his face with more arrows. Roused to anger, the Asura hurled his mace at Krishna. 10. The Lord cut into a hundred shreds the mace that was speeding towards him. The Asura then rushed at him with uplifted hands, only to have his head severed by the Lord's discus with utmost ease as in play. 11. With head cut and life extinguished, the body of the Asura fell in water like a mountain whose wings had been cut by Indra's thunderbolt. His seven sons, grief-stricken and angry at their father's death, came forward to avenge the same. 12. Stationing Pītha in front, they, Tāmra, Antariksha, Sravana, Vibhāvasu, Vasu, Nabhaswān, and Aruna, came forward for battle, well-armed, at the behest of Naraka. 13. Those fierce warriors re-

तान् पीठमुख्याननयद् यमक्षयं निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः ।
 स्वानीकपानच्युतचक्रसायकैस्तथा निरस्तान् नरको धरासुतः ॥14॥
 निरीक्ष्य दुर्मर्षण आलवन्मदैर्गजैः पयोधिप्रभवैर्निराक्रमत् ।
 दृष्ट्वा सभार्यं गरुडोपरि स्थितं सूर्योपरिण्टात् सतडिद्धनं यथा ।
 कृष्णं स तस्मै व्यसृजच्छतघ्नीं योधाश्च सर्वे युगपत् स्म विव्यधुः ॥15॥
 तद् भौमसैन्यं भगवान् गदाग्रजो विचित्रवाजैर्निशितैः शिलीमुखैः ।
 निकृत्तबाहूरुशिरोध्रविग्रहं चकार तर्ह्येव हताश्वकुञ्जरम् ॥16॥

यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि कुरुद्वह । हरिस्तान्यच्छिनत्तीक्ष्णैः शरैरेकैकशस्त्रिभिः ॥17॥
 उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान् । गरुत्मता हन्यमानास्तुण्डपक्षनखैर्गजाः ॥18॥
 पुरमेवाविशन्नार्ता नरको युध्ययुध्यत । दृष्ट्वा विद्रावितं सैन्यं गरुडेनादितं स्वकम् ॥19॥
 तं भौमः प्राहरच्छक्त्या वज्रः प्रतिहतो यतः । नाकम्पत तथा विद्धो मालाहत इव द्विपः ॥20॥
 शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः । तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ।

अपाहरद् गजस्थस्य चक्रेण क्षुरनेमिना ॥21॥
 सकुण्डलं चारुकिरीटभूषणं बभौ पृथिव्यां पतितं समुज्ज्वलत् ।
 हाहेति साध्वित्यूषयः सुरेश्वरा माल्यैर्मुकुन्दं विकिरन्त ईडिरे ॥22॥

leased at the unconquerable one, various weapons like spear, club and trident, as also arrows, swords and maces. But the Lord, whose power is inexhaustible, cut into bits all those missiles of theirs with his weapons. 14-15. Pitha and others were soon despatched to Yama's abode with their heads, thighs, arms etc., severed. When Naraka, the son of the Earth-deity, saw that all these leaders were slain by Achyuta's discus and arrows, he flew into an uncontrollable rage, and came out with his force of elephants, all descended from the sea-born Airavata and fierce in their ruts. Seeing Krishna seated on Garuda with his wife, like a cloud fringed by lightning and riding above the sun, the Asura released the weapon Sataghni (a formidable spear) at him while the rest of his forces also simultaneously attacked. 16. Soon did the Lord, the elder brother of Gada, cut off the heads and limbs of all the soldiers and horses and elephants constituting that army, with his arrows winged with plumes of various colours.

17. Whatever weapons the enemy soldiers hurled at him, he cut them to pieces with three arrows of his. 18. Garuda, the eagle-vehicle on which the Lord rode, decimated the elephants, striking them with his wings, beak and claws. 19. The elephants ran into the city, being struck and terrorised by Garuda. Though seeing his army thus on the run, Naraka stood firm in the field and gave battle. 20. Naraka now struck Garuda with his powerful lance with which he had countered even Indra's thunderbolt. Struck by it, Garuda, however, remained unmoved like an elephant struck with a floral wreath. 21. Naraka took a trident to kill Achyuta, but his attempt was foiled by Krishna, who forestalled him by cutting off his head with his sharp discus. 22. Naraka's head, fallen on the earth, appeared bright with the crown and the ear-rings on it. While Naraka's relations cried 'Alas!', the Rishis and the celestials rejoiced with loud exclamations and rained flowers on Mukunda.

ततश्च भूः कृष्णमुपेत्य कुण्डले प्रतप्तजाम्बूनदरत्नभास्वरे ।
 सवैजयन्त्या वनमालयार्पयत् प्राचेतसं छत्रमथो महामणिम् ॥23॥
 अस्तौषीदथ विश्वेशं देवी देववरार्चितम् । प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया ॥24॥
 भूमिरुवाच
 नमस्ते देवदेवेश शङ्खचक्रगदाधर । भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते ॥25॥
 नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥26॥
 नमो भगवते तुभ्यं वासुदेवाय विष्णवे । पुरुषायादिबीजाय पूर्णबोधाय ते नमः ॥27॥
 अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये । परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥28॥
 त्वं वै सिसृक्षू रज उत्कटं प्रभो तमो निरोधाय बिभर्ष्यसंवृतः ।
 स्थानाय सत्त्वं जगतो जगत्पते कालः प्रधानं पुरुषो भवान् परः ॥29॥
 अहं पयो ज्योतिरथानिलो नभो मात्राणि देवा मन इन्द्रियाणि ।
 कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं भ्रमः ॥30॥
 तस्यात्मजोऽयं तव पादपङ्कजं भीतः प्रपन्नार्तिहरोपसादितः ।
 तत् पालयैनं कुरु हस्तपङ्कजं शिरस्यमुष्याखिलकल्मषापहम् ॥31॥

Prayer of the Earth-deity, the Mother of Naraka (23-31)

23. Then the Earth-deity, the mother of Naraka, approached Krishna with rich presents consisting of a pair of earrings of bright gold studded with gems, a floral wreath with five kinds of flowers, a royal umbrella owned by Varuna, and a rare gem shaped like the top of the Mandara mountain. 24. Then with palms joined in salutation and with great humility born of devotion, the Earth-deity began to praise Krishna, the Lord of the universe and the object of worship of even the highest of divinities. *The Earth-deity said:* 25. 'Salutations to Thee, the God of gods, sporting the conch, the discus and the mace! Obeisance to Thee, the Supreme Consciousness, who assumest bodies to fulfil the yearnings of Thy devotees! 26. Salutations to the lotus-navelled! Salutations to the lotus-garlanded! Salutations to the lotus-eyed! Salutations to the lotus-footed! 27. I salute Vāsudeva, the support of all! I salute Vishnu, the inner pervader of everything! I salute Him who is the

ultimate source of everything! I salute Him who is All-intelligence! 28. Salutations to Him who manifests both as the cause and the effect! Salutations to Him who is ever existent! Salutations to Him who is the Supreme Spirit! Salutations to Him who is infinite power! Salutations to Him who is the greatest being! Salutations to Him who is the father of the worlds! Salutations to Him who is birthless! 29. O Lord of the worlds! O All-powerful one! It is Thou alone that assumest the great power of Rajas for creation, of Tamas for dissolution, and of Sattva for preservation. Unobstructed by any entity, Thou the Purusha (Spirit) transcendest both Time and Pradhana (Prakriti, the material of evolution). 30. I (earth), water, fire, air and sky (the five elements), their five objects like sound, the deities presiding over them, mind, sense organs, Ahankara giving the sense of agentship, Mahattattva and Buddhi—all these categories of evolution, of which all living and non-living entities are constituted, are, O Lord and one without a second, merely phenomenal in Thee. 31.

श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया ।
तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम् ।
तं प्रविष्टं स्त्रियो वीक्ष्य नरवीरं विमोहिताः ।
भूयात् पतिरयं मह्यं धाता तदनुमोदताम् ।
ताः प्राहिणोद् द्वारवतीं सुमृष्टविरजोऽम्बराः ।
ऐरावतकुलेभांश्च चतुर्दन्तांस्तरस्विनः ।
गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले ।
चोदितो भार्ययोत्पाट्य पारिजातं गरुमति ।
स्थापितः सत्यभामाया गृहोद्यानोपशोभनः ।

ययाच आनम्य किरीटकोटिभिः

सिद्धार्थ एतेन विगृह्यते महानहो

दत्त्वाभयं भौमगृहं प्राविशत् सकलद्विमत् ॥32॥
भौमाहूतानां विक्रम्य राजभ्यो ददृशे हरिः ॥33॥
मनसा वव्रिरेऽभीष्टं पतिं दैवोपसादितम् ॥34॥
इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः ॥35॥
नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत् ॥36॥
पाण्डुरांश्च चतुर्षष्टिं प्रेषयामास केशवः ॥37॥
पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः ॥38॥
आरोप्य सेन्द्रान् विबुधान् निर्जित्योपानयत् पुरम् ॥
अन्वगुर्भ्रमराः स्वर्गात्तद्गन्धासवलम्पटाः ॥40॥

पादौ स्पृशन्नच्युतमर्थसाधनम् ।

सुराणां च तमो धिगादयताम् ॥41॥

O redresser of the fear of devotees who have taken shelter in Thee! This Bhagadatta is the son of the dead Narakasura, come to Thee in great fear to offer his obeisance at Thy lotus feet. Be gracious to protect him, and to place Thy sin-destroying palm on his head.'

The captive Women in Narakasura's City (32-37)

Sri Suka said: 32. Granting refuge to the son of Narakasura at the humble request of his mother, the Earth-deity, Krishna entered the prosperous city of his. 33. There he saw more than sixteen thousand young women whom Narakasura had by force taken away from the families of defeated kings and others. 34. Seeing the noblest of men in their midst, those women all got infatuated with him. They felt that Providence had brought him near them to be chosen as their husband, and they chose him accordingly in their mind. 35. Each one of them offered her mind individually to Krishna, saying, 'May he become my husband! May the great creator grant me this.' 36. Krishna had all these women well-dressed and sent to Dwaraka in palanquins. Besides, he despatched a vast

booty of treasure plundered from others by Narakasura as also large numbers of horses and chariots. 37. Kesava took away from there also sixty four-tusked, white-coloured and very fast elephants that belonged to the species of Airavata, the heavenly elephant of Indra.

The Capture of Pārijāta (38-41)

38. Next Krishna went to the celestial abode of Indra where he restored to Aditi, the mother of Indra, the ear-rings of hers that Naraka had taken away. Krishna with his consort Satyabhama was duly honoured by Indra and his queen. 39. At the prompting of his wife Satyabhama, Krishna uprooted the Pārijāta, the heavenly tree, and sent it on Garuda's back to Dwaraka, overcoming Indra and the Devas who put up a fight.

40. The Pārijāta was planted in the garden of Satyabhama's house, adding special glory to it. The honey bees of heaven, which were very fond of the fragrance and flavour of the flowers and the flower nectar of Pārijāta, followed the tree to its new place of transplantation. 41. Just a little before this Indra had, for the attainment of his objectives, prayed to Achyuta, prostrating himself

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः । यथोपयेमे भगवांस्तावदूपधरोऽव्ययः ॥42॥
 गृहेषु तासामनपाय्यतर्क्यकृन्निरस्तसाम्यातिशयेष्ववस्थितः ।
 रेमे रमाभिर्निजकामसम्प्लुतो यथेतरो गार्हकमेधिकांश्चरन् ॥43॥
 इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता ब्रह्मादयोऽपि न विदुःपदवीं यदीयाम् ।
 भेजुर्मुदाविरतमेधितयानुरागहासावलोकनवसङ्गमजल्पलज्जाः ॥44॥
 प्रत्युद्गमासनवरार्हणपादशौचताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
 केशप्रसारशयनस्नपनोपहार्यैर्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे पारिजातहरणनरकबधो
 नामैकोनषष्टितमोऽध्यायः ॥59॥

before him and touching his feet with the top of his crowned head. Yet, after the achievement of his purposes, he goes to fight with that Krishna! Fie on the stupidity of the Devas! Fie on wealth which begets such stupidity!

Krishna's Marriage with the sixteen thousand Women (42-45)

42. Next Krishna had his marriage with all these women performed according to rites on the same auspicious day. Housed as these sixteen thousand women were in separate houses, he was present at the same time in every one of those houses in different forms to perform the marriage rites. 43. Remaining without break in the homes of unequalled and unsurpassed splendour of these sixteen thousand and more wives, who were all aspects of Ramā the divine consort of Vishnu, and engaging himself in peerless sports, Krishna remained performing the

duties of an ordinary householder and enjoying the company of those women without ever being drawn away from abidance in his Brahmic Bliss. 44. Having obtained as their husband him who is the consort of Ramā—him to whom even divinities like Brahma have no approach—these women enjoyed his company always, delighting in amorous sports—of loving smiles and looks, frolicsome talks, embraces, and bashful poses. 45. Though each of these women had a hundred maids as attendants, they did every service of the Lord personally—welcoming him when he came by giving him seat, offering him Arghya and water to wash his feet, preparing betel rolls to chew, massaging his feet, fanning him, bathing him, applying sandal paste and unguents on his body, decorating him with flower garlands, combing and arranging his tresses, arranging for his sleep, and feeding him—thus acting as his servitors in every way.

अथ षष्ठितमोऽध्यायः

श्रीशुक उवाच

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम् । पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥ 1॥
 यस्त्वेतल्लीलया विश्वं सृजत्यत्यवतीश्वरः । स हि जातः स्वसेतूनां गोपीथाय यदुष्वजः ॥ 2॥
 तस्मिन्नन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना । विराजिते विमानेन दीपैर्मणिमयैरपि ॥ 3॥
 मल्लिकादामभिः पुष्पैर्द्विरेफकुलनादितैः । जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलैः ॥ 4॥
 पारिजातवनामोदवायुनोद्यानशालिना । धूपैरगुरुजै राजन् जालरन्ध्रविनिर्गतैः ॥ 5॥
 पयःफेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे । उपतस्थे सुखासीनं जगतामीश्वरं पतिम् ॥ 6॥
 बालव्यजनमादाय रत्नदण्डं सखीकरात् । तेन बीजयती देवी उपासाञ्चक्र ईश्वरम् ॥ 7॥
 सोपाच्युतं क्वणयती मणिनूपुराभ्यां रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता ।
 वस्त्रान्तगूढकुचकुङ्कुमशोणहारभासा नितम्बधृतया च परार्ध्यकाञ्च्या ॥ 8॥

Skandha X : Chapter 60

KRISHNA TESTING RUKMINI

Krishna in Rukmini's House (1-8)

1. Once Rukmini, assisted by her maids, was fanning Krishna, the teacher and father of the worlds, while he was seated comfortably on a bed. 2. He who was being served was verily the Supreme Ruler, for whom creation, preservation and withdrawal of the universe constitute a mere play. It is that Eternal Being that is now born as Krishna among the Yadus for the preservation of the rules of Dharma that He Himself had laid down. 3-6. That inner apartment where he was seated had decorations of pearl chains dangling loose from canopy and was lighted with brilliant lamps studded with jewels. The abundance of Mallika wreaths and other floral decorations was inviting many a buzzing honey-sucker through the windows, which allowed the pure rays of the moon, too, to peep in. Through these windows was also coming in the breeze carrying the

sweet smell of the Parijata flowers from the garden, while fragrant fumes of frankincense came out through them. In such an inner apartment, Rukmini Devi was serving the Lord of the universe, her husband, seated comfortably on a cot with a bed and pillows white and soft like the foam of milk. 7. Now Rukmini took the jewel-studded chowry-fan from her maid and herself began to serve the Lord of the worlds. 8. She shone in all her beauty as she stood by the Lord fanning him. Her bejewelled anklets produced a sweet tinkling sound as she moved about. She had on her fingers rings set with gems, and with her hands bedecked with bracelets she held the fan with which she served the Lord. On her neck were white pearl necklaces made crimson by the saffron powder of her breasts covered by the hem of her cloth, while round her waist she wore a priceless girdle. All these together presented her as a rare beauty by the side of her husband.

तां रूपिणीं श्रियमनन्यर्गातिं निरोक्ष्य या लीलया धृततनोरनुरूपरूपा ।
 प्रीतः समयत्रलककुण्डलनिष्ककण्ठवक्त्रोल्लसत्स्मितमुधां हरिराबभाषे ॥ 9॥

श्रीभगवानुवाच

राजपुत्रीप्सिता भूपैल्लोकपालविभूतिभिः । महानुभावैः श्रीमद्भूरी रूपौदार्यबलोज्जितैः ॥10॥
 तान् प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान् । दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान् ॥11॥
 राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान् । बलवद्भिः कृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥12॥
 अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् । आस्थिताः पदवीं सुभ्रूः प्रायःसीदन्ति योषितः ॥13॥
 निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः । तस्मात् प्रायेण न ह्यादद्या मां भजन्ति सुमध्यमे ॥
 ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः । तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥15॥
 वैदभ्येतदविज्ञाय त्वयादीर्घसमीक्षया । वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा ॥16॥
 अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम् । येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे ॥17॥
 चैद्यशाल्वजरासन्धदन्तवक्त्रादयो नृपाः । मम द्विषन्ति वामोरु रुक्मी चापि तवाग्रजः ॥18॥

Krishna's taunting Words to Rukmini (9-21)

9. At the sight of Rukmini standing by his side—Rukmini who was Sri Devi incarnate and had her sole support in him, and whose form with her curls, earrings, medallion and nectarine smile matched well with his—Sri Krishna, Hari incarnate, was much pleased and said with a mischievous smile. *The Lord said:* 10. 'Princess! Many a ruler who was equal in wealth to divinities guarding the quarters, who was high-minded as also charming in appearance, who was endowed with beauty, generosity, strength and energy, came to your marriage as suitor. 11. Urged by his passion for you, and prompted by the offer your father and brother made of you to him, Sisupāla along with other kings came to your place seeking you. Without caring for them, why did you choose to wed me, who am inferior to them in wealth and position? 12. One who out of fear of enemy kings took shelter in the sea, who has created many enemies for himself among powerful persons, and who has abandoned all claim to the royal throne—

why, O handsome lady, did you choose to wed such a one? 13. Trouble and tribulation, O good lady, are the fate of these women who cast their lot with persons whose ways of life are steeped in mystery and transcend the ways of the world. 14. I am one without any possessions, and I am fond of people who have no possessions. Therefore, O handsome one, wealthy persons do not generally seek my favour. 15. Marriage and friendship should be only between persons who have compatibility in respect of birth, wealth, physical condition, and aspirations about the future. It should not be between people having wide variations in these respects. 16. Therefore, O princess of Vidarbha, it was without a knowledge of all these facts and without far-sightedness that you decided to marry one like me, who am really without any high qualifications. The praises bestowed on me constitute merely the vain words of some ascetics of no consequence. 17. Therefore, it is better you seek some noble Kshatriya prince who will be a real match for you and will be able to fulfil all your aspirations in this world and the next. 18. O you handsome one! The rulers of

तेषां वीर्यमदान्धानां दृप्तानां स्मयन्तये । आनीतासि मया भद्रे तेजोऽपहरतासताम् ॥19॥
उदासीना वयं नूनं न स्युपत्यार्थकामुकाः । आत्मलब्ध्याऽऽस्महे पूर्णा गेहयोज्योतिरक्रियाः ।

श्रीशुक उवाच

एतावदुक्त्वा भगवानात्मानं वल्लभामिव । मन्यमानामविश्लेषात् तदर्पघ्न उपारमत् ॥21॥

इति त्रिलोकेशपतेस्तदाऽऽत्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।

आश्रुत्य भीता हृदि जातवेपथुश्चिन्तां दुरन्तां रुदती जगाम ह ॥22॥

पदा सुजातेन नखारुणश्रिया भुवं लिखन्त्यश्रुभिरञ्जनासितैः ।

आसिञ्चती कुङ्कुमरूपितौ स्तनौ तस्थावधोमुख्यतिदुःखरुद्धवाक् ॥23॥

तस्याः सुदुःखभयशोकविनष्टबुद्धेर्हस्ताच्छ्लथद्वलयतो व्यजनं पपात ।

देहश्च विकलवधियः सहसैव मुह्यन् रम्भेव वायुविहता प्रविकीर्य केशान् ॥24॥

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबन्धनम् ।

पर्यङ्कादवरुह्याशु तामुत्थाप्य चतुर्भुजः ।

प्रमृज्याश्रुकले नेत्रे स्तनौ चौपहतौ शुचा ।

Chedi and Sālva besides Jarasandha, Dantavakra and other kings including your brother Rukmi, are inimical to me.

19. I, whose function it is to put down the power and prestige of evil men, took you by force, O high-minded lady, only to destroy the pride and self-laudation of these senseless kings revelling in their might. 20. We, who are established in the philosopher's indifference, have no desire for woman, offspring and wealth. We are ever satisfied with the joy of the Atman, and we remain only as mere uninvolved witnesses like a light or the rays of the sun in a house, as far as the world and its affairs are concerned.

21. Sri Krishna spoke to her like this in order to humble Rukmini's pride arising from the feeling that he was passionately fond of her, because of his remaining in her company always. Having said this much he remained quiet.

Rukmini faints and Krishna comforts her (22-31)

22. Alas! Hearing these words of her dear husband, the master of the universe, in a strain that was shocking to her in an unprecedented manner, Rukmini was

हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत ॥25॥

केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना ॥26॥

आश्लिष्य बाहुना राजन्ननन्यविषयां सतीम् ॥27॥

filled with fear accompanied by trepidation of the heart, and weeping, she plunged into endless worrying thoughts. 23. Drawing lines on the ground with her handsome toes with crimson nails and drenching her saffron-dusted breasts with collyrium-darkened tears, she stood with her head bent and voice choked in the poignancy of her grief. 24. Her mind having lost its balance through extreme grief and fear, her fan and bracelets having dropped from her hands, and herself lost in a swoon due to paralysis of thought, she fell down suddenly like a plantain tree before a strong wind, with all her hair dishevelled.

25. On seeing her fall like that, the worshipful Lord was filled with pity and sympathy at the condition of Rukmini, whose bond of love for him was so strong and whose innocence could not stand the thrust of his sarcasm. 26: Immediately Krishna, the four-armed Mahavishnu incarnate, got up from his cot, lifted her up, tied up her dishevelled hair, massaged her face with his lotus palms, and did everything to bring her back to consciousness. 27-28. The lord of all, an expert in conciliation, and the final goal

सान्त्वयामास सान्त्वजः कृपया कृपणां प्रभुः । हास्यप्रौढिभ्रमच्चित्तमतदर्हि सतां गतिः ॥28॥

श्रीभगवानुवाच

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् । त्वद्वचः श्रोतुकामेन क्ष्वेत्याऽऽचरितमङ्गने ॥29॥

मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितम् । कटाक्षेपारुणापाङ्गं सुन्दरभ्रुकुटीतटम् ॥30॥

अयं हि परमो लाभो गृहेषु गृहमेधिनाम् । यन्नर्मेनीयते यामः प्रियया भीरु भामिनि ॥31॥

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परिसान्त्विता । ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ ॥32॥

बभाष ऋषभं पुंसां वीक्षन्ती भगवन्मुखम् । सत्रीडहासरुचिरस्निग्धापाङ्गेन भारत ॥33॥

रुक्मिण्युवाच

नन्वेवमेतदरविन्दविलोचनाह यद् वै भवान् भगवतोऽसदृशी विभून्नः ।

क्व स्वे महिम्यभिरतो भगवांस्त्र्यधीशः क्वाहं गुणप्रकृतिरजगृहीतपादा ॥34॥

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः शेते समुद्र उपलम्भनमात्र आत्मा ।

नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम् ॥35॥

त्वत्पादपद्ममकरन्दजुषां मुनीनां वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम् ।

यस्मादलौकिकमिवेहितमीश्वरस्य भूमस्तवेहितमथो अनु ये भवन्तम् ॥36॥

of all pious men, tenderly pacified her, a faithful wife reduced to a pitiable condition by the force of his sarcasm, which she was too tender and innocent to stand. *The Lord said: 29.* 'O daughter of the king of Vidarbha! Don't be cross with me. I know, you look upon me as your sole support. O handsome one! I was only joking in order to have the pleasure of hearing your reply. 30. I wanted to see your face in a state of love-pique, to see your quivering lips, frowning brows, and flashing corner glances from your reddened eyes. 31. O faint-hearted one! O handsome girl! Can't you see that for those who maintain a household and follow its ways, these few moments spent in such love-crossings hold forth the highest joy?'

Rukmini's Reply to Krishna's Sarcasm (32-48)

Sri Suka said: 32. O King! Rukmini, the princess of Vidarbha, was thus pacified by the Lord's statement that what he said was only a joke and that it was not an indication of his intention to desert

her. 33. She cast a soft and engaging glance at that mighty personage from the corner of her eyes, and with a bashful smile said: 34. 'O lotus-eyed Lord! What Thou didst say of my not being well-matched with Thee is indeed true. For where art Thou, the all-pervading being, the master of all powers and excellences, the Lord of even the Trimurti, the one ever absorbed in Thy inherent bliss? And where am I—material nature (Prakriti) constituted of the three Gunas, whom only ignorant people would adore? 35. True, Thou hast taken shelter in the deep sea. For, hast not Thou, Pure Consciousness and the self of all, taken Thy residence in the innermost recesses of the heart where the Gunas of Prakriti (Nature) touch Thee not? It is also true that Thou hast many powerful enemies. For, Thou as the Jiva art ever in conflict with the wicked senses. About Thy abandoning kingship, even Thy earnest devotees abjure it as the darkest hell. What wonder is there in Thy abjuring it? 36. Thou didst say that Thy ways are mysterious and it is unsafe

निष्किञ्चनो ननु भवान् न यतोऽस्ति किञ्चिद् यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः ।
 न त्वा विदन्त्यसुतृपोऽन्तकमाढयतान्धाः प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम् ॥37॥
 त्व वै समस्तपुरुषार्थमयः फलात्मा यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम् ।
 तेषां विभो समुचितो भवतः समाजः पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न ॥38॥
 त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव आत्माऽऽत्मदश्च जगतामिति मे वृतोऽसि ।
 हित्वा भवद्भ्रुव उदीरितकालवेगध्वस्ताशिषोऽब्जभवनाकपतीन् कुतोऽन्ये ॥39॥
 जाड्यं वचस्तव गदाग्रज यस्तु भूपान् विद्राव्य शार्ङ्गनिनदेन जहर्थ मां त्वम् ।
 सिंहो यथा स्वबलिमीश पशून् स्वभागं तेभ्यो भयाद् यदुर्दधि शरणं प्रपन्नः ॥40॥
 यद्वाञ्छया नृपशिखामणयोऽङ्गवैन्यजायन्तनाहुषगयादय ऐकपत्यम् ।
 राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष सीदन्ति तेऽनु पदवीं त इहास्थिताः किम् ॥41॥

to cast one's lot with Thee. True, even the ways of the sages who constantly meditate on Thee are mysterious, and men who are like animals in their outlook cannot even conceive of them. Therefore, O all-pervading One, when the ways of even one who follows Thee are unpredictable, there is nothing surprising in it being so in regard to Thee, the Lord of all. 37. It was said by Thee that Thou art a Nishkinchana, a propertyless pauper, and that it is only those without any property that will go after Thee. (This is no doubt true in a sense. For when there is nothing outside of Thee for Thee to possess, Thou art indeed a pauper.) But still, in contradiction to Thy statement, even divinities like Brahma, who are the masters of the whole universe and who are sought by boon-seeking worshippers, adore Thee, the propertyless. The explanation of the riddle is this: It is only those sense-bound worldlings, proud of their wealth and unaware of the presence of the lord of death nearby, that fail to seek Thee. The truly propertyless (Nishkinchanas) are those like Brahma who know that all they possess is Thine. Such devotees are fond of Thee, the propertyless, and Thou art fond of them, the propertyless.

38. Thy Blissful Self is the embodiment of all felicities and values. Desiring the

Bliss that Thou art, men of chastened mind abandon everything of the world and its prizes. They are the persons most suited for Thee to make relationship with. This is true marriage, not the relationship established between lust-promoted men and women, heirs to a life of mixed sorrows and joys. (Belonging, as I do, to the first category, I come to serve Thy Blissful Self and not for any worldly satisfaction, and so it is not correct to say that our marriage is between incompatibles, as Thou didst suggest.) 39. Regarding Thy reference to the groundless praise by ascetics, it was by hearing the descriptions of Thy greatness by all-renouncing ascetics with universal love—that Thou art the Self of all and that Thou givest Thy very Self to a devotee—that I married Thee, rejecting Brahma and Indra, not to speak of lesser ones, whose powers and positions are reduced to oblivion by Time at the slightest movement of Thy brows. 40. O brother of Gada! O Lord of all! Having driven away by the mere twang of Thy bow the assembled kings, Thou didst take me away, Thy rightful property, by force as a lion does its prey, driving away jackals and other animals. It is therefore absurd on Thy part to say that, out of fear of those very kings, Thou hast taken shelter in the sea. 41. Yet another

कान्यं श्रयेत तव पादसरोजगन्धमाघ्राय सन्मुखरितं जनतापवर्गम् ।
 लक्ष्म्यालयं त्वविगणय्य गुणालयस्य मर्त्या सदोरुभयमर्थविविक्तदृष्टिः ॥42॥
 तं त्वानुरूपमभजं जगतामधीशमात्मानमत्र च परत्र च कामपूरम् ।
 स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या यो वै भजन्तमुपयात्यनृतापवर्गः ॥43॥
 तस्याः स्युरच्युत नृपा भवतोपदिष्टाः स्त्रीणां गृहेषु खरगोश्वबिडालभृत्याः ।
 यत्कर्णमूलमरिकर्षण नोपयायाद् युष्मत्कथा मृडविरिञ्चसभासु गीता ॥44॥
 त्वक्श्मश्रुरोमनखकेशपिनद्धमन्तर्मासास्थिरक्तकृमिविद्वक्फपित्तवातम् ।
 जीवच्छवं भजति कान्तमतिविमूढा या ते पदाब्जमकरन्दमजिघ्रती स्त्री ॥45॥
 अस्त्वम्बुजाक्ष मम ते चरणानुराग आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः ।
 यद्दृश्य वृद्धय उपात्तरजोऽतिमात्रो मामीक्षसे तदु ह नः परमानुकम्पा ॥46॥

absurd statement of Thine is that we, women who follow Thee, will come to grief. O Lotus-eyed Lord! Have all those kings come to grief—those kings like Prithu the son of Vena, Bharata, Yayati, Anga, Gaya and a host of other Rajarshis, who abandoned their unchallenged empires and entered the forest to follow Thy path? 42. (Thou didst ask me to go with some better qualified person than Thyself, having special excellences.) In reply I ask: Which woman with even a modicum of discriminative power would go for another man, who is always subject to fear of death, in preference to Thee who art the home of all excellences! Who is the woman that will care to do so after having experienced the fragrance of Thy feet, which holy men praise, which erase the miseries of people, and which form the abode of Lakshmi, the goddess of fortune! 43. I have sought shelter in Thee, the Lord of the world, the soul of all, and the fulfiller of the aspirations of everyone here and hereafter, seeing that Thou art the only one who is a match for me. Revolving as I am in this cycle of births and deaths, may Thy feet be my shelter—the feet that destroy the false identification of the body with the spirit, and which remain ever with the votary as his support. 44.

(Again Thou didst advise me to seek some other kings like Sisupala.) My reply to this is: O Achyuta! May those kings, whose qualification consists in that they are satisfied to live in the houses of women as their asses, oxen, dogs, cats and servants, become the husbands of such women as have never listened to the glorious accounts of Thy deeds and excellences which are sung about even in the assemblies of Siva and Brahma! 45. Only those women, who are steeped in ignorance and who have never experienced the fragrance of Thy lotus feet, go after husbands who are nothing but walking corpses in disguise, constituted as they are of a mass of flesh, bones, blood, worms, dirt, phlegm and humours, covered over by a coat of skin, hairs and nails. 46. (Thou didst say that Thou art indifferent towards all, and that Thou hast no special interest in women. To this I reply:) O Lotus-eyed Lord! Though Thou art ever immersed in Thy inherent bliss and hast no special interest in me, still, may I have attachment to Thy feet. In spite of this indifference of Thine, when at the beginning of the creative cycle, Thou art in a mood to augment creation, Thou art bound to look at Me, Thy Prakriti, with a Rajasic view. Being of

नैवालीकमहं मन्ये वचस्ते मधुसूदन । अम्बाया इव हि प्रायः कन्यायाः स्यादरतिः क्वचित्
व्यूढायाश्चापि पुंश्चल्या मनोऽभ्येति नवं नवम् । बुधोऽसतीं न बिभृयात्तां बिभ्रदुभयच्युतः ॥48॥

श्रीभगवानुवाच

साध्येतच्छ्रोतुकामैस्त्वं राजपुत्रि प्रलम्बिता । मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि ॥49॥
यान् यान् कामयसे कामान् मय्यकामाय भामिनि । सन्ति ह्येकान्तभक्तायास्तव कल्याणि नित्यदा ॥50॥
उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे । यद्वाक्यैश्चात्यमानाया न धीर्मय्यपर्कषिता ॥51॥
ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया । कामात्मानोऽपवर्गेशं मोहिता मम मायया ॥52॥

मां प्राप्य मानिन्यपवर्गसम्पदं वाञ्छन्ति ये सम्पद एव तत्पतिम् ।

ते मन्दभाग्या निरयेऽपि ये नृणां मात्रात्मकत्वान्निरयः सुसङ्गमः ॥53॥

दिष्ट्या गृहेश्वर्यसकृन्मयि त्वया - कृतानुवृत्तिर्भवमोचनी खलैः ।

सुदुष्करासौ सुतरां दुराशिषो ह्यसुम्भराया निकृतिञ्जुषः स्त्रियाः ॥54॥

service to Thee in that way, is a great blessing indeed to me. 47. O Lotus-eyed one! Yet I do not totally discount the relevancy of Thy words asking me to seek someone else, though Thou hast won me at the Swayamvara. For there have been cases like that of Amba,¹ a virgin, who loved someone different from the chosen one. 48. A harlot, even if married to one person, will seek association with newer and newer men. Such unfaithful women should not be taken as wife by anyone. He who does so, loses both this world and the next.

Krishna's Appreciation of Rukmini (49-59)

The Lord said: 49. O noble lady! O princess! It is to hear these words of yours that I teased you with my sarcastic speech. Your comments on my remarks are all on the right lines. 50. O high-minded one! You are praying to me for the destruction of all other desires, so that your only desire is myself. That kind of firm devotion to me, however, has always been with you, a whole-hearted devotee of mine.

51. Your wifely devotion and steadfastness has now been well proved. Though I tried to shake it by my innuendos, you could not in the least be shaken. 52. Those who, along with performances of austerities and observances of vows, pray for married happiness to me, the grantor of liberation, are persons deluded by my Maya. 53. O handsome one! Having attained to me, the master of both liberation and worldly wealth, if one still seeks worldly wealth in place of Him who is the master of all wealth, it is only to be said that he is an ill-fated man. For, these satisfactions which wealth can bring, being on a par with all sensuous enjoyments, can be had even in animal birth. Being dominated by desire for sensuous enjoyments, even such hellish life might be welcome to them! And, lo, it is quite easy to obtain! 54. O mistress of my home! It is indeed very fortunate that your service of me has always been of the desireless nature leading to liberation. Evil-minded persons cannot do this. And specially women with low aspirations, body-minded and unscrupulous, can never attain to that

¹ In the Mahabharata it is stated that Bhishma by combat won Amba, Ambika and Ambalika, the daughters of the Rajah of Kasi, as wives for his three brothers. But Amba confessed that she loved Salva, and was therefore released to marry him.

न त्वादृशीं प्रणयिनीं गृहिणीं गृहेषु पश्यामि मानिनि यया स्वविवाहकाले ।
 प्राप्तान् नृपानवगणय्य रहोहरो मे प्रस्थापितो द्विज उपश्रुतसत्कथस्य ॥55॥
 भ्रातुर्विरूपकरणं युधि निर्जितस्य प्रोद्धाहपर्वणि च तद्वधमक्षगोष्ठ्याम् ।
 दुःखं समुत्थमसहोऽस्मदयोगभीत्या नैवाब्रवीः किमपि तेन वयं जितास्ते ॥56॥
 दूतस्त्वयाऽऽत्मलभने सुविविक्तमन्त्रः प्रस्थापितो मयि चिरायति शून्यमेतत् ।
 मत्वा जिहास इदमङ्गमनन्ययोग्यं तिष्ठेत तत्त्वयि वयं प्रतिनन्दयामः ॥57॥

श्रीशुक उवाच

एवं सौरतसंलापैर्भगवाञ्जगदीश्वरः । स्वरतो रमया रेमे नरलोकं विडम्बयन् ॥58॥
 तथान्यासामपि विभुर्गृहेषु गृहवानिव । आस्थितो गृहमेधीयान् धर्माल्लोकगुरुर्हरिः ॥59॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे कृष्णरुक्मिणीसंवादो नाम षष्ठितमोऽध्यायः ॥60॥

state of mind. 55. O dignified lady! Hardly any household is likely to have such a loving wife as you. For, seeking your hand in marriage many crowned heads had come, but you rejected them all and thought of me, of whom your ideas were merely from hearsay, and sent a Brahmana as messenger to inform me of your devotion to me. 56. In spite of your brother Rukmi being disfigured by us after his defeat in battle and later even by his slaughter (by Balarama) at a game of dice on the occasion of the marriage of Aniruddha, you put up with the grief caused thereby without a single word of protest, out of fear of separation from me. By this behaviour of yours, you have conquered me. 57. Longing for me, but finding me delaying in coming, you felt this life meaningless. So you sent a Brahmana

with the clear message that if I failed, you would destroy this body of yours, which you had dedicated to me. This single-minded devotion and dedication shall only rest on you, and shall go uncompensated, because it is too noble and great to be compensated by anything that I can do.

Sri Suka said: 58. Thus, following the ways of the world, the Lord of the universe, the embodiment of all glories, the Universal Self ever established in his inherent bliss, entertained Rukmini, who was Rāmā herself, and regaled himself too, with such amorous talks. 59. Thus Hari, the master and teacher of the world, lived, in the houses of his other wives also, following the ways of a householder, as if he were actually a householder.

अथैकषष्टितमोऽध्यायः.

श्रीशुक उवाच

एकैकशस्ता. कृष्णस्य पुत्रान् दश दशाबलाः । अजीजनन्ननवमान् पितुः सर्वात्मसम्पदा ॥ 1॥
गृहादनपगं वीक्ष्य राजपुत्र्योऽच्युतं स्थितम् । प्रेष्ठं न्यमंसत स्वं स्वं न तत्तत्त्वविदः स्त्रियः ॥ 2॥

चार्वाञ्जकोशवदनायतबाहुनेत्रसप्रेमहासरसवीक्षितवल्गुजल्पैः ।

सम्मोहिता भगवतो न मनो विजेतुं स्वैर्विभ्रमैः समशक्नु वनिता विभूम्नः ॥ 3॥

स्मायावलोकलवदंशितभावहारिभ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।

पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं करणैर्न शक्नुः ॥ 4॥

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।

भेजुर्मुदाविरतमेधितयानुरागहासावलोकनवसङ्गमलालसाद्यम् ॥ 5॥

प्रत्युद्गमासनवरार्हणपादशौचताम्बूलविभ्रमणवीजनगन्धमाल्यैः ।

केशप्रसारशयनस्तपनोपहार्यैर्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ 6॥

तासां या दशपुत्राणां कृष्णस्त्रीणां पुरोदिताः । अष्टौ महिष्यस्तत्पुत्रान् प्रद्युम्नादीन् गृणामि ते ॥ 7॥

Skandha X : Chapter 61

THE DESTRUCTION OF RUKMI

The Family Life of Krishna (1-6)

Sri Suka said: 1. Each one of those numerous wives of Krishna gave birth to ten sons, not inferior to their father in all his great qualities. 2. Each of those royal ladies, seeing that Achyuta was always in her home without going out anywhere, thought that Krishna considered her the dearest. Those women did not know the real truth about him, that he was ever merged in his inherent bliss and that his mind was never drawn out by any of them. 3. By his handsome lotus-like face, by his long arms, by his attractive eyes, by his loving smile, by his expressive looks, and by his engaging conversations, these women were enraptured and dazed to the extreme. Though they were overpowered by him, they failed to conquer his mind in spite of all their amorous devices. 4. From the bow of their arching eyebrows, moving expressively to make plain the meanings

they suggested through their suppressed laughter these sixteen thousand and odd wives of Krishna released at him Cupid's arrows rendered potent by Mantras enhancing the delights of love. But by these and other arts, they failed to perturb his mind in the least. 5. Obtaining as their husband the Lord who is the consort of Ramā, to whom even divinities like Brahma have no access, these women experienced ever-increasing delight through loving glances, smiles and other intimacies as at initial union. 6. Through they had a large number of female attendants, these wives of Krishna themselves did all the personal services for him—services like receiving him, seating him, giving him Arghya, washing his feet, giving him betels to chew, massaging the feet, fanning him, bathing him, applying sandal paste, combing his hair, decorating him with flower wreaths, arranging for his sleep, and bestowing on him every other form of attention.

चारुदेष्ण. सुदेष्णश्च चारुदेहश्च वीर्यवान् ।
 चारुचन्द्रो विचारश्च चारुश्च दशमो हरेः ।
 भानु. सुभानुः स्वर्भानु. प्रभानुर्भानुमांस्तथा ।
 श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश ।
 विजयश्चित्रकेतुश्च वसुमान् द्रविडः क्रतुः ।
 वीरश्चन्द्रोऽश्वसेनश्च चित्रगुर्वेगवान् वृषः ।
 श्रुतः कविर्वृषो वीरः सुबाहुर्भद्र एकलः ।
 प्रघोषो गात्रवान् सिंहो बलः प्रबल ऊर्ध्वगः ।
 वृको हर्षोऽनिलो गृध्रो वर्धनोऽज्ञाद एव च ।
 सङ्ग्रामजिद् बृहत्सेनः शूरः प्रहरणोऽरिजित् ।
 दीप्तिमांस्तान्म्रतप्ताद्या रोहिण्यास्तनया हरेः ।
 पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे ।

मातरः कृष्णजातानां सहस्राणि च षोडश ॥19॥

राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि । कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते ।

एतदाख्याहि मे विद्वन् द्विषोर्वैवाहिकं मिथः ॥20॥

The Sons of Krishna (7-19)

7. From among the issue of all these wives, each with ten children, I shall tell you the names of the children of the first eight wives spoken of earlier. 8-9. The ten sons born of Rukmini, in no way inferior to their father Hari, were as follows: Pradyumna, Chārudesna, Sudeshna, the heroic Chārudeha, Suchāru, Chārugupta, Bhadrachāru, Chāruchandra, Vichāru, and Chāru, who was the tenth. 10-12. Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Chandrabhānu, Brihadbhānu, Atibhānu, Sribhānu, Pratibhānu—these were the ten sons of Satyabhāma. Sāmba, Sumitra, Purujit, Satajit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravida, and Kratu—such were the names of Jāmbavati's ten sons, who were highly esteemed by their father. 13. Satya's children were: Vira, Chandra, Asvasena, Chitragu, Vegavan, Vrisha, Āma, Sanku, Vasu and the gracious Kunti. 14. As sons of Kalindi there were

सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः ॥ 8॥
 प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमाः पितुः ॥ 9॥
 चन्द्रभानुर्बृहद्भानुरतिभानुस्तथाष्टमः ॥10॥
 साम्बः सुमित्रः पुरुजिच्छतजिच्च सहस्त्रजित् ॥11॥
 जाम्बवत्याः सुता ह्येते साम्बाद्याः पितृसम्मताः ॥
 आमः शङ्कुर्वसुः श्रीमान् कुन्तिर्नाग्नजितेः सुताः ॥
 शान्तिर्दर्शः पूर्णमासः कालिन्ध्याः सोमकोऽवरः 14॥
 माद्रचाः पुत्रा महाशक्तिः सह ओजोऽपराजितः 15॥
 महाशः पावनो वह्निर्मित्रविन्दात्मजाः क्षुधिः ॥16॥
 जयः सुभद्रो भद्राया वाम आयुश्च सत्यकः ॥17॥
 प्रद्युम्नाच्चानिरुद्धोऽभूद् रुक्मवत्यां महाबलः ॥18॥
 एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप ।

Sruta, Kavi, Vrisha, Vira, Subāhu, Bhadra, Sānti, Darsa, Purnamasa and Somaka. 15. Lakshmanā had ten sons named Praghosha, Gāthravān, Simha, Bala, Prabala, Ūrdhvaga, Mahāsakti, Sahas, Ojas and Aparājita. 16. Mitravinda had as sons Vrika, Harsha, Anila, Gridhra, Vardhana, Annāda, Mahāsa, Pāvana, Vahni and Kshudhi. 17. Bhadrā's sons were named Sangrāmajit, Brihatsena, Sūra, Praharana, Arijit, Jaya, Subhadra, Vāma, Āyu, and Satyaka. 18-19. Through one of the other wives Rohini, Krishna had Dīptiman, Tāmra Tapta and other sons. Pradyumna, the son of Krishna, had a powerful son named Aniruddha from his wife Rukmavati, daughter of Rukmi who resided at Bhojakata. In this way the sons and grandsons constituting Krishna's progeny were countless. Even the mothers of Krishna's sons were sixteen thousand one hundred and eight.

Aniruddha's Marriage (20-26)

Rajah Parikshit said: 20. Rukmi being

अनागतमतीतं च वर्तमानमतीन्द्रियम् ।

विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः ॥21॥

श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया ।

राज्ञः समेतान् निर्जित्य जहारैकरथो युधि ॥22॥

यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः ।

व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम् ॥23॥

रुक्मिण्यास्तनयां राजन् कृतवर्मसुतो बली ।

उपयेमे विशालाक्षीं कन्यां चारुमतीं किल ॥24॥

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यददाद्वरेः ।

रोचनां बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया ।

जानन्नधर्मं तद् यौनं

स्नेहपाशानुबन्धनः ॥25॥

तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ ।

पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः ॥26॥

तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः ।

दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जय ॥27॥

अनक्षजो ह्ययं राजन्नपि तद्व्यसनं महत् ।

इत्युक्तो बलमाहूय तेनाक्षै रुक्म्यदीव्यत ॥28॥

शतं सहस्रमयुतं रामस्तत्राददे पणम् ।

तं तु रुक्म्यजयत् तत्र कालिङ्गः प्राहसद् बलम् ।

दन्तान् सन्दर्शयन्नुच्चैर्नामृष्यत् तद्वलायुधः ॥29॥

ततो लक्षं रुक्म्यगृह्णाद् ग्लहं तत्राजयद् बलः ।

जितवानहमित्याह रुक्मी कैतवमाश्रितः ॥30॥

defeated in battle by Krishna, was awaiting, out of bitter hostility to him, an opportunity to kill him. How did that Rukmi give his daughter in marriage to the son of his enemy? O learned one! I cannot understand how a marriage relation came to be established between enemies. Please explain this to me. 21. Yogis through their eye of knowledge understand about the past, present, and future—what is beyond the ken of the senses, distant and hidden.

Sri Suka said: 22. Pradyumna, who was Ananga (Kamadeva—one who is without a material body) embodied, took her (Rukmi's daughter) by force single-handed, defeating all rival kings in a Swayamvara (marriage of choice by the bride). 23. Though Rukmi entertained animosity to Krishna for the insult he subjected him to, he (Rukmi) was none the less inclined to please his sister Rukmini, the mother of Pradyumna, and favoured the marriage. 24. O King! Bali, the son of Kritavarma, married Rukmini's handsome daughter named Chārumati. 25. Though he entertained bitter enmity to Krishna; Rukmi, bound by his affection for his sister and in order to

please her, gave also his grand daughter (son's daughter) Rochana in marriage to Aniruddha, his own daughter's son and Krishna's grandson, despite his awareness that it was a forbidden relationship. 26. On that auspicious occasion of the marriage of their grandson, Krishna, Rama, Rukmini, Sāmba, Pradyumna and others went to Bhojakata, the city of Rukmi.

Game of Dice and Slaughter of Rukmi (27-40)

27. After the ceremonies connected with the marriage were over, some naughty rulers like the king of Kalinga prompted Rukmi to challenge and defeat Balarama at a game of dice. 28. 'O King!' they said, 'this Balarama is not good at dice, yet he has a mania for it. So challenge him.' Being thus advised, Rukmi called Bala and sat for a game of dice with him. 29. Rama played the game with stakes of a hundred, thousand and ten thousand gold coins. In all these games Rukmi won. At this, the king of Kalinga laughed aloud at Balarama, showing his teeth. This displeased Rama very much. 30. Next Rukmi played with a lakh of Panas

मन्युना क्षुभितः श्रीमान् समुद्र इव पर्वणि ।
 तं चापि जितवान् रामो धर्मेणच्छलमाश्रितः ।
 तदाब्रवीन्नभोवाणी बलेनैव जितो ग्लहः ।
 तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः ।
 नैवाक्षकोविदा यूयं गोपाला वनगोचराः ।
 रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः ।
 कलिङ्गराजं तरसा गृहीत्वा दशमे पदे ।
 अन्ये निर्भिन्नबाहूरुशिरसो रुधिरोक्षिताः ।
 निहते रुक्मिणि श्याले नाब्रवीत् साध्वसाधु वा ।

ततोऽनिरुद्धं सह सूर्यया वरं रथं समारोप्य ययुः कुशस्थलीम् ।

रामादयो भोजकटाद् दशार्हाः सिद्धाखिलार्था मधुसूदनाश्रयाः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे अनिरुद्धविवाहे रुक्मिवधो नामैकषष्ठितमोऽध्यायः

॥६१॥

as stake. Balarama won in that game. But Rukmi falsely claimed himself to be the victor. 31. Balarama's face, naturally handsome with his slightly red-tinged eyes, now swelled up in anger, like the sea on the full moon day, and he challenged Rukmi with a stake of ten crores of Panas. 32. Rama won in that also, playing a straight game. But on false grounds Rukmi claimed victory for himself, and asked the witnesses to decide. 33. Just then an aerial voice announced from the sky: 'In this competition Balarama has won, playing a straight game. What Rukmi says is false.'

34. Prompted by evil-minded kings, and also by the Lord of Death, Rukmi did not accept the validity of that divine voice too. He spoke to Balarama, an embodiment of Sankarshana, in terms of ridicule thus: 35. 'You fellows are mere cowherds and forest dwellers. Only kings of royal dynasties know how to

जात्यारुणाक्षोऽतिरुषा न्यर्बुदं ग्लहमाददे ॥३१॥
 रुक्मी जितं मयात्रेमे वदन्तु प्राशिनका इति ॥३२॥
 धर्मतो वचनेनैव रुक्मी वदति वै मृषा ॥३३॥
 सङ्कूर्षणं परिहसन् बभाषे कालचोदितः ॥३४॥
 अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः ॥३५॥
 क्रुद्धः परिघमुद्यम्य जघ्ने तं नृम्णसंसदि ॥३६॥
 दन्तानपातयत् क्रुद्धो योऽहसद् विवृतेद्विजैः ॥३७॥
 राजानो दुद्रुवुर्भोता बलेन परिघादिताः ॥३८॥
 रुक्मिणीबलयो राजन् स्नेहमङ्गभयाद्धरिः ॥३९॥

play at dice and fight with arrows, not men like you.' 36. Being thus subjected to insulting remarks by Rukmi and the ridiculing laughter of the other kings, Balarama was inflamed with anger and struck down Rukmi on the spot with his club in that festive gathering. 37. He then caught hold of the king of Kalinga before he ran away ten steps in fright, and knocked out all his teeth which he had shown in a grin of ridicule at him. 38. The other kings also, being clubbed by Bala, ran helter-skelter with injured and bleeding limbs and heads. 39. When brother-in-law Rukmi was thus slaughtered, Krishna said nothing for or against it, as either way it would displease Rukmini or Balarama. 40. After having successfully completed their purpose, Balarama and all the Yadavas, who had the support of Krishna, started for Dwaraka, putting Aniruddha and his newly wedded wife in a splendid chariot.

अथ द्विषाष्टतमोऽध्यायः

राजोवाच

बाणस्य तनयामूषामुपयेमे यद्वृत्तमः । तत्र युद्धमभूद् घोरं हरिशङ्करयोर्महत् ।
एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि ॥ 1॥

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः । येन वामनरूपाय हरयेऽदायि मेदिनी ॥ 2॥
तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा । मान्यो वदान्यो धीमांश्च सत्यसन्धो दृढव्रतः ॥ 3॥
शोणिताख्ये पुरे गम्ये स राज्यमकरोत् पुरा । तस्य शम्भोः प्रसादेन किङ्करा इव तेऽमराः ।

सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम् ॥ 4॥

भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः । वरेणच्छन्दयामीस स तं वव्रे पुराधिपम् ॥ 5॥
स एकदाऽऽह गिरिशं पार्श्वस्थं वीर्यदुर्मदः । किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम् ॥ 6॥
नमस्ये त्वां महादेव लोकानां गुरुमीश्वरम् । पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम् ॥ 7॥
दोःसहस्रं त्वया दत्तं परं भाराय मेऽभवत् । त्रिलोक्यां प्रतियोद्धारं न लभे त्वदृते समम् ॥ 8॥
कण्डूत्या निभूतैर्दोर्भिर्युत्सुर्दिग्गजानहम् । आद्यायां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रुवुः ॥ 9॥

Skandha X : Chapter 62

THE ROMANCE OF ANIRUDDHA AND USHA

The audacious Challenge of Bāna (1-11)

The Rajah said: 1. That distinguished Yadava Aniruddha married also Usha, the daughter of Bāna. In this connection, there was, it seems, a fierce fight between Hari and Sankara (Siva). O great Yogin! Please be good enough to describe all these incidents.

Sri Suka said: 2-3. Bāna was the eldest of the one hundred sons of the great Bali who offered the earth as gift to Sri Hari in His incarnation as the Vāmana. Bāna, Bali's son, was devoted to the worship of Siva, and was very noble in character, generous, intelligent and truthful. 4. Living in the beautiful city called Sonita, he ruled the country. Thanks to the favour of Siva, the Devas had to behave like servants before him. He pleased Siva by playing on percussion instruments

with his thousand hands when the former performed his Tandava dance. 5. Lord Siva, who is gracious to his devotees and worthy of being adored, blessed him by offering to grant any boon he wanted. Bāna chose that Siva should become the guard of his palace. 6. One day, infatuated with pride of power, he said to Siva seated close by, touching his feet with his diadem that shone like the sun: 7. 'O great Divinity! O teacher of the world! O Lord of all! I salute Thee who dost fulfil the wants of men who have not attained the satisfaction of their desires. 8. The thousand arms that Thou hast given me have become a mere burden to me. For, except you, I do not find in all the three worlds any one worthy of my steel. 9. With my hands itching unbearably for a fight, I powdered mountains. I chased the elephants of the quarters, but

तच्छ्रुत्वा भगवान् क्रुद्धः केतुस्ते भज्यत यदा । त्वद्वपेन्न भवेन्मूढ संयुगं मत्समेन ते ॥10॥
 इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्नृप । प्रतीक्षन् गिरिशदेशं स्ववीर्यनशनं कुधीः ॥11॥
 तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम् । कन्यालभत कान्तेन प्रागदृष्टश्रुतेन सा ॥12॥
 सा तत्र तमपश्यन्ती क्वासि कान्तेति वादिनी । सखीनां मध्य उत्तस्थौ विह्वला व्रीडिता भृशम् ॥13॥
 बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता । सख्यपृच्छत् सखीमूषां कौतूहलसमन्विता ॥14॥
 कं त्वं मृगयसे सुभ्रूः कीदृशस्ते मनोरथः । हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये ॥15॥

ऊषोवाच

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः । पीतवासा बृहद्बाहुयोषितां हृदयङ्गमः ॥16॥
 तमहं मृगये कान्तं पाययित्वाधरं मधु । क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे ॥17॥

चित्रलेखोवाच

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते । तमानेष्ट्ये नरं यस्ते मनोहर्ता तमादिश ॥18॥
 इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान् । दैत्यविद्याधरान् यक्षान् मनुजांश्च यथालिखत् ॥19॥
 मनुजेषु च सा वृष्णीन् शूरमानकदुन्दुभिम् । व्यलिखद् रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता ॥20॥
 अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी ह्रिया । सोऽसावसाविति प्राह स्मयमाना महीपते ॥21॥

they ran away in fear.' 10. Angered by these words, the worshipful Siva said: 'O fool! When you find your flag-staff breaking, know that the battle that will extinguish your pride is near at hand.' 11. The fool was delighted to hear this. He returned to his place, and remained there waiting for the sign that the Lord of the mountains had indicated as the fore-runner of the destruction of his power.

Usha falling in Love with Aniruddha in Dream (12-21)

12. Bāna had a daughter named Usha. Though she had never heard of or seen him, she cultivated love for Pradyumna's son Aniruddha from an experience of him that she had in dream. 13. Not finding him when she woke up from the dream, she cried out in a mood of helplessness and bashfulness, sitting amidst her companions, 'O dear one! Where are you?' 14. Bāna had a minister by name Kumbhānda, who had a daughter named Chitrlekha. Being a companion of Usha, Chitrlekha asked her with solicitude: 15. 'You are an unmarried girl. Whom

are you calling like this? Please say what is obsessing your mind.' Usha replied: 16. 'In my dream I saw an unknown person, dark blue in complexion and possessing eyes like lotus petals. He is dressed in yellow robes, and he has powerful arms. He can have easy entry into the hearts of any woman. 17. I am seeking that beloved of mine. Having made me drink the sweet honey of his lips, he has vanished leaving me in deep distress, and I am pinning for him.' Chitrlekha said: 18. 'I shall bring that man to you if he actually exists anywhere in the three worlds, and shall thus assuage your grief. Please let me know who he might be.' 19. Saying so, she drew the exact resemblances of a large number of distinguished personages from among Devas, Gandharvas, Siddhas, Charanas, Pannagas, Daityas, Vidyadharas, Yakshas and men. 20. From among men she drew the portraits of Vrishni leaders like Sura, Vasudeva, Rama, Krishna and Pradyumna. When Pradyumna's portrait was shown, Usha became bashful. 21. When she drew Aniruddha, Usha hung her head coyly on seeing his figure,

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी ।
 तत्र सुप्तं सुपर्यङ्के प्राद्युम्निं योगमास्थिता ।
 सा च तं सुन्दरवरं विलोक्य मुदितानना ।
 परार्ध्यवासःस्रग्गन्धधूपदीपासनादिभिः ।
 गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया ।
 तां तथा यदुवीरेण भुज्यमानां हतव्रताम् ।
 भटा आवेदयाञ्चक्रुः राजंस्ते दुहितुर्वयम् ।
 अनपायिभिरस्माभिर्गुप्तायाश्च गृहे प्रभो ।
 ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः ।

कामात्मज त भुवनैकसुन्दर श्यामं पिशङ्गाम्बरमम्बुजेक्षणम् ।

बृहद्भुज कुण्डलकुन्तलत्विषा स्मितावलोकेन च मण्डिताननम् ॥31॥

दीव्यन्तमक्षे प्रिययाभिनृम्णया तदङ्गसङ्गस्तनकुङ्कुमस्रजम् ।

बाह्वोर्दधानं मधुमल्लिकाश्रितां तस्याग्र आसीनमवेक्ष्य विस्मितः ॥32॥

ययौ विहायसा राजन् द्वारकां कृष्णपालिताम् ॥22॥
 गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ॥23॥
 दुष्प्रेक्ष्ये स्वगृहे पुम्भी रेमे प्राद्युम्निना समम् ॥24॥
 पानभोजनभक्ष्यैश्च वाक्यैः शुश्रूषयार्चितः ॥25॥
 नाहर्णान् स बुबुधे ऊषयापहृतेन्द्रियः ॥26॥
 हेतुभिर्लक्षयाञ्चक्रुराप्रीतां दुरवच्छदैः ॥27॥
 विचेष्टितं लक्षयामः कन्यायाः कुलदूषणम् ॥28॥
 कन्याया दूषणं पुम्भिर्दुष्प्रेक्षाया न विद्महे ॥29॥
 त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यद्वद्वहम् ॥30॥

and said with a smile: 'He is the person.'

*Chitralkha bringing Aniruddha from
Dwaraka (22-26)*

22. Chitralkha knew him to be Krishna's grandson. So, endowed as she was with Yogic powers, she flew to Dwaraka through the air. 23. Reaching there, she lifted up the sleeping Aniruddha from his cot and flew back to Sonitapura with the help of Yogic power, and presented him to her companion Usha. 24. Usha was delighted to see the handsome Aniruddha and lived in the enjoyment of his company in her inner apartment, which was inaccessible to men. 25. She lavished on him all attention by providing him with costly dress, sandal paste, incense, light, seat, good food and drink, and spent hours in conversation with, and service of, him. 26. Aniruddha, who was thus hidden in the maidens' apartment by Usha, being completely absorbed in her, did not even know the passing of day and night.

Aniruddha made Captive (27-35)

27. As she thus lived joyfully with that

Yadava prince in violation of the rules of maidenhood, tell-tale signs of pregnancy began to appear in her. 28. The guards of the inner apartments thereupon reported to Bāna: 'O King! Your daughter's conduct is likely to bring disrepute to the family. 29. Sir, we are guarding the place without a break and it is impossible for any man even to see her. Under these circumstances, we are puzzled how her virginity has been broken.' 30. Bāna was very much grieved to hear of the depravity of his daughter. He went immediately to the maidens' quarters of the palace where he saw the Yadava prince. 31-32. He was astonished to see sitting before him Aniruddha, the son of Pradyumna who was Kāma reborn, a youth of unparalleled beauty—blue in complexion, lotus-eyed, long-armed and wearing yellow robes; having a face embellished by a smiling look and by the lustre of his shining ear-rings and locks of hair; playing at dice with his beloved of perfect form; and wearing on his chest a garland of fresh jasmine buds of the spring season, made slightly crimson with the saffron powder from his beloved's breasts. 33.

स तं प्रविष्टं वृत्तमाततायिभिर्भटैरनीकैरवलोक्य माधवः ।
 उद्यम्य मौर्वं परिघं व्यवस्थितो यथान्तको दण्डधरो जिघांसया ॥33॥
 जिघृक्षया तान् परितः प्रसर्पतः शुनो यथा सूकरयूथपोऽहनत् ।
 ते हन्यमाना भवनाद् विनिर्गता निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः ॥34॥
 तं नागपाशैर्बलिनन्दनो बली घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह ।
 ऊषा भृशं शोकविषादविह्वला बद्धं निशम्याश्रुकलाक्ष्यरौदिषीत् ॥35॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां सहितायां दशमस्कन्धे उत्तरार्द्धेऽनिरुद्धबन्धो नाम द्विषष्टितमोऽध्यायः ॥62॥

That prince of Mādhava's family saw Bāna entering with a body of troops with uplifted arms. Thereupon he took up a metallic mace and stood up like an Antaka (angel of death) ready to strike and kill. 34. Like the leader of a herd of wild boars attacking and killing a pack of dogs, he struck at those soldiers trying to surround him. With heads, hands and thighs bro-

ken, these soldiers ran out of the house and disappeared. 35. On seeing his troops killed, the powerful Bāna, the son of Bali, tied up Aniruddha with Nagapasa (serpent noose) in great anger. Seeing him thus bound, Usha broke down completely with sorrow and cried, shedding copious tears.

अथ त्रिषष्टितमोऽध्यायः

श्रीशुक उवाच

अपश्यतां चानिरुद्धं तद्वन्धूनां च भारत । चत्वारो वार्षिका मासा व्यतीयुरनुशोचताम् ॥ 1॥
 नारदात्तदुपाकर्ण्य वार्तां बद्धस्य कर्म च । प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः ॥ 2॥
 प्रद्युम्नो युयुधानश्च गद साम्बोऽथ सारणः । नन्दोपनन्दभद्राद्या रामकृष्णानुवर्तिनः ॥ 3॥
 अक्षौहिणीभिर्द्वादशभिः समेताः सर्वतोदिशम् । रुरुधुर्बाणनगरं समन्तात् सात्वतर्षभाः ॥ 4॥
 भज्यमानपुरोद्यानप्राकाराट्टालगोपुरम् । प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ ॥ 5॥

Skandha X : Chapter 63

RECOVERY OF ANIRUDDHA

Expedition to Bāna's Sonapura (1-5)

Suka said: 1. For the four months of the rainy season, the relatives of Aniruddha mourned for his loss without any idea of his whereabouts. 2. They, however, came to know from the sage Narada all about Aniruddha's adventures and imprisonment. The Vrishnis then went on an expedition to Sonapura, having Krish-

na as their guardian angel. 3-4. Following Rama and Krishna, the other Vrishnis like Pradyumna, Yuyudhāna, Gada, Sām-ba, Sārana, Nanda, Upananda, Bhadra and other set out, leading twelve Akshouhinis of troops and besieged Sonapura on all sides. 5. Seeing the gardens of the city laid waste, and its ramparts, towers and gates battered, Bāna soon gathered an army of equal strength and came to meet

बाणार्थे भगवान् रुद्रः ससुतेः प्रमथैर्वृतः ।
 आसीत् सुतुमुलं युद्धमद्भुतं रोमहर्षणम् ।
 कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः ।
 ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः ।
 शङ्करानुचराञ्छौरिर्भूतप्रमथगुह्यकान् ।
 प्रेतमातृपिशाचांश्च कूष्माण्डान् ब्रह्मराक्षसान् ।
 पृथग्विधानि प्रायुङ्क्त पिनाक्यस्त्राणि शार्ङ्गणे ।
 ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम् ।
 मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम् ।
 स्कन्दः प्रद्युम्नबाणौघैरर्द्यमानः समन्ततः ।
 कुम्भाण्डः कूपकर्णश्च पेततुर्मुसलादितौ ।
 विशीर्यमाणं स्वबलं दृष्ट्वा बाणोऽत्यमर्षणः ।
 धनूंष्याकृष्य युगपद् बाणः पञ्चशतानि वै ।
 तानि चिच्छेद भगवान् धनूंषि युगपद्दरिः ।

the invaders in great anger.

Fight with Bāna (6-24)

6. The worshipful Rudra seated on his bull-vehicle Nandi, and accompanied by his sons and goblins fought on the side of Bana against Rama and Krishna. 7. O King! Most fierce, wonderful and hair-raising combats took place between Krishna and Siva and between Pradyumna and Guha (Subrahmanya). 8. Fight took place between Balarama on the one hand and Kumbhānda and Kupakarna on the other; between Sāmba and Bana's son, and between Bāna and Satyaki himself. 9. The leaders of celestials like Brahma, Sages, Siddhas, Charanas, Gandharvas, Apsaras and Yakshas came in aerial cars to witness the battle. 10-11. With sharp arrows released from his bow Sārnga, Krishna scattered the forces of Siva consisting of Bhutas, Pramathas, Guhyakas, Dākinis, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātris, Pisāchas, Kūshmāndas and Brahma-rākshasas. 12. Siva, armed with the Pina-

आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः ॥ 6॥
 कृष्णशङ्करयो राजन् प्रद्युम्नगुह्योरपि ॥ 7॥
 साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः ॥ 8॥
 गन्धर्वाप्सरसो यंक्षा विमानैर्द्रष्टुमागमन् ॥ 9॥
 डाकिनीर्यातुधानांश्च वेतालान् सविनायकान् ॥ 10॥
 द्रावयामास तीक्ष्णाग्रैः शरैः शार्ङ्गधनुश्च्युतैः ॥ 11॥
 प्रत्यस्त्रैः शमयामास शार्ङ्गपाणिरविस्मितः ॥ 12॥
 आग्नेयस्य च पार्जन्यं नैजं पाशुपतस्य च ॥ 13॥
 बाणस्य पृतनां शौरिर्जघानासिगदेषुभिः ॥ 14॥
 असृग् विमुञ्चन् गात्रेभ्यः शिखिनापाक्रमद् रणात् ।
 दुद्रुवुस्तदनीकानि हतनाथानि सर्वतः ॥ 16॥
 कृष्णमभ्यद्रवत् संख्ये रथी हित्वैव सात्यकिम् ॥ 17॥
 एकैकस्मिञ्छरौ द्वौ द्वौ सन्दधे रणदुर्मदः ॥ 18॥
 सारथिं रथमश्वांश्च हत्वा शङ्खमपूरयत् ॥ 19॥

ka bow, shot many kinds of arrows at Krishna, the wielder of the bow Sarnga, but the latter destroyed them all with proper counter-weapons, unperturbed. 13. He destroyed Brahma missile by Brahma missile, wind missile by mountain missile, fire missile by water missile, and Pasupata missile by Narayana missile. 14. Making Siva dazed with a missile causing yawning followed by sleep, Krishna struck down numerous soldiers of the opposite army with sword, mace and arrows. 15. Wounded all over the body and bleeding profusely from the arrows of Pradyumna, Guha left the field of battle on his peacock-vehicle. 16. Kumbhānda and Kupakarna perished by Balarama's plough-weapon, whereupon the leaderless army of Bana took to their heels.

17. Seeing the gradual destruction of his army, Bana in great anger left his opponent Satyaki, and faced Krishna in battle in his chariot. 18. Full of war lust, Bana at one stretch strung five hundred bows with his hands and aimed two arrows from each of them. 19. Hari, the master of the sixfold excellences,

तन्माता कोटरा नाम नग्ना मुक्तशिरोरुहा । पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिरक्षया ॥20॥
 ततस्तिर्यङ्मुखो नग्नानिरीक्षन् गदाग्रजः । बाणश्च तावद् विरथश्छिन्नधन्वाविशत् पुरम् ॥21॥
 विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात् । अभ्यधावत दाशार्हं दहन्निव दिशो दश ॥22॥
 अथ नारायणो देवस्तं दृष्ट्वा व्यसृजज्ज्वरम् । माहेश्वरो वैष्णवश्च युयुधाते ज्वराबुभौ ॥23॥
 माहेश्वरः समाक्रन्दन् वैष्णवेन बलार्दितः । अलब्ध्वाभयमन्यत्र भीतो माहेश्वरो ज्वरः ।
 शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः ॥24॥

ज्वर उवाच

नमामि त्वानन्तशक्तिं परेशं सर्वात्मानं केवलं जप्तिमात्रम् ।
 विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥25॥
 कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।
 तत्सङ्घातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥26॥
 नानाभावैर्लीलयैवोपपन्नैर्देवान् सार्धल्लोकसेतून् विभर्षि ।
 हंस्युन्मार्गान् हिंसया वर्तमानान् जन्मैतत्ते भारहाराय भूमेः ॥27॥

cut all those bows simultaneously, and besides, destroyed the charioteer, the chariot and the horses, and then blew his conch. 20. Bana's mother Kotara, in order to save the life of her son, now came and stood before Krishna, naked and with hair dishevelled. 21. Krishna, the elder brother of Gada, now turned away his face in order to avoid seeing the naked woman. Taking that opportunity, Bana, whose chariot had been destroyed and bow broken, withdrew into his city. 22. When the goblins had all fled away, Krishna was attacked by the 'fever of Siva' (Saivajvara) having three heads and three legs, and threatening to burn up everything. 23. Thereupon Krishna, who was Narayana Himself, seeing that Fever approaching, countered it with the 'Fever of Vishnu' (Vaishnavajvara), which is cold by nature. The two Fevers then fought each other. 24. Under the vigorous attack of 'Vishnu's Fever', the 'Fever of Shiva' found shelter nowhere, and was forced to take refuge in great fright and lamentation at the feet of Hrishikesa, the controller of all the senses. The Fever then began to praise him.

Siva's Fever and Vishnu's Fever (25-29)

Siva's Fever said: 25. 'I prostrate before Thee, the Brahman with infinite powers—pure consciousness condensed, the taintless, the soul of all, the Lord of all, the cause of creation, preservation and dissolution, the changeless, and the one indicated in all the Vedantas. 26. Time, Providence, the effects of good and bad actions, the individuality that enjoys and suffers, the special characteristics of entities, the subtle elements, Prakriti the source of material evolution, the Prana or vital power with its five functions, I-sense, the five gross elements and the eleven organs of knowledge and action, the subtle body which is a combined product of these, the power of the seed to transmit tendencies to the progeny—all these constitute Maya, Thy power. Thou art its contradictory, the Pure Spirit, which nothing can contaminate. I take refuge in Thee. 27. By taking various forms adopted as in play, Thou dost protect the Devas, holy men, and the world order. Thy present embodiment is to lighten the burden of the earth, by

तप्तोऽहं ते तेजसा दुःसहेन शान्तोग्रेणात्युल्बणेन ज्वरेण ।
तावत्तापो देहिनां तेऽङ्घ्रिमूलं नो सेवेरन् यावदाशानुबद्धाः ॥28॥

श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येतु ते मज्ज्वराद् भयम् । यो नौ स्मरति संवादं तस्य त्वन्न भवेद् भयम् ॥29॥
इत्युक्तोऽच्युतमानस्य गतो माहेश्वरो ज्वरः । बाणस्तु रथमारूढः प्रागाद् योत्स्यञ्जनार्दनम् ॥30॥
ततो बाहुसहस्रेण नानायुधधरोऽसुरः । मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप ॥31॥
तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना । चिच्छेद भगवान् बाहून् शाखा इव वनस्पतेः ॥32॥
बाहुषुच्छिद्यमानेषु बाणस्य भगवान् भवः । भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत ॥33॥

श्रीरुद्र उवाच

त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये । यं पश्यन्त्यमलात्मान आकाशमिव केवलम् ॥34॥
नाभिर्नभोऽग्निर्मुखमम्बु रेतो द्यौः शीर्षमाशा श्रुतिरङ्घ्रिर्वी ।
चन्द्रो मनो यस्य दृगर्क आत्मा अहं समुद्रो जठरं भुजेन्द्रः ॥35॥
रोमाणि यस्यौषधयोऽम्बुवाहाः केशा विरिञ्चो धिषणा विसर्गः ।
प्रजापतिर्हृदयं यस्य धर्मः स वै भवान् पुरुषो लोककल्पः ॥36॥
तवावतारोऽयमकुण्ठधामन् धर्मस्य गुप्त्यै जगतो भवाय ।
वयं च सर्वे भवतानुभाविता विभावयामो भुवनानि सप्त ॥37॥

destroying the transgressors who live by the oppression of others. 28. I am scorched by the fierce and severe fever created by Thee, which makes one pass through heat and cold alternately. Creatures are bound to be subjected to sufferings until they take to Thy service.' *The Lord said*: 29. 'O three-headed one! I am pleased with you. Be free from the fear produced by the fever pertaining to me. Whoever thinks of this conversation between us, should not be assailed by you.'

Bana's Defeat and Rudra's Hymn (30-45)

30. When Siva's Fever departed, making obeisance to Krishna, Bana reappeared in a new chariot to fight with Krishna. 31. Then the furious Asura, holding numerous kinds of weapons in his thousand hands, released arrows at Krishna, who was armed with the discus. 32. Soon the Lord cut off like the branches of a tree, the hands of the Asura who was shooting arrows in quick succession. 33. As the

dismemberment of Bana's hands was progressing, the Lord Siva, so gracious to his devotee, approached the discus-armed Krishna and addressed him. *Sri Rudra said*: 34. 'Thou art Brahman, the self-effulgent Light of Consciousness, the hidden meaning of Vedic revelation. The pure-minded see Thee untainted and unconditioned by anything, even like the Akasa. 35-36. The sky is Thy navel; the fire, Thy face; water, Thy semen; the heavens, Thy head; the quarters, Thy ears; the earth, Thy feet; the moon, Thy mind; the sun, Thy eye; Rudra, Thy I-sense; the ocean, Thy abdomen; Indra, Thy arms; plants, Thy hair; clouds, Thy braids; Brahma, Thy intellect; Prajapati, Thy genitals; and Dharma, Thy heart—such is the conception of Thee, with the worlds as Thy limbs. 37. O Thou whose glories know no waning! This incarnation of Thine is for the protection of Dharma and for the welfare of the world. Under Thy protective control, we the Devas are guiding the seven worlds.

त्वमेक आद्यः पुरुषोऽद्वितीयस्तुर्यः स्वदृग्धेतुरहेतुरीशः ।
 प्रतीयसेऽथापि यथाविकारं स्वमायया सर्वगुणप्रसिद्धचै ॥38॥
 यथैव सूर्यः पिहितश्छायया स्वया छायां च रूपाणि च सञ्चकास्ति ।
 एवं गुणेनापिहितो गुणांस्त्वमात्मप्रदीपो गुणिनश्च भूमन् ॥39॥

यन्मायामोहितधियः पुत्रदारगृहादिषु । उन्मज्जन्ति निमज्जन्ति प्रसक्ता वृजिनार्णवे ॥40॥
 देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः । यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः ॥41॥
 यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम् । विपर्ययेन्द्रियार्थार्थं विषमत्पमृतं त्यजन् ॥42॥
 अहं ब्रह्माथ विबुधा मुनयश्चामलाशयाः । सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम् ॥43॥
 तं त्वा जगत्स्थित्युदयान्तहेतुं समं प्रशान्तं सुहृदात्मदैवम् ।
 अनन्यमेकं जगदात्मकेतं भवापवर्गाय भजाम देवम् ॥44॥
 अयं ममेष्टो दयितोऽनुवर्ती मयाभयं दत्तममुष्यं देव ।
 सम्पाद्यतां तद् भवतः प्रसादो यथा हि ते दैत्यपतौ प्रसादः ॥45॥

श्रीभगवानुवाच

यदात्थ भगवंस्त्वं नः करवाम प्रियं तव । भवतो यद्वचवसितं तन्मे साध्वनुमोदितम् ॥46॥

38. Thou art the original and only Being without a second by Thy side. Thou, the self-effulgent, transcendest the three states of consciousness. Thou art the cause of all, but Thyself causeless. Yet for the enjoyment of the objects of senses Thou abidest in all bodies projected by Thy Yogamaya. 39. The sun, though covered by clouds, its own creation, reveals these very clouds and all other objects underneath them. In the same way, O Self-effulgent one, though Thou art hidden from the Jiva by the cloud of Ahan-kara (I-sense), an effect of Thy Maya (Prakriti), Thou revealest the I-sense as also the Jiva identifying with it. 40. With intelligence infatuated by Thy Maya, the Jivas get intensely attached to children, wife and house, and roll up and down in the waves of the ocean of Samsara. 41. After having obtained birth as a human being as a result of the Lord's grace, a man who fails to serve His feet but lives for indulgence in the pleasures of his uncontrolled senses, is a traitor to himself. He is indeed to be pitied. 42. A man who abandons Thee, the soul of

one's soul, the dearest of the dear and one's Lord and Master, and prefers sensuous indulgences, which are unspiritual values taking one in the opposite direction—that fool is like one who takes poison rejecting Amrita, the food that confers immortality. 43. Brahma, I and other Devas and sages who have attained to purity of mind by Thy grace, all have made total surrender to Thee, the soul of our souls, the dearest of the dear, and our Lord and Master. 44. For relief from transmigratory existence, we seek refuge in Thee, the cause of the creation, preservation and dissolution of the worlds, the peaceful, the friend, the spirit within and the Lord of all. 45. This Bānāsura is my close servant and he is therefore very dear to me. O Lord! I have given him refuge. Therefore, may Thou deign to shower on him Thy grace, as Thou didst in the case of Prahlada.

Reconciliation (46-53)

Lord Krishna said: 46. O worshipful one! Whatever is dear to your heart, I shall do accordingly. And whatever

अवध्योऽयं समाप्येष्ट वैरोचनिसुतोऽसुरः । प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः ॥47॥
 दर्पोपशमनायास्य प्रवृक्णा बाहवो मया । सूदितं च बलं भूरि यच्च भारायितं भुवः ॥48॥
 चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामराः । पार्षदमुख्यो भवतो न कुतश्चिद्भयोऽसुरः ॥49॥
 इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः । प्राद्युम्निं रथमारोप्य सवध्वा समुपानयत् ॥50॥
 अक्षौहिण्या परिवृतं सुवासःसमलङ्कृतम् । सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः ॥51॥
 स्वराजधानीं समलङ्कृतां ध्वजैः सतोरणैरुक्षितमार्गचत्वराम् ।
 विवेश शङ्खानकदुन्दुभिस्वनैरभ्युद्यतः पौरसुहृद्द्विजातिभिः ॥52॥
 य एवं कृष्णविजयं शङ्करेण च संयुगम् । संस्मरेत् प्रातरुत्थाय न तस्य स्यात् पराजयः ॥53॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धेऽनिरुद्धानयनं नाम त्रिषष्टितमोऽध्यायः ॥63॥

you have decided I accept. 47. Besides, this Asura, a son of Bali, should not be killed by me. I have given a boon to Prahlada that none belonging to his line would be killed by me. 48. In order to put down his pride I have severed his arms. And his big army, being a burden to the earth, has been destroyed by me. 49. His remaining four arms will never age. This Asura who is a follower of yours will have nothing to fear about.' 50. After getting this boon from Krishna, the Asura saluted him by prostrating himself before him, and then he brought

in a chariot Aniruddha with his wife, magnificently robed. 51. Congratulated by Rudra, Sri Krishna started back home with Aniruddha and his wife placed in front, and surrounded by one Akshowhini of troops. 52. Welcomed by the citizens, friends, and Brahmanas, he entered his capital, which was well-watered and decorated with festoons and flags and where the sound of conch, drums and kettle-drums greeted them. 53. Whoever reads in the morning hours, this account of the victory of Krishna in battle with Sankara shall never have any defeat.

अथ चतुःषष्टितमोऽध्यायः

श्रीशुक उवाच

एकदोषवनं राजन् जग्मुर्यदुकुमारकाः । विहर्तुं साम्बप्रद्युम्नचारुभानुगदादयः ॥ 1॥
 क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः । जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम् ॥ 2॥

Skandha X : Chapter 64

THE STORY OF NRIGA

Nriga redeemed from the State of a Lizard (1-8)

Sri Suka said: 1. O King! One day some Yadava young men like Sāmba, Pradyumna, Chāru and Bhānu had gone for

recreation to the outer gardens of the city. 2. Having engaged themselves in sports for a long time, they felt very thirsty and began to search for water. In the course of their search, they came across a dry well, and in the well they saw a wonderful

कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः । तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः ॥ 3॥
 चर्मजैस्तान्तवैः पाशैर्बद्ध्वा पतितमर्भकाः । नाशक्नुवन् समुद्धर्तुं कृष्णायाचख्युरुत्सुकाः ॥ 4॥
 तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः । वीक्ष्योज्जहार वामेन तं करेण स लीलया ॥ 5॥

स उत्तमश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।
 सन्तप्तचामीकरचारुवर्णः स्वर्ग्यद्भुतालङ्कुरणाम्बरलक्ष् ॥ 6॥

पप्रच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।
 कस्त्वं महाभाग वरेण्यरूपो देवोत्तमं त्वां गणयामि नूनम् ॥ 7॥

दशामिमां वा कतमेन कर्मणा सम्प्रापितोऽस्यतदर्हः सुभद्र ।

आत्मानमाख्याहि विवित्सतां नो यन्मन्यसे नः क्षममत्र वक्तुम् ॥ 8॥

श्रीशुक उवाच

इति स्म राजा सम्पृष्टः कृष्णेनानन्तमूर्तिना । माधवं प्रणिपत्याह किरीटेनार्कवर्चसा ॥ 9॥

नृग उवाच

नृगो नाम नरेन्द्रोऽहमिश्वाकुतनयः प्रभो । दानिष्वाख्यायमानेषु यदि ते कर्ममस्पृशम् ॥ 10॥
 किं नु तेऽविदितं नाथ सर्वभूतात्मसाक्षिणः । कालेनाव्याहतदृशो वक्ष्येऽथापि तवाज्ञया ॥ 11॥
 यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः । यावत्यो वर्षधाराश्च तावतीरददां स्म गाः ॥ 12॥

creature. 3. It was a lizard of the size of a mountain. They saw it with great astonishment, and out of pity for it, tried to lift it up from the well. 4. With ropes of leather and fibres they tried to bind and lift it up but failed, and so in great excitement, they reported the matter to Krishna. 5. The lotus-eyed Lord, the embodiment of all powers and the protector of the worlds, came and saw the creature and with his left hand lifted it up as in play. 6. On being touched by the Lord, it abandoned its lizard body at once and assumed the form of a celestial, with a complexion resembling the colour of molten gold and adorned with unique types of robes, wreaths and other decorations. 7. Though Krishna knew everything about this personage, for the instruction of people in general, he asked him: 'O Respectful Sir, endowed with a handsome form! It behoves you to tell us who you are. I take it that you are an important personage among the celestials. 8. What action brought you to this state

which, O noble one, you do not in the least deserve? Please tell us all about yourself, if you consider it fit to be communicated to us who are eager to be informed.'

How Nriga became a Lizard (9-30)

Sri Suka said: 9. Being thus questioned by Krishna, the embodiment of Bliss, that royal personage Nriga prostrated himself with his bejewelled crown before Krishna, the consort of the Divine Mother, and said: 10. 'O Lord! I am a king named Nriga, a son of Ikshvaku. In the list of generous persons, my name might have come to Thy ears. 11. O Lord! What is there unknown to Thee who art the witness within all and who art possessed of unobstructed knowledge! Yet, as Thou hast ordered, I shall narrate everything. 12. As many grains of sand as there are on earth, as many stars there are in the sky, and as many streams of water have fallen in showers of rains, so many

पयस्विनीस्तरुणीः शीलरूपगुणोपपन्नाः कपिला हेमशृङ्गीः ।
 न्यायार्जिता रूप्यखुराः सवत्सा दुकूलमालाभरणा ददावहम् ॥13॥
 स्वलङ्कृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।
 तपःश्रुतब्रह्मवदान्यसद्भ्यः प्रादां युवभ्यो द्विजपुङ्गवेभ्यः ॥14॥
 गोभूहिरण्यायतनाश्वहस्तिनः कन्याः सदासीस्तिलरूप्यशय्याः ।
 वासांसि रत्नानि परिच्छदान् रथानिष्टं च यज्ञैश्चरितं च पूर्तम् ॥15॥

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने ।
 तां नीयमानां तत्त्वामी दृष्ट्वावाच ममेति तम् ।
 विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ ।
 अनुनीताबुभौ विप्रौ धर्मकृच्छ्रगतेन वै ।
 भवन्तावनुगृह्णीतां किङ्करस्याविजानतः ।
 नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत् ।
 एतस्मिन्नन्तरे याम्यैर्दूतैर्नीतो यमक्षयम् ।
 पूर्वं त्वमशुभं भुङ्क्षे उताहो नृपते शुभम् ।
 पूर्वं देवाशुभं भुञ्ज इति प्राह पतेति सः ।

cattle have I given in gift. 13. The cows I gave as gift were all young milch cows with calves, obtained by fair means, good in appearance, gentle by nature, and greyish-brown in colour. They had their horns capped in gold and hooves shod in silver, and they were decorated with silks and wreaths. 14. These gifts I have given to young and high-minded Brahmanas of great austerity and Vedic learning, worthy men of high character and noble nature, whose families were living in want. 15. Not only gifts of cows, but I have given also gold, houses, elephants, virgin brides with attending maids, gingelly, silver, beds, clothes, jewels, chariots and various types of equipment. I performed the rituals laid down in the Vedas and did charities. 16. One day, unknowingly, I happened to give as gift to a Brahmana a cow that I had already gifted to another, but which chanced to have strayed back into my herd. 17. Seeing the cow being led away, its real owner intercepted it and claimed it as his own; but the new reci-

सम्पृक्ताविदुषा सा च मया दत्ता द्विजातये ॥16॥
 ममेति प्रतिग्राह्याह नृगो मे दत्तवानिति ॥17॥
 भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः ॥18॥
 गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥19॥
 समुद्धरत मां कृच्छ्रात् पतन्तं निरयेऽशुचौ ॥20॥
 नान्यद् गवामप्ययुतमिच्छामीत्यपरो ययौ ॥21॥
 यमेन पृष्टस्तत्राहं देवदेव जगत्पते ॥22॥
 नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वतः ॥23॥
 तावदद्राक्षमात्मानं कृकलासं पतन् प्रभो ॥24॥

pient replied that it was gifted to him by Nriga. 18. The two contending Brahmanas, both bent on winning his case, came to me, one claiming that I gave it to him, and the other that he had been robbed of it. I was thus in utter confusion. 19. Caught in this tangled situation involving a breach of Dharma, I appealed to both the Brahmanas, offering them a lakh of cows, high milk yielders, if they would release this controversial cow. 20. I said to them: "Be pleased to bless my ignorant self, your servant. Please save me from falling into heinous hell." 21. "I shall not give it away," said its present owner, and led it away. "I do not care even for ten thousand cows in its place," said the other, and went away. 22. Finding this an opportune moment, the emissaries of Yama took me to Yama's abode, and then I was questioned by Yama: 23. "Do you want to enjoy the fruits of your evil actions first, or of your good ones? I do not find any end to your good actions and to the heavenly felicities that have accrued thereby." 24. I

‘ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव । स्मृतिर्नाद्यापि विध्वस्ता भवत्सन्दर्शनार्थिनः ॥25॥
स त्वं कथं मम विभोऽक्षिपथः परात्मा योगेश्वरैः श्रुतिदृशामलहृद्विभाव्यः ।

साक्षादधोक्षज उरुव्यसनान्धबुद्धेः स्यान्मेऽनुदृश्य इह यस्य भवापवर्गः ॥26॥

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम । नारायण हृषीकेश पुण्यश्लोकाच्युताव्यय ॥27॥
अनुजानीहि मां कृष्ण यान्तं देवर्गाति प्रभो । यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥28॥
नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये । कृष्णाय वासुदेवाय योगानां पतये नमः ॥29॥
इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना । अनुज्ञातो विमानाग्रचमारुहत् पश्यतां नृणाम् ॥30॥
कृष्णः परिजनं प्राह भगवान् देवकीसुतः । ब्रह्मण्यदेवो धर्मात्मा राजन्याननुशिक्षयन् ॥31॥
दुर्जरं वत ब्रह्मस्वं भुक्तमग्नेर्मनागपि । तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥32॥
नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया । ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥33॥
हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति । कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥34॥
ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥35॥

replied: “I prefer to undergo the consequence of evil actions first.” Thereupon he said: “Then go down.” And immediately I felt myself converted into a lizard and had this fall.

25. ‘O Kesava! Devoted as I was to holy men and to the practice of making generous gifts, and anxious as I have been to meet Thee, I Thy servant, have not lost the memory of my past birth. 26. O Lord! Even great Yogins gain an understanding of Thee in their pure hearts only through contemplation, making the Veda their guide. It is a wonder that Thou, the Supreme Being and the master of all senses, hast come to shine before my very eyes—I, whose intellect has been blinded by this pitiable state. It is only one who is fit for liberation that experiences Thee. How has this blessing fallen to the lot of a miserable person like myself! 27-28. O Thou the Supreme Deity, O Lord of the worlds! O Govinda! O Supreme Person! O Narayana! O Hrishikesa! O One of Holy Fame! O Achyuta! O Deathless One! Permit me to go to the celestial regions. Bless me that whatever region or condition I am in, my mind ever rests at Thy feet. 29. Salutations to Thee Krishna, the origin of

all, the Supreme Being, the all-powerful one, the abode of all beings, and the bestower of the fruits of all austerities and good deeds.’ 30. Praying so and circumambulating Krishna and touching his feet with his head, he got into the heavenly vehicle with the Lord’s permission and departed as the people gazed on.

Krishna’s Advice to his Kinsmen (31-44)

31. Krishna, the worshipful one, the son of Devaki, who knew all Dharma and who respected all holy men, now turned to his royal retinue and said to them for their instruction: 32. ‘Even the all-consuming fire cannot consume even a little of the holy man’s wealth. How much less can kings, calling themselves lords of the earth in their vanity! 33. I do not consider Halahala as poison. For there is an antidote even for it. But the poison that the holy man’s wealth is, has no antidote in the world. 34. Poison destroys one who consumes it. The fire is put out by water. But the fire born of the fire-stick that a holy man’s property is, burns up a clan to its very roots. 35. The holy man’s property taken away with partial or unwilling consent, will destroy the three succeeding generations

राजानो राजलक्ष्म्यान्धा नात्मपातं विचक्षते ।
 गृह्णन्ति यावतः पांसून् क्रन्दतामश्रुबिन्दवः ।
 राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः ।
 स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः ।
 न मे ब्रह्मधनं भूयाद् यद् गृध्वाल्पायुषो नराः ।
 विप्रं कृतागसमपि नैव द्रुह्यत मामकाः ।
 यथाहं प्रणमे विप्राननुकालं समाहितः ।
 ब्राह्मणार्थो ह्यपहतो हर्तारं पातयत्यधः ।
 एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे नृगोपाख्यानं नाम चतुःषष्टितमोऽध्यायः ॥64॥

of the man who thus enjoys it. If it is taken away by force and enjoyed, the ten past generations and the ten succeeding generations of the enjoyer will be destroyed. 36. If a king, blinded by royal power and wealth, looks upon the holy man's wealth as a convenient prey for him, it is because he does not see how it is going to cause his own downfall. That foolish man is inviting hell for himself. 37-38. Count the number of dust particles wetted by the tears of generous holy men, with guests to feed and families to maintain, on account of their being deprived of their livelihood—for that many years will those lawless kings responsible for such acts of deprivation, along with those born in their families, be burnt in the hell known as Kumbhipaka as punishment. 39. By depriving a holy man of his livelihood, bestowed on him by oneself or by another, a man becomes liable to be born as a worm in excreta for sixty thousand years. 40. May I never

निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥36॥
 विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥37॥
 कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥38॥
 षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥39॥
 पराजिताश्च्युता राज्याद् भवन्त्युद्वेजिनोऽहयः ॥40॥
 घ्नन्तं बहु शपन्तं वा नमस्कुस्त नित्यशः ॥41॥
 तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥42॥
 अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥43॥
 पावनः सर्वलोकानां विवेश निजमन्दिरम् ॥44॥

come to possess anything belonging to a holy man. For, one who has an eye on it becomes shortlived, and he comes to be defeated by enemies and expelled from his kingdom. Afterwards, they become serpents ever ready to harm others. 41. You, my relatives, should never take revenge on a holy man, even if he wrongs you or curses you. You should always bow down to him. 42. Just as I always bow down to holy men at proper times with due attention and reverence, in the same way should all of you do. My punishment will fall on those who do otherwise. 43. Even if a person takes away a holy man's property unknowingly, that property causes the downfall of the man, just as the holy man's cow caused the fall of Nriga.'

44. The worshipful Mukunda, the sanctifier of all the worlds, having thus expatiated to the inhabitants of Dwaraka, retired to his residence.

अथ पञ्चषष्टितमोऽध्यायः

श्रीशुक उवाच

बलभद्रः कुरुश्रेष्ठ भगवान् रथमास्थितः । सुहृद्दिदृक्षुस्तकण्ठः प्रययौ नन्दगोकुलम् ॥ 1॥
 परिष्वक्तश्चिरोत्कण्ठैर्गोपैर्गोपीभिरेव च । रामोऽभिवाद्य पितरावाशीभिरभिनन्दितः ॥ 2॥
 चिरं नः पाहि दाशार्हं सानुजो जगदीश्वरः । इत्यारोप्याङ्कुमालिङ्ग्य नेत्रैः सिषिचतुर्जलैः ॥ 3॥
 गोपवृद्धांश्च विधिवद् यविष्ठैरभिवन्दितः । यथावयो यथासख्यं यथासम्बन्धमात्मनः ॥ 4॥
 समुपेत्याथ गोपालान् हास्यहस्तग्रहादिभिः । विश्रान्तं सुखमासीनं पप्रच्छुः पर्युपागताः ॥ 5॥
 पृष्टाश्चानामयं स्वेषु प्रेमगद्गदया गिरा । कृष्णे कमलपत्राक्षे संन्यस्ताखिलराधसः ॥ 6॥
 कच्चिन्नो बान्धवा राम सर्वे कुशलमासते । कच्चित् स्मरथ नो राम यूयं दारसुतान्विताः ॥ 7॥
 दिष्ट्या कंसो हतः पापो दिष्ट्या मुक्ताः सुहृज्जनाः । निहत्य निर्जित्य रिपून् दिष्ट्या दुर्गं समाश्रिताः ॥ 8॥
 गोप्यो हसन्त्यः पप्रच्छुः रामसन्दर्शनादृताः । कच्चिदास्ते सुखं कृष्णः पुरस्त्रीजनवल्लभः ॥ 9॥
 कच्चित् स्मरति वा बन्धून् पितरं मातरं च सः । अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति ।
 अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः ॥ 10॥

Skandha X : Chapter 65

THE DIVERSION OF YAMUNA'S COURSE

Reception to Balarama at Vraja (1-16)

Sri Suka said: 1. The worshipful Balabhadra, anxious to see his friends at Nanda's Gokula, once started to that place in his chariot. 2. He was welcomed and warmly received by the Gopas and the Gopis, who had for long been feeling the pangs of separation from him. He then made obeisance to his parents and they in turn pronounced blessings on him. 3. 'O leader of the Yadus!' they said: 'Long did you, Lord of the world, along with your brother protect us.' Then seating him in their laps, they embraced him, bathing him in their tears of joy. 4. He also made his obeisance to the elders among the Gopas in due form, and he in turn was greeted by the younger among them according to their age and their intimacy with him.

5-6. Balarama then met the Gopas and greeted them, cracking jokes and shaking hands according to their varying

age and degree of intimacy. When he had rested and was seated comfortably, the Gopas, who had given up their all for the sake of the lotus-eyed Krishna, surrounded him. After he had enquired about their welfare, they questioned him in a voice choking with emotion. 7. They in turn asked: 'O Rama! Are all our relatives doing well? Now that you are married and have families, do you ever remember us? 8. It is indeed fortunate that the vicious Kamsa has been killed, that all your relatives have been freed, and that, having destroyed your enemies, you have now established yourself in a city inaccessible to enemies.'

9. Feeling highly honoured by Balarama's visit, the Gopis now asked him with a smile: 'Is Krishna, the dear one of the city women, doing well? 10. Is he ever remembering his parents and relatives residing here? Will he be coming here to see his mother even once? Does he of powerful arms remember our dedicated

मातरं पितरं भ्रातृन् पतीन् पुत्रान् स्वसूरपि ।

ता नः सद्यः परित्यज्य गतः संचित्रसौहृदः ।

कथं नु गृह्णन्त्यनवस्थितात्मनो वचः कृतघ्नस्य बुधाः पुरस्त्रियः ।

गृह्णन्ति वै चित्रकथस्य सुन्दरस्मितावलोकच्छ्वसितस्मरातुराः ॥13॥

किं नस्तत्कथया गोप्यः कथाः कथयतापराः ।

इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम् ।

सङ्कर्षणस्ताः कृष्णस्य सन्देशैर्हृदयङ्गमैः ।

द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च ।

पूर्णचन्द्रकलामृष्टे कौमुदीगन्धवायुना ।

वरुणप्रेषिता देवी वारुणी वृक्षकोटरात् ।

तं गन्धं मधुधाराया वायुनोपहृतं बलः ।

उपगीयमानचरितो वनिताभिर्हिलायुधः ।

स्रग्व्येककुण्डलो मत्तो वैजयन्त्या च मालया ।

यदर्थं जहिम दाशार्हं दुस्त्यजान् स्वजनान् प्रभो ॥11॥

कथं नु तादृशं स्त्रीभिर्न श्रद्धीयेत भाषितम् ॥12॥

कथं नु गृह्णन्त्यनवस्थितात्मनो वचः कृतघ्नस्य बुधाः पुरस्त्रियः ।

गृह्णन्ति वै चित्रकथस्य सुन्दरस्मितावलोकच्छ्वसितस्मरातुराः ॥13॥

यात्यस्माभिर्विना कालो यदि तस्य तथैव नः ॥14॥

गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः ॥15॥

सान्त्वयामास भगवान् नानानुनयकोविदः ॥16॥

रामः क्षपासु भगवान् गोपीनां रतिमावहन् ॥17॥

यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः ॥18॥

पतन्ती तद् वनं सर्वं स्वगन्धेनाध्यवासयत् ॥19॥

आघ्रायोपगतस्तत्र ललनाभिः समं पपौ ॥20॥

वनेषु व्यचरत् क्षीबो मदविह्वललोचनः ॥21॥

बिभ्रत् स्मितमुखाऽभोजं स्वेदप्रालेयभूषितम् ॥22॥

and constant service to him? 11-12. He for whose sake we abandoned mothers, fathers, brothers, husbands, children and sisters—he snapped the bond of his love with us in a moment and departed from our midst. How could we, women, prevent his departure disregarding his sweet words that he would soon return? 13. (Some one thereupon said): ‘How do the sophisticated women of the city take the words of Krishna, who is fickle and ungrateful?’ (Still another said): ‘Agitated by the passion roused by his glances and attractive smiles, they might be accepting at their face value all the words and promises of that weaver of fine phrases.’ 14. (Some other said): ‘What is the good of talking about him now? Is there no other topic to talk about? If he can spend his time without us, so can we do without him. (The only difference is that we shall be spending our time in sorrow.)’ 15. Remembering in this way his smile, words, charming looks, gait and loving embraces, the Gopis burst into tears. 16. Then the worshipful Sankarshana, who was skilled in the art of conciliation, comforted the Gopis with a message

from Krishna.

Rama sporting on the Banks of the Yamuna (17-22)

17. For the two months, Chaitra and Vaisakha, Balarama stayed in Gokula, entertaining the Gopis at night. 18. Surrounded by Gopis, Balarama sported in the woodlands on the banks of the Yamuna, illumined by the rays of the full moon and served by the breeze conveying the fragrance of blooming water lilies. 19. Varuna prompted the deity of the celestial drink Vārūni to pour wine into the hollows of some trees, and thereby the whole sylvan scene was made redolent with its fragrance. 20. Balarama, drawn by the sweet smell conveyed by the wind, traced the tree where the wine was, and drank of the liquor along with the women. 21. Revelling in his praise sung by the women, Bala roamed about in the forest, his eyes unsteady through intoxication. 22. Wearing ordinary garlands and also the special wreath called Vaijayanti, having only one ear ring, and spangled with the dew drops of perspiration, he

स आजुहाव यमुनां जलक्रीडार्थमीश्वरः ।
 अनागतां हलाग्रेण
 पापे त्वं मामवज्ञाय यन्नायासि मयाऽऽहुता ।
 एवं निर्भर्त्सिता भीता यमुना यदुनन्दनम् ।
 राम राम महाबाहो न जाने तव विक्रमम् ।
 परं भावं भगवतो भगवन् मामजानतीम् ।
 ततो व्यमुञ्चद् यमुनां याचितो भगवान् बलः ।
 कामं विहृत्य सलिलादुत्तीर्णयासिताम्बरे ।
 वसित्वा वाससी नीले मालामामुच्य काञ्चनीम् ।
 अद्यापि दृश्यते राजन् यमुनाऽऽकृष्टवर्त्मना ।
 एवं सर्वा निशा याता एकेव रमतो व्रजे ।

निजं वाक्यमनादृत्य मत्त इत्यापगां बलः ।
 कुपितो विचर्कष ह ॥23॥
 नेष्ये त्वां लाङ्गलाग्रेण शतधा कामचारिणीम् ॥24॥
 उवाच चकिता वाचं पतिता पादयोर्नृप ॥25॥
 यस्यैकांशेन विधृता जगती जगतः पते ॥26॥
 मोक्तुमर्हसि विश्वात्मन् प्रपन्नां भक्तवत्सल ॥27॥
 विजगाह जलं स्त्रीभिः करेणुभिरिवेभराद् ॥28॥
 भूषणानि महार्हाणि ददौ कान्तिः शुभां स्रजम् ॥29॥
 रेजे स्वलङ्कृतो लिप्तो माहेन्द्र इव वारणः ॥30॥
 बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि ॥31॥
 रामस्याक्षिप्तचित्तस्य माधुर्यैर्व्रजयोषिताम् ॥32॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे बलदेवविजये यमुनाकर्षणं नाम पञ्चषष्टितमोऽध्यायः

॥65॥

went about inebriated and with a smiling countenance.

The Chastisement of Yamuna (23-32)

23. The all-powerful Bala now called the river Yamuna to flow by his side to facilitate water sport. Taking him only for a drunkard, the river-deity ignored his call. Balarama thereupon pulled and diverted her course with his plough weapon in great anger. 24. He said: 'O accursed one! You wanton one! With the end of my plough weapon, I shall split you into a hundred channels.' 25. O King! Frightened and shivering at this reprimand, Yamuna hurried and fell at the feet of that great son of Yadu's clan, and said: 26. 'O Rama! Mighty hero! What do I know of Thy greatness and power! By an insignificant part of Thy being, this whole universe is supported. 27. O worshipful one! O friend of devotees! It behoves

Thee, to release me, a refugee at Thy feet, who was unaware of Thy divinity.' 28. Thereupon he released the suppliant Yamuna, and entered the river for water sports with the women, as a tusker does with its cows. 29. Having sported in water to his heart's content, he came out of it, whereupon he was presented with two pieces of blue cloth, ornaments of inestimable value, and wreaths by goddess Kanti (Lakshmi). 30. Dressed in blue clothes, wearing the golden chain on the neck, bedecked in other ways, and smeared all over with sandal paste, he looked like the white elephant of Indra's heaven. 31. O King! Even today Yamuna is bent at that particular place where Balarama diverted its course, as if to commemorate his infinite power and glory. 32. All the nights that Balarama spent at Gokula, attracted by the sweetness of the women of Vraja, were felt by those women as one continuous night.

अथ षट्षष्टितमोऽध्यायः

श्रीशुक उवाच

नन्दव्रजं गते रामे करुषाधिपतिर्नृप । वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥ 1॥
 त्वं वासुदेवो भगवानवतीर्णो जगत्पतिः । इति प्रस्तोभितो बालैर्मन आत्मानमच्युतम् ॥ 2॥
 दूतं च प्राहिणोन्मन्दः कृष्णायव्यक्तवत्सने । द्वारकायां यथा बालो नृपो बालकृतोऽबुधः ॥ 3॥
 दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम् । कृष्णं कमलपत्राक्षं राजसन्देशमब्रवीत् ॥ 4॥
 वासुदेवोऽवतीर्णोऽहमेक एव न चापरः । भूतानामनुकम्पार्थं त्वं तु मिथ्याभिधां त्यज ॥ 5॥
 यानि त्वमस्मच्चिह्नानि मौढ्याद् बिभर्षि सात्वत । त्यक्तवैहि मां त्वं शरणं नो चेद् देहि ममाहवम् ॥ 6॥

श्रीशुक उवाच

कथनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः । उग्रसेनादयः सभ्या उच्चकैर्जहमुस्तदा ॥ 7॥
 उवाच दूतं भगवान् परिहासकथामनु । उत्सृज्य मूढ चिह्नानि यैस्त्वमेवं विकत्यसे ॥ 8॥
 मुखं तदपि धायान्न कङ्कगृध्रवद्वृतः । शयिष्यसे हतस्तत्र भविता शरणं शुनाम् ॥ 9॥
 इति दूतस्तदाक्षेपं स्वामिने सर्वमाहरत् । कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह ॥ 10॥

Skandha X : Chapter 66

THE CONFRONTATION WITH PAUNDRAKA

The impudent Message of Paundraka and Krishna's Reply (1-9)

Sri Suka said: 1. While Bala was away in the cowherd settlement of Nanda, an ignorant fool named Paundraka, the king of Karusha, sent a messenger to Krishna to proclaim that he (Paundraka) was the real Vāsudeva. 2. Ignorant and childish persons prompted him to think that he was the Supreme Being, Vāsudeva, incarnated for the good of the world; and he actually believed that he was Achyuta himself. 3. Like a naive boy enthroned as king by other boys in play, he sent the messenger to Krishna whose ways and nature are inscrutable to man. 4. Reaching Dwaraka and presenting himself at the royal assembly, the messenger conveyed his king's ultimatum to Krishna, the lord of all, the lotus-eyed. 5. The message ran: 'The Vāsudeva, incarnated out of mercy to living beings is I alone, and none else. Therefore, give up the

name Vāsudeva that you have usurped. 6. O Yādava! whichever of my emblems and paraphernalia you are now using out of ignorance, give up all of them, and come and take shelter in me. Or else, battle with me.'

Sri Suka said: 7. Ugrasena and other councillors laughed loudly on hearing this silly message of the ignorant Paundraka. 8. The Lord gave a fitting reply to that insane message. He said: 'I shall certainly release the discus and other weapons, but that would be against you and your friends who back you in making this senseless claim. 9. When you lie dead with your face exposed and surrounded by eagles and crows, then shall you find shelter in dogs that tear your corpse.'

The Destruction of Paundraka and the Rajah of Kasi (10-24)

10. The messenger conveyed Krishna's mocking reprimand to his master Paund-

पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः ।
 तस्य काशिपतिमित्रं पाष्णिग्राहोऽन्वयान्नृप ।
 शङ्खग्यसिगदाशार्ङ्गश्रीवत्साद्युपलक्षितम् ।
 कौशेयवाससी पीते वसानं गरुडध्वजम् ।
 दृष्ट्वा तमात्मनस्तुल्यवेषं कृत्रिममास्थितम् ।
 शूलैर्गदाभिः परिधैः शक्त्यृष्टिप्रासतोमरैः ।

कृष्णस्तु तत्पौण्ड्रककाशिराजयोर्बलं

गदासिचक्रेषुभिरार्दयद् भृशं यथा युगान्ते हुतभुक् पृथक् प्रजाः ॥17॥

आयोधनं

तद्रथवाजिकुञ्जरद्विपत्तरोष्टैररिणावखण्डितैः ।

बभौ चितं मोदवहं मनस्विनामाक्रीडनं भूतपतेरिवोल्बणम् ॥18॥

अथाह पौण्ड्रकं शौरिर्भो भोः पौण्ड्रक यद् भवान् ।
 त्याज्यिष्येऽभिधानं मे यत् त्वयाज्ञ मृषा धृतम् ।
 इति क्षिप्त्वा शितैर्बाणैर्विरथीकृत्य पौण्ड्रकम् ।
 तथा काशिपतेः कायाच्छिर उत्कृत्य पत्रिभिः ।

अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् द्रुतम् ॥11॥

अक्षौहिणीभिस्तिसृभिरपश्यत् पौण्ड्रकं हरिः ॥12॥

बिभ्राणं कौस्तुभमणिं वनमालाविभूषितम् ॥13॥

अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम् ॥14॥

यथा नटं रङ्गगतं विजहास भृशं हरिः ॥15॥

असिभिः पट्टिशैर्बाणैः प्राहरन्नरयो हरिम् ॥16॥

गजस्यन्दनवाजिपतिमतः ।

दूतवाक्येन मामाह तान्यस्त्राण्युत्सृजामि ते ॥19॥

व्रजामि शरणं तेऽद्य यदि नेच्छामि संयुगम् ॥20॥

शिरोऽवृश्चद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः ॥21॥

न्यपातयत् काशिपुर्या पद्मकोशमिवानिलः ॥22॥

raka. Following the message, Krishna ascended his chariot and started on an expedition to Kasi (where Paundraka was then staying with his friend, the Rajah of Kasi). 11. Paundraka, who was a great car warrior, learning about Krishna's martial preparations, came out of the city with an army of two Akshowhinis. 12. His friend, the Rajah of Kasi, followed him with another army of three Akshowhinis. And now Krishna had a view of Paundraka! 13-15. He laughed at Paundraka when he saw him like an actor impersonating him in form and paraphernalia—with conch, discus, sword, mace, bow, Srivatsa, Kaustubha, floral wreath, the yellow wearing cloth, eagle-marked flag, diadem with very costly gems studded on it, and fish-marked ear pendants, all complete. 16. The enemies now attacked Hari with various weapons like tridents, maces, ferruled clubs, javelins, spears and arrows. 17. And Krishna on his part struck that combined army of Paundraka and the Rajah of Kasi, consisting of elephants, horses, chariots and foot-soldiers, with mace, sword,

discus and arrows, and quickly destroyed them, like fire at the time of cosmic dissolution. 18. That battlefield, filled with the dismembered bodies of horses, elephants, men, mules, camels and broken chariots—a scene of exhilaration for brave men—looked terrifying like the playground of Rudra at doomsday.

The Lord said: 19. 'O Paundraka! Whatever weapons you asked me to give up through your messenger, these I am now giving up, by releasing them against you. 20. I shall now force you to give up my name which you have falsely assumed for yourself. (You asked me through your messenger to take shelter at your feet.) When I feel I cannot fight with you, then I shall surrender. But now I have come to fight with you.' 21. Rating him like this, he shattered the chariot of Paundraka with sharp arrows, and then, as Indra cut off the tops of mountains with his weapon of thunderbolt, he severed Paundraka's head with his discus. 22. In the same way he cut off the head of the Rajah of Kasi by his arrows, with which he hurled that head into the city of Kasi

एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः ।
 स नित्यं भगवद्भयानप्रध्वस्ताखिलबन्धनः ।
 शिरः पतितमालोक्य राजद्वारे सकुण्डलम् ।
 राज्ञः काशिपतेर्ज्ञात्वा महिष्यः पुत्रबान्धवाः ।
 सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिं पितुः ।
 इत्यात्मनाभिसन्धाय सोपाध्यायो महेश्वरम् ।
 प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद् भवः ।
 दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम् ।
 साधयिष्यति सङ्कल्पमब्रह्मण्ये प्रयोजितः ।
 ततोऽग्निरुत्थितः कुण्डान्मूर्तिमानतिभीषणः ।
 दंष्ट्रोऽश्रुकुटीदण्डकठोरास्यः स्वजिह्वया ।
 पद्भ्यां तालप्रमाणाभ्यां कम्पयन्नवनीतलम् ।

द्वारकामाविशत् सिद्धैर्गीयमानकथामृतः ॥23॥
 बिभ्राणश्च हरे राजन् स्वरूपं तन्मयोऽभवत् ॥24॥
 किमिदं कस्य वा वक्त्रमिति संशयिरे जनाः ॥25॥
 पौराश्च हा हता राजन् नाथ नाथेति प्रारुदन् ॥26॥
 निहत्य पितृहन्तारं यास्याम्यपर्विति पितुः ॥27॥
 सुदक्षिणोऽर्चयामास परमेण समाधिना ॥28॥
 पितृहन्तृवधोपायं स वव्रे वरमीप्सितम् ॥29॥
 अभिचारविधानेन स चाग्निः प्रमथैर्वृतः ॥30॥
 इत्यादिष्टस्तथा चक्रे कृष्णायाभिचरन् व्रती ॥31॥
 तप्ततान्निशिवाम्भुरङ्गारोद्गारिलोचनः ॥32॥
 आलिहन् सृक्किणी नग्नो विधुन्वन्स्त्रिशिखं ज्वलन् ।
 सोऽभ्यधावद् वृतो भूतैर्द्वारिकां प्रदहन् दिशः ॥34॥

as the wind tosses a lotus bud. 23. Thus slaying the pretender Paundraka along with his allies, Hari entered Dwarka to the accompaniment of panegyrics sung by Siddhas. 24. And Paundraka, because he was every day identifying himself mentally with the Lord and putting on his emblems, got released from all his bondages, and attained identity of form with the Lord.

Black Magic by the Son of the Rajah of Kasi (25-31)

25. In Kasi, on seeing a head with ear ornaments falling at the gate, the people began to wonder and speculate whose head it might be. 26. Finally identifying it as that of their ruler himself, his wives, children, relatives and subjects began to wail: 'O we are undone! We are undone! Our king is dead!' 27-28. His son Sudakshina, after performing the obsequies of his father, vowed that he would repay his debt to his father by killing his slayer. Towards that end, he worshipped Parameswara with great concentration, assisted by his Acharya. 29. The worshipful Siva, being pleased, asked Sudakshina to choose

a boon. Sudakshina chose as his boon the means for killing the slayer of his father. 30-31. Siva said to him: 'With the help of Brahmana priests, and adopting the Abhichara rites of worship (black magic) propitiate Dakshinagni, who will carry out your objects, as a sacrificial priest does those of the master of a sacrifice. If the ritual is done against anyone other than holy men, your object will be carried out by that Agni along with the Bhutas accompanying him.' So Sudakshina started his black magic rituals for slaying Krishna.

The Kritiya and its Destruction (32-43)

32-34. Out of the sacrificial fire arose the Agni (fire) taking on a frightening form. The hairs on his head and face were like red-hot copper; his eyes emitted sparks of fire; his face with the ends of the fangs protruding and brows fiercely arching, presented a gruesome appearance. With his tongue he licked his lips. Stark naked and armed with a three-pronged trident, he walked about with his palmyrah-like legs, causing tremors on the earth. He ran towards Dwaraka,

तमाभिचारदहनमायान्तं द्वारकौकसः । विलोक्य तत्रसुः सर्वे वनदाहे भृगा यथा ॥35॥
 अक्षैः सभायां क्रीडन्तं भगवन्तं भयातुराः । त्राहि त्राहि त्रिलोकेश वह्नेः प्रदहतः पुरम् ॥36॥
 श्रुत्वा तज्जनवैक्लव्यं दृष्ट्वा स्वानां च साध्वसम् । शरण्यः सम्प्रहस्याह मा भैष्टेत्यवितास्म्यहम् ॥37॥
 सर्वस्यान्तर्बहिःसाक्षी कृत्यां माहेश्वरीं विभुः । विज्ञाय तद्विघातार्थं पार्श्वस्थं चक्रमादिशत् ॥38॥
 तत् सूर्यकोटिप्रतिमं सुदर्शनं जाज्वल्यमानं प्रलयानलप्रभम् ।
 स्वतेजसा खं ककुभोज्य रोदसी चक्रं मुकुन्दास्त्रमथाग्निमार्दयत् ॥39॥
 कृत्यानलः प्रतिहतः स रथाङ्गपाणेरस्त्रौजसा स नृप भग्नमुखो निवृत्तः ।
 वारणसीं परिसमेत्य सुदक्षिणं तं सत्विग्जनं समदहत् स्वकृतोऽभिचारः ॥40॥
 चक्रं च विष्णोस्तदनुप्रविष्टं वाराणसीं सादृतसभालयापणाम् ।
 सगोपुराट्टालककोष्ठसङ्कुलां सकोशहस्त्यश्वरथान्नशालाम् ॥41॥
 दग्ध्वा वाराणसीं सर्वा विष्णोश्चक्रं सुदर्शनम् । भूयः पार्श्वमुपातिष्ठत् कृष्णस्याक्लिष्टकर्मणः ॥42॥
 य एतच्छ्रावयेन्मर्त्य उत्तमश्लोकविक्रमम् । समाहितो वा शृणुयात् सर्वपापैः प्रमुच्यते ॥43॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे पौण्ड्रकादिवधो नाम षट्षष्टितमोऽध्यायः ॥66॥

scorching the environs wherever he went. 35-36. Seeing that personified fire of black magic approaching, the inhabitants of Dwaraka got frightened like animals caught in a forest fire. The frightened people rushed to Krishna and exclaimed: 'O Lord of all the worlds! The whole city is on fire. Save us! Save us!' 37. Noticing the agony and consternation of the people, Krishna, who is the refuge of all the worlds, asked them smilingly to be free from fear and assured them that he would save them from the danger. 38. The Lord, the witness of what is inside and outside of all, knew it to be a fierce fire-spirit (Kritya) connected with Maheswara. He commissioned His Sudarsana-chakra (discus), which was always by his side, to destroy it. 39. Resplendent like a crore of suns, resembling the fire of cosmic dissolution, and filling all the quarters, the sky, the earth and the middle

region with its brilliance, the Sudarsana harassed the fire-spirit. 40. That fire-spirit, being harried by the weapon of the wielder of the discus, had to retreat with face hung in shame. In retaliation it approached Varanasi and burned up Sudakshina and his priests. 41. Pursuing that fire-spirit, the Sudarsana discus of Mahavishnu entered the city of Kasi with its high-terraced buildings, assembly halls, houses, and bazaars; its gates, palaces, and cattle houses; its treasuries, elephant shelters, horse stables, chariot stands and feeding homes. 42. Vishnu's discus Sudarsana, after burning up the whole of Varanasi, returned to Sri Krishna, for whom every exploit was easy of accomplishment. 43. Whoever hears or makes another hear with a concentrated mind, this divine exploit of Krishna, that fortunate person will be freed from all sins.

अथ सप्तषष्टितमोऽध्यायः

राजोवाच

भूयोऽहं श्रोतुमिच्छामि रामस्याद्भुतकर्मणः । अनन्तस्याप्रमेयस्य यदन्यत् कृतवान् प्रभुः ॥ 1॥

श्रीशुक उवाच

नरकस्य सखा कश्चिद् द्विविदो नाम वानरः । सुग्रीवसचिवः सोऽथ भ्राता मैन्दस्य वीर्यवान् ॥ 2॥
 सख्युः सोऽपचितिं कुर्वन् वानरो राष्ट्रविप्लवम् । पुरग्रामाकरान् घोषानदहद् वह्निमुत्सृजन् ॥ 3॥
 क्वचित् स शैलानुत्पाट्य तैर्देशान् समचूर्णयत् । आनर्तान् सुतरामेव यत्रास्ते मित्रहा हरिः ॥ 4॥
 क्वचित् समुद्रमध्यस्थो दोभ्यामुत्क्षिप्य तज्जलम् । देशान् नागायुतप्राणो वेलाकूलानमज्जयत् ॥ 5॥
 आश्रमानृषिमुख्यानां कृत्वा भग्नवनस्पतीन् । अदूषयच्छकृन्मूत्रैरग्नीन् वैतानिकान् खलः ॥ 6॥
 पुरुषान् योषितो दृप्तः क्षमाभूद्द्रोणीगुहासु सः । निक्षिप्य चाप्यधाच्छैलैः पेशस्कारीव कीटकम् ॥ 7॥
 एवं देशान् विप्रकुर्वन् दूषयश्च कुलस्त्रियः । श्रुत्वा सुललितं गीतं गिरिं रैवतकं ययौ ॥ 8॥
 तत्रापश्यद् यदुपतिं रामं पुष्करमालिनम् । सुदर्शनीयसर्वाङ्गं ललनायूथमध्यगम् ॥ 9॥
 गायन्तं वारुणीं पीत्वा मदविह्वललोचनम् । विभ्राजमानं वपुषा प्रभिन्नमिव वारणम् ॥ 10॥
 द्रुष्टः शाखामृगः शाखामारुढः कम्पयन् द्रुमान् । चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन् ॥ 11॥

Skandha X : Chapter 67

THE DESTRUCTION OF DVIVIDA

The Vandalism of Dvividā (1-7)

Rajah Parikshit said: 1. I am anxious to hear more about the exploits of that lordly Rama of wondrous deeds, ineffable and infinite in nature.

Sri Suka said: 2. There was a powerful monkey named Dvividā, a friend of Naraka, and also a minister of Sugriva and brother of Mainda. 3. In order to redeem his debt to Naraka as a friend, he started on a career of total destruction of the country, burning towns, villages, quarries and cowherd settlements. 4. In some places, he scooped up mountains, and throwing them, shattered the countryside. His destructive activities were particularly directed against the land of Ānarta, which was the place of residence of Hari, the slayer of his friend Naraka. 5. The monkey, who had the strength of ten thousand elephants, sometimes stepped into the ocean, and by bailing water with his

hands, flooded the seaside villages. 6. Entering the hermitages of noted Rishis, the evil monkey destroyed all the trees there, and desecrated the sacred fire with urine and excreta. 7. Infatuated with pride, he shut up men and women in mountain caves whose openings he blocked with stone seals, just as the wasp imprisons a worm.

Dvividā in Confrontation with Rama (8-28)

8. When he was ranging about like this, spreading destruction everywhere and violating women of noble families, he once turned his course to the mountain Rāvātaka, from where strains of sweet music were coming. 9-10. There he saw Rama of handsome appearance amidst a group of women, singing. Rama was intoxicated with drink and his eyes were rolling, and his gait resembled that of an elephant in rut. 11. That perverse monkey sitting

तस्य धाष्टर्चं कपेर्वीक्ष्य तरुण्यो जातिचापलाः ।
 ता हेलयामास कपिर्भूक्षेपैः सम्मुखादिभिः ।
 तं ग्राव्णा प्राहरत् क्रुद्धो बलः प्रहरतां वरः ।
 गृहीत्वा हेलयामास धूर्तस्तं कोपयन् हसन् ।
 कदर्थीकृत्य बलवान् विप्रचक्रे मदोद्धतः ।
 क्रुद्धो मुसलमादत्त हलं चारिजिघांसया ।
 अभ्येत्य तरसा तेन बलं मूर्धन्यताडयत् ।
 प्रतिजग्राह बलवान् सुनन्देनाहनच्च तम् ।
 गिरिर्यथा गैरिकया प्रहारं नानुचिन्तयन् ।
 तेनाहनत् सुसंकुद्धस्तं बलः शतधाच्छिनत् ।
 एवं युध्यन् भगवता भग्ने भग्ने पुनः पुनः ।
 ततोऽमुञ्चच्छिलावर्षं बलस्योपर्यर्षितः ।
 स बाहू तालसङ्काशौ मुष्टीकृत्य कपीश्वरः ।
 यादवेन्द्रोऽपि तं दोभ्यां त्यक्त्वा मुसललाङ्गले ।
 चकम्पे तेन पतता सटङ्कुः सवनस्पतिः ।

on a tree, shook its branches violently, made faces and emitted grunts. 12. Seeing the pranks of the monkey, the women, naturally light-hearted and fond of fun, laughed loudly at it. 13. The monkey in turn cast ridicule on them in the very presence of Rama by showing his posterior at them, and then wagging his eyebrows lasciviously. 14-15. Annoyed at this behaviour, Rama threw stones at him, but the monkey dodged the stones and further tried to annoy Balarama by laughing insultingly at him, by breaking the liquor pot, and by pulling at the clothes of the women. 16-19. Thus in the impudence of his might, he insulted and provoked Balarama, who, seeing his audacity and the destruction he had wrought all round, took his plough-weapon and club for destroying the enemy. The powerful Dvidida plucked a tree with his hand, and rushing quickly at Bala, dashed it on his head. Bala, who was Sankarshana, stood the impact of the tree on his head like a mountain, without any concern. He then struck the monkey on his head

हास्यप्रियाः विजहमुर्बलदेवपरिग्रहाः ॥12॥
 दर्शयन् स्वगुदं तासां रामस्य च निरीक्षतः ॥13॥
 स वञ्चयित्वा ग्रावाणं मदिराकलशं कपिः ॥14॥
 निर्भिद्य कलशं दृष्टो वासांस्यास्फालयद् बलम् ॥15॥
 तं तस्याविनयं दृष्ट्वा देशांश्च तदुपद्रुतान् ॥16॥
 द्विविदोऽपि महावीर्यः शालमुद्यम्य पाणिना ॥17॥
 तं तु सङ्कर्षणो मूर्ध्नि पतन्तमचलो यथा ॥18॥
 मुसलाहतमस्तिष्को विरेजे रक्तधारया ॥19॥
 पुनरन्यं समुत्क्षिप्य कृत्वा निष्पत्रमोजसा ॥20॥
 ततोऽन्येन रुषा जघ्ने तं चापि शतधाच्छिनत् ॥21॥
 आकृष्य सर्वतो वृक्षान् निर्वृक्षमकरोद् वनम् ॥22॥
 तत् सर्वं चूर्णयामास लीलया मुसलायुधः ॥23॥
 आसाद्य रोहिणीपुत्रं ताम्बां वक्षस्थरूरुजत् ॥24॥
 जत्रावभ्यर्दयत् क्रुद्धः सोऽपतद् रुधिरं वमन् ॥25॥
 पर्वतः कुरुशार्दूल वायुना नौरिवाम्भसि ॥26॥

with his club named Sunanda. With his head injured and bleeding profusely by that blow, the monkey looked like a mountain with orpiment effusions at its top. 20-21. Disregarding those bleeding injuries, like a mountain on being drenched with coloured water, the monkey uprooted another tree, removed its leaves and delivered a mighty blow on Balarama with it, but Bala cut it into several pieces. Thereupon the monkey hit him with another tree, which too Bala cut into pieces. 22. In this way the fight went on with Dvidida plucking trees to attack Balarama and he reducing them to pieces, until that forest was denuded of trees. 23. Then the monkey began to rain stones on Bala, but they were all reduced to powder by him. 24. The monkey now delivered a mighty punch on Balarama's chest with the fist of his palm-like arms. 25. Bala, the leader of the Yadavas, now laid down his club and plough-weapon and hit the monkey on his shoulder with his fist. The monkey fell down vomiting blood. 26. When he fell,

जयशब्दो नमःशब्दः साधु साध्विति चाम्बरे ।
एवं निहत्य द्विविदं जगद्व्यतिकरावहम् ।

सुरसिद्धमुनीन्द्राणामासीत् कुसुमवर्षिणाम् ॥27॥
संस्तूयमानो भगवान् जनैः स्वपुरमाविशत् ॥28॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे द्विविदवधो नाम सप्तषष्ठितमोऽध्यायः ॥67॥

the trees and the caves of the forest rocked and tossed like boats caught in a storm. 27. The sky reverberated with various sounds of approval and blessings offered by Devas, Munis, Siddhas and

others. 28. In this way having done away with that Dvividā, a bane to the surrounding regions, Balarama returned to his palace acclaimed by all.

अथाष्टषष्ठितमोऽध्यायः

श्रीशुक उवाच

दुर्योधनसुतां राजन् लक्ष्मणां समितिञ्जयः ।
कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्भकः ।
बध्नीतेमं दुर्विनीतं किं करिष्यन्ति वृष्णयः ।
निगृहीतं सुतं श्रुत्वा यद्येष्यन्तीह वृष्णयः ।
इति कर्णः शलो भूरिर्यज्ञकेतुः सुयोधनः ।
दृष्ट्वानुधावतः साम्बो धार्तराष्ट्रान् महारथः ।
तं ते जिघृक्षवः क्रुद्धास्तिष्ठ तिष्ठेति भाषिणः ।

स्वयंवरस्थामहरत् साम्बो जाम्बवतीसुतः ॥ 1॥
कदर्शकृत्य नः कन्यामकामामहरद् बलात् ॥ 2॥
येऽस्मत्प्रसादोपचितां दत्तां नो भुञ्जते महीम् । 3॥
भग्नदर्पाः शमं यान्ति प्राणा इव सुसंयताः ॥ 4॥
साम्बमारोभिरे बद्धुं कुरुवृद्धानुमोदिताः ॥ 5॥
प्रगृह्य रुचिरं चापं तस्थौ सिंह इवैकलः ॥ 6॥
आसाद्य धन्विनो बाणैः कर्णाग्रण्यः समाकिरन् 7॥

Skandha X : Chapter 68

THE SĀMBA EPISODE AND BALARAMA'S HUMBLING OF THE KURUS

Sāmba's Abduction of Lakshmanā and his Imprisonment (1-12)

Sri Suka said: 1. O King! The victorious Sāmba, the son of Jāmbavati, took by force Lakshmanā, the daughter of Duryodhana, at a Swayamvara marriage. 2. 'This proud boy has, slighting all of us, carried away by force this maiden, who had no preference for him'—so thought the Kauravas in great anger. 3. They said: 'We shall bind this impudent fellow. Let us see what the Yadavas can do. Out of our good will we have given them some territory, and that they are enjoying. (They have no right of their

own to kingship.) 4. If the Vrishnis come here, hearing about the imprisonment of a son of their family, they will have their pride shattered and they will be reduced to a pacific mood, like senses that have been brought under control.'

5. Saying so, Karna and others on the Kaurava side took steps for capturing Sāmba, with the approval of Bhishma. 6. The great car-warrior Sāmba, seeing the sons of Dhritarashtra pursuing him, took up his excellent bow and stood up fearless like a lion, although he was alone. 7. The warriors headed by Karna, who were anxious to capture him, challenged him to stop and covered him with their

सोऽपविद्धः कुरुश्रेष्ठ कुरुभिर्यदुनन्दनः ।
 विस्फूर्ज्य रुचिरं चापं सर्वान् विव्याध सायकैः ।
 चतुर्भिश्चतुरो वाहानेकैकेन च सारथीन् ।
 तं तु ते विरथं चक्रुश्चत्वारश्चतुरो हयान् ।
 तं बद्ध्वा विरथीकृत्य कृच्छ्रेण कुरवो युधि ।
 तच्छ्रुत्वा नारदोक्तेन राजन् सञ्जातमन्यवः ।
 सान्त्वयित्वा तु तान् रामः सन्नद्धान् वृष्णिपुङ्गवान् ।
 जगाम हास्तिनपुरं रथेनादित्यवर्चसा ।
 गत्वा गजाह्वयं रामो बाह्योपवनमास्थितः ।
 सोऽभिवन्द्याम्बिकापुत्रं भीष्मं द्रोणं च बाल्लिकम् ।
 तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम् ।
 तं सङ्गम्य यथान्यायं गामर्घ्यं च न्यवेदयन् ।
 बन्धून् कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम् ।

arrows. 8. As a lion will not tolerate an attack by inferior beasts, so did this wonderful boy refuse to brook this onslaught of the Kauravas. 9. Taking his excellent bow and twanging it, he shot six arrows at a time against Karna and five other great car-warriors on the Kaurava side. 10. To the utter astonishment of the enemy, Sāmba struck each of the chariots with four arrows, and the charioteers and the masters of the chariots with one arrow each. 11. They on their part, now destroyed Sāmba's chariot. Four warriors killed between them the four horses; another killed the charioteer; and still another cut Sāmba's bow. 12. Thus the Kauravas, having with difficulty deprived him of the chariot, tied him up and returned victorious to their capital with him and their princess.

*Balarama's Mission to Hastinapura
 (13-19)*

13. O King! When, from a report of Sri Narada, the Yadavas heard about this incident, they became extremely indignant, and urged by Ugrasena, resolved to retaliate. 14-15. Rama, the destroyer of the evils of Kali, did not like the idea of

नामृष्यत्तदचिन्त्यार्भः सिंहः क्षुद्रमृगैरिव ॥ 8॥
 कर्णादीन् षड् रथान् वीरास्तावद्विर्युगपत् पृथक् ।
 रथिनश्च महेश्वासास्तस्य तत् तेऽभ्यपूजयन् ॥ 10॥
 एकस्तु सारथिं जघ्ने चिच्छेदान्यः शरासनम् ॥ 11॥
 कुमारं स्वस्य कन्यां च स्वपुरं जयिनोऽविशन् ॥ 12॥
 कुरुन् प्रत्युद्यमं चक्रुर्गसेनप्रचोदिताः ॥ 13॥
 नैच्छत् कुरुणां वृष्णीनां कलिं कलिमलापहः ॥ 14॥
 ब्राह्मणैः कुलवृद्धैश्च वृत्तश्चन्द्र इव ग्रहैः ॥ 15॥
 उद्धवं प्रेषयामास धृतराष्ट्रं बुभुत्सया ॥ 16॥
 दुर्योधनं च विधिवद् राममागतमब्रवीत् ॥ 17॥
 तमर्चयित्वाभिययुः सर्वे मङ्गलपाणयः ॥ 18॥
 तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम् ॥ 19॥
 परस्परमथो रामो बभाषेऽविकलं वचः ॥ 20॥

any belligerency between the Kauravas and the Vrishnis. So he pacified those hawks among Vrishni leaders and himself started in a luminous chariot to Hastinapura on a peace mission accompanied by many elders and pious Brahmanas. 16. Reaching Hastinapura, Rama stopped at the park outside the city, and sent Uddhava to Dhritarashtra to ascertain the intentions of the Kauravas. 17. Uddhava went to the city, and doing obeisance and observing proper forms according to the status of the people concerned, informed Dhritarashtra, Bhishma, Drona, Bāhlika, Duryodhana and others, of Rama's arrival. 18. They were all very glad to hear of the arrival of their dear kinsman Rama. After showing due respects to Uddhava, they went to receive Rama with all auspicious materials for reception. 19. Meeting Balarama, they ceremonially presented him with a cow and Arghya. Those of them who knew his greatness made prostrations before him.

*Kurus scoff at Balarama's Message
 (20-28)*

20. After hearing the expressions of

उग्रसेनः क्षितीशेशो यद् व आज्ञापयत् प्रभुः ।
 यद् यूयं बहवस्त्वेकं जित्वाधर्मेण धार्मिकम् ।
 वीर्यशौर्यबलोल्लङ्घमात्मशक्तिसमं वचः ।
 अहो महच्चित्रमिदं कालगत्या दुरत्यया ।
 एते यौनेन सम्बद्धाः सहशय्यासनाशनाः ।
 चामरव्यजने शङ्खमातपत्रं च पाण्डुरम् ।

अलं यद्वृणां नरदेवलाञ्छनैर्दातुः

येऽस्मत्प्रसादोपचिता हि यादवा

कथमिन्द्रोऽपि कुरुभिर्भोष्मद्रोणार्जुनादिभिः ।

श्रीशुक उवाच

जन्मबन्धुश्रियोऽल्लङ्घमदास्ते भरतर्षभ ।

दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वावाच्यानि चाच्युतः ।

नूनं नानामदोल्लङ्घाः शान्तिं नेच्छन्त्यसाधवः ।

तदव्यग्रधियः श्रुत्वा कुरुध्वं माविलम्बितम् ॥21॥

अबध्नीताथ तन्मृष्ये बन्धूनामैक्यकाम्यया ॥22॥

कुरवो बलदेवस्य निशम्योचुः प्रकोपिताः ॥23॥

आरुरुक्षत्युपानद् वै शिरो मुकुटसेवितम् ॥24॥

वृष्णयस्तुल्यतां नीता अस्मदत्तनृपासनाः ॥25॥

किरीटमासनं शय्यां भुञ्जन्त्यस्मदुपेक्षया ॥26॥

प्रतीपैः फणिनामिवामृतम् ।

आज्ञापयन्त्यद्य गतत्रपा बत ॥27॥

अदत्तमवरुन्धीत सिंहग्रस्तमिवोरणः ॥28॥

आश्राव्य रामं दुर्वाच्यमसभ्याः पुरमाविशन् ॥29॥

अवोचत् कोपसंरब्धो दुष्प्रेक्ष्यः प्रहसन् मुहुः ॥30॥

तेषां हि प्रशमो दण्डः पशूनां लगुडो यथा ॥31॥

welcome from these friends and relatives, and after he himself had made kind enquiries of their welfare, Balarama spoke to them unhesitatingly as follows: 21. 'The king of kings, Ugrasena, conveys the following message to you. Please hear it attentively and comply accordingly! 22. For maintaining concord among relatives, I am for the time being putting up with the unrighteous action of many of you together attacking a single man of good conduct and imprisoning him. You are to release him immediately.'

23. The Kauravas were very much incensed at these words of Balarama which reflected his self-confidence, courage and strength. They replied: 24. 'Oh! This is a wonderful state of affairs! The power of time is inexorable. Why, a mere shoe aspires to mount the crowned head! 25. By establishing marriage relationship, by allowing them equality in matters of social relationship like eating, sitting and living together, and by our installing them on the royal throne out of our sympathy and kindness, we have brought these Yadus up to a status of equality with us. 26. It is only out of

our grace that they enjoy such emblems of kingly status like a crown, royal umbrella, conch and chowry fan. 27. Enough of mischief has been done by conferring the royal emblems on those Yadavas, like giving milk to a cobra which is sure to attack the giver. See! Today they are ordering us about. 28. A lamb cannot pull out of a lion's mouth its prey. Even so, unless mercifully granted by us, the royal power and privileges resting with the Kauravas and protected by Bhishma, Drona, and Arjuna cannot be taken away by force even by Indra.'

Balarama's Angry Reaction (29-39)

Sri Suka said: 29. O noble one of Bharata's line! The Kurus, gloating in their pride of birth, allies and wealth, went back to their city after hurling these abusive and insulting remarks at Baladeva. 30. Seeing the bellicose attitude of the Kurus, and hearing their abusive speech, Balarama burst into laughter again and again, in a mood of extreme anger that made his face very fierce to look at. 31. He said: 'Men infatuated with pride and power have no desire for a peaceful

अहो यदून् सुसंरब्धान् कृष्णं च कुपितं शनैः ।
त इमे मन्दमतयः कलहाभिरताः खलाः ।
नोग्रसेनः किल विभुर्भोजवृष्ण्यन्धकेश्वरः ।
सुधर्माऽऽक्रम्यते येन पारिजातोऽमराङ्घ्रिपः ।
यस्य पादयुगं साक्षात् श्रीरूपास्तेऽखिलेश्वरी ।

यस्याङ्घ्रिपङ्कजजोऽखिललोकपालैर्मौल्युत्तमैर्धृतमुपासिततीर्थतीर्थम् ।

ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः श्रीश्रोत्रहेम चिरमस्य नृपासनं क्व ॥37॥

भुञ्जते कुरुभिर्दत्तं भूखण्डं वृष्णयः किल ।
अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् ।
अद्य निष्कौरवीं पृथ्वीं करिष्यामीत्यमर्षितः ।
लाङ्गलाग्रेण नगरमुद्विदार्य गजाह्वयम् ।
जलयानमिवाघूर्णं गङ्गायां नगरं पतत् ।
तमेव शरणं जग्मुः सकुटुम्बा जिजीविषवः ।

राम रामाखिलाधार प्रभावं न विदाम ते ।
solution of any problem. Like animals they obey only the rod. 32. Alas! I came here for the good of these people, restraining the extremely agitated Yadus and the angry Krishna. 33. In spite of it, these low-witted and evil-minded warmongers have belittled me and hurled abuse at me again and again. 34. What an impudence to say that no lordship accrues to Ugrasena, the king of the Bhojas, Vrishnis and Andhakas, whose behests are honoured even by Indra and his fellow rulers of the quarters! 35. It seems no right accrues to the throne to him who conquered and made his own the celestial mansion called Sudharma and who snatched away and is enjoying the celestial tree Parijata! 36. Look at their preposterous claim! Even the Lord, whose feet Sri Devi is serving, is unworthy, it seems, of having royal insignia. 37. To be great and worthy of recognition, where is the need for a royal throne for Him whose feet is ever held on our heads with devotion by all of us, Brahma, Parameswara, myself and Sri Devi who are parts of His parts—the dust of whose feet sanctifies the so-called sanctifying deities of the worlds?

सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः ॥32॥
तं मामवज्ञाय मुहुर्दुर्भाषान् मानिनोऽब्रुवन् ॥33॥
शक्रादयो लोकपाला यस्यादेशानुवर्तनः ॥34॥
आनीय भुज्यते सोऽसौ न किलाध्यासनाहर्णः ॥35॥
स नार्हति किल श्रीशो नरदेवपरिच्छदान् ॥36॥

उपानहः किल वयं स्वयं तु कुरवः शिरः ॥38॥
असम्बद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥39॥
गृहीत्वा हलमुत्तस्थौ दहन्निव जगत्त्रयम् ॥40॥
विचकर्ष स गङ्गायां प्रहरिष्यन्नमर्षितः ॥41॥
आकृष्यमाणमालोक्य कौरवा जातसम्भ्रमाः ॥42॥
सलक्ष्मणं पुरस्कृत्य साम्बं प्राञ्जलयः प्रभुम् ॥43॥
मूढानां नः कुबुद्धीनां क्षन्तुमर्हस्यतिक्रमम् ॥44॥
38. According to them we are enjoying the land mercifully assigned to us by the Kauravas; and we are, it seems, the shoes and the Kauravas the head! 39. Ah! How men infatuated with wealth vaunt like people under the influence of liquor! How can such incoherent insults be tolerated by any one who has the power to enforce his will?

The Surrender of the Kurus (40-54)

40. In great anger, he declared: 'I shall efface this Kaurava race from the surface of the earth.' He then rose up with his plough-weapon, as if he were going to burn out all the three worlds. 41. With the end of his plough-weapon, he scooped up Hastinapura, the city of the Kurus, in a terrific fit of anger, and pulled it into the Ganga as a punishment. 42-43. When the city was thus pulled into the river, it began to rock like a boat. Thereupon the Kauravas got frightened, and for fear of their life came out, with Lakshmanā and Sāmba in front and stood before that all-mighty being with respectful salutations. 44. They said: 'O Rama! Thou bearer of the whole universe! We were

स्थित्युत्पत्त्यप्ययानां त्वमेको हेतुर्निराश्रयः । लोकान् क्रीडनकानीश क्रीडतस्ते वदन्ति हि ॥45॥

त्वमेव मूर्ध्नीदमनन्त लीलया भूमण्डलं बिभर्षि सहस्रमूर्धन् ।

अन्ते च यः स्वात्मनि रुद्धविश्वः शेषेऽद्वितीयः परिशिष्यमाणः ॥46॥

कोपस्तेऽखिलशिक्षार्थं न द्वेषान्न च मत्सरात् । बिभ्रतो भगवन् सत्त्वं स्थितिपालनतत्परः ॥47॥

नमस्ते सर्वभूतात्मन् सर्वशक्तिधराव्यय । विश्वकर्मन् नमस्तेऽस्तु त्वां वयं शरणं गताः ॥48॥

श्रीशुक उवाच

एवं प्रपन्नैः संविनैर्वेषमानायनैर्बलः । प्रसादितः सुप्रसन्नो मा भैष्टेत्यभयं ददौ ॥49॥

दुर्योधनः पारिवर्हं कुञ्जरान् षष्टिहायनान् । ददौ च द्वादशशतान्ययुतानि तुरङ्गमान् ॥50॥

रथानां षट्सहस्राणि रौक्माणां सूर्यवर्चसाम् । दासीनां निष्ककण्ठीनां सहस्रं दुहितृवत्सलः ॥51॥

प्रतिगृह्य तु तत् सर्वं भगवान् सात्वतर्षभः । ससुतः सस्नुषः प्रागात् सुहृद्भिरभिनन्दितः ॥52॥

ततः प्रविष्टः स्वपुरं हलायुधः समेत्य बन्धूननुरक्तचेतसः ।

शशंस सर्वं यदुपुङ्गवानां मध्ये सभायां कुरुषु स्वचेष्टितम् ॥53॥

अद्यापि च पुरं ह्येतत् सूचयद् रामविक्रमम् । समुन्नतं दक्षिणतो गङ्गायामनुदृश्यते ॥54॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे हास्तिनपुरकर्षणरूपसङ्कर्षणविजयो

नामाष्टषष्टितमोऽध्यायः ॥68॥

unaware of Thy puissance. It behoves Thee to pardon us, ignorant and malicious men, for our high-handed conduct. 45. Thou art the one cause of creation, preservation and dissolution of the universe, but Thou Thyself hast no other cause or support. Great men say that the whole of creation is a play-thing of Thine, who art fond of play. 46. O Adishesha with a thousand hoods! Thou bearest this mighty universe, on a single hood of yours as in play. At the time of dissolution, Thou withdrawest the worlds into Thyself, and then Thou alone remainest. 47. O worshipful one! In Thee, who hast assumed a purely Sattvika form for the preservation of Dharma, anger is manifested only for the proper discipline of the people and not because of ill-will or hatred. 48. O all-embracing one! Thou the centre of all powers and beyond all decay! Salutations to Thee! O maker of the worlds! To Thee our salutation! We take refuge in Thee.'

Sri Suka said: 49. Balarama was thus

pacified and propitiated by the terrified inhabitants of rocking Hastinapura. When they took shelter at his feet, he assured them of his protection and dispelled their fear. 50-51. The affectionate father that he was, Duryodhana gave as dowry six thousand two hundred elephants, each sixty years old, and a lakh and twenty thousand horses, besides six thousand gold-inlaid chariots of sun-like brilliance and a thousand bejewelled female servitors. 52. Accepting all this, the worshipful Balarama, the head of the Satvatas, returned to his city of Dwaraka amidst the acclamations of the people, and accompanied by his nephew Sāmba and his newly wedded wife. 53. Reaching his city, the plough-armed Balarama approached his loving relatives, and in the assembly of the Yadus, explained all that he had done at the capital of the Kurus. 54. This Hastinapura, as a monument of Balarama's prowess, stands even today with its southern side elevated, as if it were going to fall into the Ganga.

अथैकोनसप्ततितमोऽध्यायः

श्रीशुक उवाच

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् । कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः ॥ 1॥
 चित्रं बतैतदेकेन वपुषा युगपत् पृथक् । गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत् ॥ 2॥
 इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत् । पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥ 3॥
 उत्फुल्लेन्दीवराम्भोजकल्लारकुमुदोत्पलैः । छुरितेषु सरस्सूच्यैः कूजितां हंससारसैः ॥ 4॥
 प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः । महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः ॥ 5॥
 विभक्तस्थपापथचत्तरापणैः शालासभाभी रुचिरां सुरालयैः ।
 संसिक्तमार्गाङ्गणवीथिदेहलीं पतत्पताकाध्वजवारितातपाम् ॥ 6॥
 तस्यामन्तःपुरं श्रीमर्दचितं सर्वधिष्ण्यपैः । हरेः स्वकौशलं यत्र त्वष्ट्रा कात्स्न्येन दर्शितम् ॥ 7॥
 तत्र षोडशभिः सद्यसहस्रैः समलङ्कृतम् । विवेशैकतमं शौरेः पत्नीनां भवनं महत् ॥ 8॥
 विष्टब्धं विद्रुमस्तम्भैर्वैदूर्यफलकोत्तमैः । इन्द्रनीलमयैः कुडचैर्जगत्या चाहतत्विषा ॥ 9॥
 वितानैर्निमितैस्त्वष्ट्रा मुक्तादामविलम्बिभिः । दातैरासनपर्यङ्कैर्मण्युत्तमपरिष्कृतैः ॥ 10॥
 दासीभिर्निष्ककण्ठीभिः सुवासोभिरलङ्कृतम् । पुम्भिः सकञ्चुकोष्णीषसुवस्त्रमणिकुण्डलैः ॥ 11॥

Skandha X : Chapter 69

KRISHNA AS A HOUSEHOLDER

*Narada's Visit to Dwaraka to observe
Krishna's daily Life (1-12)*

Sri Suka said: 1. Hearing that Narakasura had been killed, and that the large number of ladies brought from Naraka's family were all married by Krishna simultaneously, Narada became curious to know the truth about it. 2. That a single person had his marriage with sixteen thousand ladies conducted in different houses at the same time—this is incredible news indeed! So he thought, and in the intensity of his curiosity, visited Dwaraka. 3. The city was resonant with the sweet chirping of birds and the buzzing of honey-bees hovering over the blossoming trees and plants of its parks and gardens. 4-6. With astonishment he saw Dwaraka—wherein could be heard the loud warblings of birds like swans and Sarasas inhabiting its lakes full of blossoming flowers like blue lotus, white

lotus, Sugandhika, red lotus and water lilies; where there were nine lakhs of mansions of crystal and silver, studded with sapphires and furnished with articles made of gold and precious stones; which was attractive with its high roads, common roads, four-way cross roads, bazaars, stables for animals, assembly halls as well as inner and outer courtyards and fronts of houses and public roads swept well and sprinkled with fragrant water and decorated with waving standards on high flag staffs, affording ample protection from the hot sun.

7. Narada now entered into the private quarters of Krishna, which received the respectful obeisance of all Lokapalas (guardian deities of the world), and in the construction of which Viswakarma, the divine architect, had exhausted all his skill. 8. Of the sixteen thousand magnificent homes of the wives of Krishna, Narada entered one. 9-11. Coral pillars res-

रत्नप्रदीपनिकरद्युतिभिर्निरस्तध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग ।
 नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः ॥12॥
 तस्मिन् समानगुणरूपवयस्सुवेषदासीसहस्रयुतयानुसवं गृहिण्या ।
 विप्रो ददर्श चमरव्यजनेन रुक्मदण्डेन सात्वतपतिं परिवीजयन्त्या ॥13॥
 तं सन्निरीक्ष्य भगवान् सहसोत्थितः श्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।
 आनम्य पादयुगलं शिरसा किरीटजुष्टेन साञ्जलिरवीविशदासने स्वे ॥14॥
 तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना बिभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि ।
 ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥15॥
 सम्पूज्य देवऋषिवर्यमृषिः पुराणो नारायणो नरसखो विधिनोदितेन ।
 वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह प्रभो भगवते करवाम हे किम् ॥16॥

नारद उवाच

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे मैत्री जनेषु सकलेषु दमः खलानाम् ।
 निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां स्वैरावतार उरुगाय विदाम सुष्ठु ॥17॥

ting on Vaidurya blocks, walls of Indranila stones, and floors whose shine never faded; canopies made by Viswakarma with dangling strings of pearl; excellent cots and seats made with ivory and inlaid with gold and studded with precious stones; everywhere attendant maids well dressed and bejewelled as also male servitors wearing coats, turbans, colourful clothes and ear rings of precious stones—such were the features of the mansion that Sri Narada entered. 12. There peacocks, seated on their perches of excellent workmanship, were dancing to the accompaniment of their own joyous crowing, because they mistook for clouds the thick smoke of burning frankincense coming out of the windows. Lamps studded with shining gems dispelled the darkness everywhere.

*Narada's marvellous Experience of
Krishna (13-36)*

13. There Narada saw Krishna's beloved Rukmini, continually fanning him with golden-handled chowris, accompanied by numerous attending maids who were well-dressed and well-decorated like

herself. 14. Seeing him, the worshipful Lord, the best among the observers of the rules of Dharma, sprang up from the cot of Sri, and after touching Narada's feet with his crowned head, seated him on his own throne. 15. He, the washings of whose feet is the Ganga which purifies everything—that Krishna, the one supreme over all and the creator and teacher of all, the first among the exemplars of righteous conduct—washed the feet of Narada and sprinkled the water on his own head. Appropriately has he been called '*Brahmanya Deva*', he who honours holy men as gods. 16. Narayana, the eternal Being and the friend of Rishi Nara, worshipped Narada, according to rules laid down in the scriptures and after welcoming him with a few but sweet words, asked him: 'O great one! What service could we do for your holiness?'

Narada said: 17. 'O Almighty Lord! There is no wonder in Thy entertaining goodwill towards all beings and Thy suppressing evil doers; for even these evil doers attain salvation on being killed by Thee. I have known for certain that Thou hast taken this present incarnation

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।

संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥18॥

ततोऽन्यदाविशद् गेहं कृष्णपत्न्याः स नारदः ।
दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ।
पृष्ठश्चाविदुषेवासौ कदाऽऽयातो भवानिति ।
अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु ।
तत्राप्यचष्ट गोविन्दं लालयन्तं सुताञ्छिशून् ।
जुह्वन्तं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः ।
क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् ।
अश्वैर्गजै रथैः क्वापि विचरन्तं गदाग्रजम् ।
मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः ।
कुत्रचिद् द्विजमुख्येभ्यो ददतं गाः स्वलङ्कृताः ।
हसन्तं हास्यकथया कदाचिद् प्रियया गृहे ।

योगेश्वरेश्वरस्याङ्गं योगमायाविवित्सया ॥19॥
पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥20॥
क्रियते किं नु पूर्णानामपूर्णेस्मदादिभिः ॥21॥
स तु विस्मित उत्थाय तूष्णीमन्यदगाद् गृहम् ॥22॥
ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ॥23॥
भोजयन्तं द्विजान् क्वापि भुञ्जानमवशेषितम् ।
एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ॥25॥
क्वचिच्छयानं पर्यङ्के स्तूयमानं च बन्दिभिः ॥26॥
जलक्रीडारतं क्वापि वारमुत्थाबलावृतम् ॥27॥
इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥28॥
क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित् ॥29॥

out of Thy free will for the protection of the world and for enabling all to attain the highest good. 18. I have seen Thy feet, which give liberation to devotees, which persons of deep insight like Brahma always worship in their hearts, and which form the only support for those who want to get out of the well of Samsara. I am going about meditating on those feet of Thine. May Thou bless me so that the memory of those feet never deserts me!

Sri Suka continued: 19. O dear one! Prompted by his desire to understand the working of the Yogamaya of Him who is the Lord of all Yogis, Narada went to the house of another consort of Krishna. 20. There also he saw Krishna playing at dice with his wife and his friend Uddhava. He honoured the sage with great cordiality getting up at his sight and offering him a seat. 21. And Krishna said, as if in ignorance: 'O holy Sir! When did you arrive? What can we, imperfect beings, do for the satisfaction of perfect ones like you, who have no desires? 22. Tell us, holy one, about anything you are in need of, and help us make our life fruitful.' Avoiding a reply, Narada silently walked

away to another house. 23. There he saw Krishna fondling little children. Next he went to another house, where he saw the Lord getting ready for his bath. 24. In another house he saw Krishna making offerings in the Āhavanīyāgni; in another making the offering of Panchamahāyajna; in the next feeding holy men; and in still another, himself taking food after having fed them. 25. In one house he saw him doing his Sandhya rituals and repeating the Gayatri; and in another, with sword and shield in hand, demonstrating feats of swordsmanship. 26. In different places he saw Krishna, the elder brother of Gada, engaged in different occupations—in moving about with troops of horses, elephants, chariots etc; in sleeping on a cot with bards singing his praise; 27. In deliberation about affairs of State with ministers and friends like Uddhava; in water sports surrounded by numerous handsome women; 28. In making presents of well-decorated milch cows to Brahmanas; in listening to holy recitals of the Puranas and the Itihasas; 29. In laughing merrily over jovial talks with a wife; in pursuing Dharma (sacred laws),

ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम् ।
 कुर्वन्तं विग्रहं कैश्चित् सन्धिं चान्यत्र केशवम् ।
 पुत्राणां दुहितॄणां च काले विध्युपयापनम् ।
 प्रस्थापनोपानयनैरपत्यानां महोत्सवान् ।
 यजन्तं सकलान् देवान् क्वापि क्रतुभिर्हजितैः ।
 चरन्तं मृगयां क्वापि ह्यमारुह्य सैन्धवम् ।
 अव्यक्तलिङ्गं प्रकृतिष्वन्तःपुरगृहादिषु ।
 अथोवाच हृषीकेशं नारदः प्रहसन्निव ।
 विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् ।
 अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्लुतान् ।

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता ।

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् ।
 Artha (wealth) and Kama (pleasures);
 30. In meditating on the Supreme Being
 above the changes of Prakriti; in serving
 the elders; in providing them with all their
 wants and all objects of enjoyment;
 31. In fighting with some and effecting
 conciliation with others; in concerting
 with Rama for bringing about the welfare
 of pious people; 32. In finding out at
 proper time suitable husbands and wives
 for daughters and sons, and in conducting
 their marriage ceremonies in all gran-
 deur; 33. In taking part in the festivals
 connected with the sending of daughters
 after marriage and in the reception of the
 newly wedded daughters-in-law, causing
 astonishment among people on seeing
 him who is the Lord of all Yogis engaged
 in such domestic activities; 34. In per-
 forming grand Yajnas to Deities according
 to the ritualistic code with the help of
 expert priests and in philanthropic activi-
 ties like digging wells and tanks, laying
 out gardens and constructing guest hou-
 ses; 35. In hunting wild animals on horse-
 back surrounded by other Yadava leaders
 and killing such of them as were fit to
 be offered in sacrifice; 36. And in moving

शुश्रूषन्तं गुरुन् क्वापि कामैर्भोगैः सपर्यया ॥30॥
 कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् ॥31॥
 दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥32॥
 वीक्ष्य योगेश्वरेशस्य येषां लोका विसिस्मरे ॥33॥
 पूर्तयन्तं क्वचिद् धर्मं कूपाराममठादिभिः ॥34॥
 घ्नन्तं ततः पशून् मेध्यान् परीतं यदुपुङ्गवैः ॥35॥
 क्वचिच्चरन्तं योगेशं तत्तद्भावबुभुत्सया ॥36॥
 योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥37॥
 योगेश्वरात्मन् निर्भाता भवत्पादनिषेवया ॥38॥
 पर्यटामि तवोद्गायन् लीलां भुवनपावनीम् ॥39॥

तच्छिक्षयँल्लोकमिममास्थितः पुत्र मा खिदः ॥40॥

तमेव सर्वग्रेहेषु सन्तमेकं ददर्श ह ॥41॥
 about the inner apartments and among
 the subjects incognito to have a first-
 hand knowledge of men and events.

The Uniqueness of Krishna (37-45)

37. Afterwards, seeing the play of the
 mysterious spiritual power of the Lord
 in this human manifestation of his, Narada
 said, smiling to that divine person who
 is the power that motivates the senses of
 all: 38. 'O Thou, the master of Yoga!
 By Thy service we have had a direct ex-
 perience of Thy inherent power, Yoga-
 maya and her functioning, denied even
 to masters of Yoga. 39. O Lord! Grant
 me permission to depart. I shall go about
 in all the worlds now flooded with Thy
 auspicious fame, ever singing aloud about
 Thy sportive activities that have the power
 to sanctify the whole world.' 40. The
 Lord said: 'O holy one! As the pro-
 mulgator, exemplar and promoter of
 Dharma, I am leading the life of a great
 householder. Be not deluded, O child, that
 I am in any way involved in, or attached
 to, that life.'

Sri Suka said: 41. Thus the Devarshi
 Narada saw him, Krishna, in all the houses

कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम् । मुहुर्दृष्ट्वा ऋषिरभूद् विस्मितो जातकौतुकः ॥42॥
 इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना । सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् ययौ 43॥
 एवं मनुष्यपदवीमनुवर्तमानो नारायणोऽखिलभवाय गृहीतशक्तिः ।
 रेमेऽङ्ग षोडशसहस्रवराङ्गनानां सत्रीडसौहृदनिरीक्षणहासजुष्टः ॥44॥
 यानीह विश्वविलयोद्भववृत्तिहेतुः कर्माण्यनन्यविषयाणि हरिश्रकार ।
 यस्त्वङ्ग गायति शृणोत्यनुमोदते वा भक्तिर्भवेद् भगवति ह्यपर्वामार्गे ॥45॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे कृष्णगार्हस्थ्यदर्शनं नामैकोनसप्ततितमोऽध्यायः ॥69॥

of his consorts, simultaneously performing the noble and righteous duties of a householder. 42. Seeing again and again this manifestation of the Yogamaya of Krishna of infinite puissance, the inquisitive Rishi Narada was wonder-struck and pleased. 43. Honoured by Krishna who was demonstrating the greatness of the values of household life consisting in Dharma, Artha and Kama, and very much pleased, Narada departed, remembering Krishna always. 44. Thus for the good of all beings, Narayana assumed a

human form embodying in Himself all His divine powers, and lived amidst his sixteen thousand one hundred and eight consorts, served by them with their bashful and loving looks and smiles. 45. Whoever sings, hears and in other ways enjoys the narratives of Sri Hari's unique cosmic activities of creation, preservation and dissolution of the universe which none else can do, he will attain deep devotion to the Lord, who is the bestower of liberation.

अथ सप्ततितमोऽध्यायः

श्रीशुक उवाच

अथोषस्युपवृत्तायां कुक्कुटान् कूजतोऽशपन् । गृहीतकण्ठ्यः पतिभिर्माधव्यो विरहातुराः ॥ 1॥
 वयांस्यरूखन् कृष्णं बोधयन्तीव वन्दिनः । गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः ॥ 2॥
 मुहूर्तं तं तु वैदर्भी नामृष्यदतिशोभनम् । परिरम्भणविश्लेषात् प्रियबाह्वन्तरं गता ॥ 3॥

Skandha X : Chapter 70

MESSAGES FROM OPPRESSED KINGS AND THE PANDAVAS

Krishna at his Morning Duties (1-16)

Sri Suka said: 1. When at the approach of dawn, cocks began to crow, the wives of Krishna, who were held in his embrace, cursed those birds, being distressed by the thought of the impending separation from him. 2. The buzzing sound of the honey

bees stimulated by the fragrant breeze from the Mandara groves was the signal for the awakened birds to begin their musical chirpings as if they were bards detailed to rouse Krishna. 3. Even that auspicious moment of dawn was felt to be repugnant by Rukmini Devi who was lying between his arms; for it meant

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः । दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥ 4॥

एकं स्वयंज्योतिरनन्यमव्ययं स्वसंस्थया नित्यनिरस्तकल्मषम् ।

ब्रह्माख्यमस्योद्भूतनाशहेतुभिः स्वशक्तिभिर्लक्षितभावनिर्वृतिम् ॥ 5॥

अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।

चकार सन्ध्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वाग्यतः ॥ 6॥

उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः ।

धेनूनां रुक्मभृङ्गीणां साध्वीनां मौक्तिकस्रजाम् ।

ददौ रूप्यखुराग्राणां क्षौमाजिनतिलैः सह ।

गोविप्रदेवतावृद्धगुरुन् भूतानि सर्वशः ।

आत्मानं भूषयामास नरलोकविभूषणम् ।

अवेक्ष्याज्यं तथाऽऽदर्श गोवृषद्विजदेवताः ।

प्रदाप्य प्रकृतीः कामैः

संविभज्याग्रतो विप्रान् स्रक्ताम्बूलानुलेपनैः ।

तावत् सूत उपानीय स्यन्दनं परमाद्भुतम् ।

गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत् ।

देवानृषीन् पितृन् वृद्धान् विप्रानभ्यर्च्य चात्मवान्

पयस्विनीनां गृष्टीनां सवत्सानां सुवाससाम् ॥ 8॥

अलङ्कृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने ॥ 9॥

नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥ 10॥

वासोभिर्भूषणैः स्वीर्यैर्दिव्यस्त्रगनुलेपनैः ॥ 11॥

कामांश्च सर्ववर्णानां पौरान्तःपुरचारिणाम् ।

प्रतोष्य प्रत्यनन्दत ॥ 12॥

सुहृदः प्रकृतीर्दारानुपायुङ्क्त ततः स्वयम् ॥ 13॥

सुग्रीवाद्यैर्हयैर्युक्तं प्रणम्यावस्थितोऽग्रतः ॥ 14॥

सात्यक्यद्वयसंयुक्तः पूर्वद्रिमिव भास्करः ॥ 15॥

separation from his embrace. 4. Getting up at that auspicious time known as Brahmamuhurta, Madhava performed the ceremonial wash with water, and with a calm mind meditated on the Atman untainted by ignorance. 5. He meditated on the blissful Brahman, who is the one without a second, undecaying, self-effulgent bliss-consciousness, ever established in Himself and transcending the trammels of ignorance and whose blissful existence is revealed by His powers that manifest, sustain and dissolve the universe. 6. Then he took bath in pure water, put on a new dress, performed Sandhya-vandana, finished his Agnihotra sacrifice before dawn, and then sat silent repeating the Gayatri. 7-9. Then he made offerings to the orb of the rising sun, the symbol of the Supreme Spirit (Surya-narayana) and also to Devas, Pitris and Rishis who are all only his parts, and conveyed his respects to elders and holy Brahmanas. He then presented every day to holy personages thirteen thousand eighty-four gentle cows, all heavy milkers in their

first calving, with their horns inlaid with gold and hoofs with silver, and decorated with pearl strings and silk cloth. 10. Saluting cows, Brahmanas, Devas, elders, sisters, in fact all beings who in their entirety are none but expressions of his power, he touched with his hands various objects considered sacred and auspicious. 11. Then he dressed and decorated his body—a veritable ornament itself to the whole world—with silk clothes, ornaments, wreaths and unguents. 12. After looking at ghee, a mirror, cow, bull, Brahmana and Divine images, he bestowed desired objects on men of all Varnas, citizens and palace servants. Thus in pleasing all his subjects he found the highest happiness. 13. First he pleased the Brahmanas, friends, subjects and his consorts with flower garlands, betel leaves, sandal paste etc., and then himself enjoyed them. 14. By that time his charioteer came, made prostrations, and stood by him, having got ready his unique chariot to which were harnessed four horses led by Sugriva. 15. He welcomed the charioteer by hold-

ईक्षितोऽन्तःपुरस्त्रीणां सत्रीडप्रेमवीक्षितैः । कृच्छ्राद् विसृष्टो निरगाज्जातहासो हरन् मनः ॥16॥
 सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः । प्राविशद् यन्निविष्टानां न सन्त्यङ्ग षडूर्मयः ॥17॥
 तत्रोपविष्टः परमासने विभुर्बभौ स्वभासा ककुभोऽवभासयन् ।
 वृतो नृसिंहैर्यदुभिर्यदूत्तमो यथोडुराजो दिवि तारकागणैः ॥18॥
 तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम् । उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक् ॥19॥
 मृदङ्गवीणामुरजवेणुतालदरस्वनैः । ननृतुर्जगुस्तुष्टुवुश्च सूतमागधवन्दिनः ॥20॥
 तत्राहुर्ब्राह्मणाः केचिदासीना ब्रह्मवादिनः । पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः ॥21॥
 तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः । विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥22॥
 स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः । राज्ञामावेदयद् दुःखं जरासन्धनिरोधजम् ॥23॥
 ये च दिग्विजये तस्य सन्नातिं न ययुर्नृपाः । प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे ॥24॥
 कृष्ण कृष्णाप्रमेयात्मन् प्रपन्नभयभञ्जन । वयं त्वां शरणं यामो भवभीताः पृथग्धियः ॥25॥
 लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
 यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै ॥26॥

ing his saluting hands in his, and along with Satyaki and Uddhava got into that chariot as the sun ascended the Mount of Sunrise in the east. 16. The loving and bashful looks of the women of the palace acted as a restraint from which he released himself with some difficulty and drove away with a smile, carrying their minds with him.

Krishna in the Assembly (17-21)

17. Starting in this way from the houses of all the consorts, Krishna appeared outside as a single person, and then surrounded by all the Yadavas, he entered the assembly hall named Sudharma, wherein those present do not experience the six travails. 18. Seated there on an imposing Lion Throne, surrounded by the valorous Yadus, he shone like the moon in the sky bespangled with stars. 19. O King! On his arrival he was entertained by master-comedians with their jests, and by dancing masters and their girl students with their dances. 20. The danseuses sang and danced to the accompaniment of musical instruments like Mridanga, Vina, flute, cymbals and conch. The bards, minstrels and heralds pro-

claimed his praise. 21. Learned Brahmanas then chanted the Vedas, and orators discoursed on the lives and doings of great kings of old.

Message from the Victims of Jarasandha (22-31)

22. O King! There came one day to that assembly an unknown person, who, on announcing himself, was admitted by the guards with the Lord's permission. 23. After prostrating himself before Krishna, the Supreme Being, he apprised him with folded hands about the misery of the kings rotting in the prison of Jarasandha. 24. Whichever ruler had refused to accept vassalage to him during his tours of conquest, Jarasandha captured. Some twenty thousand such captive rulers were imprisoned by him in the fortress of Girivraja. 25. (The messenger said, conveying the appeal of the rulers:) 'O Krishna! Thou inscrutable Spirit! Thou destroyer of the woes of those who take refuge in Thee! We who are steeped in the sense of our separate individuality and therefore afraid of this cycle of transmigratory existence, are seeking refuge in Thee. 26. So long as men are

लोके भवाञ्जगदिनः कलयावतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।
 कश्चिद् त्वदीयमतियाति निदेशमीश किं वा जनः स्वकृतमृच्छति तन्न विद्मः ॥27॥
 स्वप्नायितं नृपसुखं परतन्त्रमीश शश्वद्भूयेन मृतकेन धुरं वहामः ।
 हित्वा तदात्मनि सुखं त्वदनीहलभ्यं क्लिश्यामहेऽतिकृपणास्तव माययेह ॥28॥
 तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो बद्धान् वियुङ्क्ष्व मगधाह्वयकर्मपाशात् ।
 यो भूमजोऽयुतमतङ्गजवीर्यमेको बिभ्रद् ररोध भवने मृगराडिवावीः ॥29॥
 यो वै त्वया द्विनवकृत्व उदात्तचक्र भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।
 जित्वा नृलोकनिरतं सकृद्दृढदर्पो युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥30॥

दूत उवाच

इति मागधसंरुद्धा भवद्दर्शनकाङ्क्षिणः । प्रपन्नाः पादमूलं ते दीनानां शं विधीयताम् ॥31॥

श्रीशुक उवाच

राजदूते ब्रुवत्येवं देवर्षिः परमद्युतिः ।
 तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः ।
 addicted to prohibited actions and are unmindful of the auspicious path of devotion promulgated by Thee, so long will all-powerful Time shatter all life's castles of fond hopes and longings. To Thee, that unwinking Time, our salutations! 27. When Thou art incarnated in the world along with Thy part Bala, for the protection of the good and the destruction of evil beings, we do not understand how evil ones like Jarasandha can override Thy commandments and how good men can suffer. Is it that we are reaping the fruits of our past actions? 28. O Lord! The pleasures of a royal life are momentary like a dream. They are all guided by factors beyond one's control and therefore subject to uncertainty. We only bear the burdens of State and of life in general, with this corpse-like body subject always to various fears. Abandoning that bliss of the Atman which desireless devotees get, we, pitiable wretches, are following the path of desire, and have become subject to Thy mysterious Maya and the sufferings arising therefrom. 29. May Thou, the redresser of the sorrows of all who seek shelter in Thee, be pleased to release us from this

बिभ्रत् पिङ्गजटाभारं प्रादुरासीद् यथा रविः ॥32॥
 ववन्द उत्थितः शीर्ष्णां ससभ्यः सानुगो मुदा ॥33॥
 bondage of Karma in the shape of this oppressive Jarasandha. For no king can be a match for him who, possessed of the strength of a thousand elephants, has by himself subjugated all of us, kings and rulers, and put us under restraint in his house, as easily as a lion restrains a flock of ewes. 30. O wielder of the discus! Though defeated by Thee seventeen times in battle, on the eighteenth occasion he did gain an apparent victory over Thee, who chose to imitate the ways of ordinary men, though possessed of infinite prowess. Elated by pride at this, he is oppressing us all, Thy vassals. O unconquerable one! Do Thou act as Thou thinkest fit.' 31. This, the messenger said, is the prayer of those kings imprisoned by the king of Magadha. They have taken refuge at Thy feet and are anxious to see Thee. Be Thou pleased to relieve these afflicted people!

Narada's Message (32-47)

Sri Suka said: 32. Even as the messenger of the kings concluded thus, there arrived Devarshi Narada, crowned with tawny matted hair, and brilliant like the sun. 33. Seeing him, Krishna, the Lord of

सभाजयित्वा विधिवत् कृतासनपरिग्रहम् ।
अपि स्विदद्य लोकानां त्रयाणामकुतोभयम् ।
न हि तेऽविदितं किञ्चिल्लोकेष्वीश्वरकर्तृषु ।

बभाषे सूनृतैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥34॥
ननु भूयान् भगवतो लोकान् पर्यटतो गुणः ॥35॥
अथ पृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ॥36॥

श्रीनारद उवाच

दृष्ट्वा मया ते बहुशो दुरत्यया माया विभो विश्वसृजश्च मायिनः ।
भूतेषु भूमंश्चरतः स्वशक्तिभिर्वह्नेरिवच्छन्नरुचो न मेऽद्भुतम् ॥37॥
तवेहितं कोऽर्हति साधु वेदितुं स्वमाययेदं सृजतो नियच्छतः ।
यद् विद्यमानात्मतयावभासते तस्मै नमस्ते स्वविलक्षणात्मने ॥38॥
जीवस्य यः संसरतो विमोक्षणं न जानतोऽनर्थवहाच्छरीरतः ।
लीलावतारैः स्वयशःप्रदीपकं प्राज्वालयत् त्वा तमहं प्रपद्ये ॥39॥

अथाप्याश्रावये ब्रह्म नरलोकविडम्बनम् ।
यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः ।
तस्मिन् देव क्रतुवरे भवन्तं वै सुरादयः ।
श्रवणात् कीर्तनाद् ध्यानात् पूयन्तेऽन्तेवसायिनः ।

राज्ञः पैतृष्वसेयस्य भक्तस्य च चिकीर्षितम् ॥40॥
पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ॥41॥
दिदृक्षवः समेष्यन्ति राजानश्च यशस्विनः ॥42॥
तव ब्रह्ममयस्येश किमुतेक्षाभिर्मर्शिनः ॥43॥

all divine agencies governing the world, got up from his seat in great delight, along with his retinue and the members of the assembly, and all prostrated themselves before the sage. 34. Seating him on a pedestal and worshipping him according to protocol, the Lord pleased the sage with sincere words of welcome. 35. He said: 'I hope all the three worlds are happy. Great is the blessing we derive from the visit of your holiness, who travels all over the three worlds; for we can learn anything we want to know about these regions from you. 36. There is nothing in all the worlds that you do not know of. I would therefore like to know from you about the present condition and activities of the sons of Pandu.'

Sri Narada said: 37. O All-pervading Being! Thou dost permeate everything by Thy powers and subsist camouflaged like fire in ashes. This Thy Maya is irresistible by anyone including Brahma who is the creator of the worlds. I have witnessed its power many a time, and it does not evoke wonder in me any more. 38. None can divine the motives of Thine

in projecting this universe out of Thyself and withdrawing it into Thyself by the exercise of Thy mysterious Maya. This world and Maya, its cause, shine as real because of their dependence on Thee. To Thee who shinest as the world, in a manner totally different from Thy nature, our salutations! 39. I take shelter in Thee who, for the benefit of Jivas caught up in the cycle of repeated embodiments and unable to find any way out of its misery, hast held forth these various Leelavataras (sportive Descents) of Thine as a beacon light burning with the holy flame of Thy transcendent glory. 40. Yet to Thee who hast assumed a human role, I shall communicate what Thy aunt's son and devotee Yudhishtira has now set his heart upon. 41. Yudhishtira, the son of Pandu, desirous of the highest status as an emperor, wants to worship Thee through the performance of the foremost of Yagas (sacrifice) known as Rajasuya. May it have Thy approval and blessing! 42. O Lord! That sacrifice will be attended by the Devas and well-known rulers who desire to meet Thee. 43. O master of all! By

यस्यामलं दिवि यशः प्रथितं रसायां भूमौ च ते भुवनमङ्गलं दिग्वितानम् ।
मन्दाकिनीति दिवि भोगवतीति चाधो गङ्गेति चेह चरणाम्बु पुनाति विश्वम् ॥44॥

श्रीशुक उवाच

तत्र तेष्व्वात्मपक्षेष्वङ्गुलत्सु विजिगीषया । वाचःपेशैः स्मयन् भृत्यमुद्धवं प्राह केशवः ॥45॥

श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् । तथात्र ब्रूह्यनुष्ठेयं श्रद्धध्मः करवाम तत् ॥46॥

इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि भुग्धवत् । निदेशं शिरसाऽऽधाय उद्धवः प्रत्यभाषत ॥47॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे भगवद्भानुविचारे सप्ततितमोऽध्यायः ॥70॥

hearing and extolling and meditating on Thee who art the embodiment of Brahman, even low-born ones attain to purity. That being so, the merit derived by those who see Thee and touch Thee defies description. 44. O saviour of the worlds! Just as Thy auspicious fame illumines and purifies the whole world, including the heavens and the earth and the nether worlds, so do the sacred waters washing Thy feet sanctify the worlds as the sacred river known as Mandakini in heaven, Ganga on earth, and Bhogavati in Rasatala.

Sri Suka said: 45. Then finding that

his own people, the Yadavas, were more inclined towards gaining victory over Jarasandha than accepting Narada's proposal, Krishna addressed, with a smile, the following sweet words to Uddhava, his faithful servant. *The Lord said:* 46. 'You, with your sound knowledge of the principles of state-craft, are a true friend and guide to us like an eye in all matters of policy. What you say on this question I shall accept and carry out.' 47. Looking like one ignorant, though all-knowing, the Lord sought the advice of Uddhava, who, accepting his command, replied appropriately.

अथैकसप्ततितमोऽध्यायः

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् । सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥ 1॥

उद्धव उवाच

यदुक्तमृषिणा देव साचिव्यं यध्यतस्त्वया । कार्यं पैतृष्वसेयस्य रक्षा च शरणैषिणाम् ॥ 2॥

Skandha X : Chapter 71

VISIT TO INDRAPRASTHA

Uddhava's Advice on the Dilemma (1-10)

Sri Suka said: 1. After hearing the words of the Devarshi Narada and grasping the views of the councillors and of Krishna, Uddhava, a man of great under-

standing, spoke. *Uddhava said:* 2. 'O Lord! What the Devarshi has exhorted Thee, namely, the rendering of help to the Pandavas, the nephews of Thy father, in their effort to perform the Rajasuya sacrifice, has to be accomplished. So

यष्टव्यं राजसूयेन दिक्चक्रजायन्ता विभो ।
 अस्माकं च महानर्थो ह्येतेनैव भविष्यति ।
 स वै दुर्विषहो राजा नागायुतसमो बले ।
 द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः ।
 ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः ।
 निमित्तं परमीशस्य विश्वसर्गनिरोधयोः ।

गायन्ति ते विशदकर्म गृहेषु देव्यो राज्ञोः स्वशत्रुवधमात्मविमोक्षणं च ।

गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः पित्रोश्च लब्धशरणा मुनयो वयं च ॥ 9॥

जरासन्धवधः कृष्ण भूर्यथार्योपकल्पते । प्रायः पाकविपाकेन तव चाभिमतः क्रतुः ॥ 10॥

श्रीशुक उवाच

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् । देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन् ॥ 11॥

also it is incumbent on Thy part to offer protection to those who have sought it. 3. It is only one who has conquered all the neighbouring countries that is eligible to perform the Rajasuya sacrifice. The subjugation of Jarasandha is necessary for both the purposes, namely, to obtain the qualification to perform Rajasuya and to release the kings who have sought shelter at Thy feet. Such is my view. 4. We shall achieve a great objective by this. The release of the imprisoned kings will bring great glory to Thee, O Govinda. 5. It is certain that none generally recognised as strong will be capable of facing in battle this Jarasandha having the power of a thousand elephants, except Bhimasena, who too has got an equal strength. 6. Even with an army of a hundred Akshohinis he cannot be conquered. It is only in duel that he could be subjugated and killed. He is highly devoted to Brahmanas. Whatever a Brahmana prays for, he never refuses. 7. Assuming the form of a Brahmana, Bhimasena should go to him and beg of him a favour. Obtaining that favour of a mutual duel, Bhima will be able to kill him and gain victory in the fight, if it is fought in Thy presence. 8. Thou, the Lord of all, art Time without any

अतो जरासुतजय उभयार्थो मतो मम ॥ 3॥
 यशश्च तव गोविन्द राज्ञो बद्धान् विमुञ्चतः ॥ 4॥
 बलिनामपि चान्येषां भीमं समबलं विना ॥ 5॥
 ब्रह्मण्योऽभ्यथितो बिभ्रैनं प्रत्याख्याति कर्हिचित् 6॥
 हनिष्यति न सन्देहो द्वैरथे तव सन्निधौ ॥ 7॥
 हिरण्यगर्भः शर्वश्च कालस्यारूपिणस्तव ॥ 8॥

form, and Brahma and Siva are mere tools of Thine in the creation and dissolution of the universe. 9. Just as the Gopis sing about Thee, and the great Rishis and Thy servants like ourselves extol Thy exploits in releasing the lordly elephant-king from the clutches of the crocodile, in rescuing Sita from captivity in Ravana's palace and Thy own parents from Kamsa's prison, so shall the wives of these kings sing in their homes about Thy destroying their enemy and securing the release of their husbands—an act equal to their own release. 10. O Krishna! The destruction of Jarasandha will help in the achievement of many more objectives connected with relieving the world of evil ones. This sacrificial festival (Rajasuya) is the result of the fruition of the Karmas of Jivas—of the good Karmas of pious ones like Yudhishtira and of the evil Karmas of Jarasandha and others whose destruction it is going to cause. Thou too art in favour of the sacrifice.'

Description of Krishna's Journey (11-20)

Sri Suka said: 11. This flawless and very practical advice of Uddhava was approved by the Devarshi Narada, the Yadava leaders and the Lord Himself.

अथादिशत् प्रयाणाय भगवान् देवकीसुतः । भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरून् विभुः ॥12॥
निर्गमय्यावरोधान् स्वान् ससुतान् सपरिच्छदान् । सङ्कूर्षणमनुज्ञाप्य यदुराजं च शत्रुहन् ।

सूतोपनीतं स्वरथमारुहद् गरुडध्वजम् ॥13॥

ततो रथद्विपभटसादिनायकैः करालया परिवृत आत्मसेनया ।
मृदङ्गभेर्यानि कशङ्कगोमुखैः प्रघोषघोषितककुभो निराक्रमत् ॥14॥

नृवाजिकाञ्चनशिबिकाभिरच्युतं सहात्मजाः पतिमनु सुव्रता ययुः ।
वराम्बराभरणविलेपनस्त्रजः सुसंवृता नृभिरसिचर्मपाणिभिः ॥15॥

नरोष्ट्रगोमहिषखराश्वतर्यनः करेणुभिः परिजनवारयोषितः ।

स्वलङ्कृताः कटकुटिकम्बलाम्बराद्युपस्करा ययुरधियुज्य सर्वतः ॥16॥

बलं बृहदध्वजपटछत्रचामरैर्वरायुधाभरणकिरीटवर्मभिः ।

दिवांशुभिस्तुमुलरवं बभौ रवेर्यथार्णवः क्षुभिततिमिङ्गिलोमिभिः ॥17॥

अथो मुनिर्यदुपतिना सभाजितः प्रणम्य तं हृदि विदधद् विहायसा ।

निशम्य तद्व्यवसितमाहूतार्हणो मुकुन्दसन्दर्शननिर्वृतेन्द्रियः ॥18॥

राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा । मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥19॥

12. Accordingly Krishna, the all powerful Lord born as the son of Devaki, gave command to his servants like Daruka and Jaitra to arrange for the journey, and took the permission of his parents for undertaking the same. 13. He arranged for the journey of his consorts and sons with all the necessary attendants and outfits, and then bidding farewell to Balarama, and King Ugrasena, himself got into the eagle-emblemmed chariot got ready by its charioteer.

14. The Lord now started with a formidable retinue consisting of infantry, chariot and cavalry regiments led by their commanders, and to the accompaniment of martial music sounded by a variety of instruments like Mridanga, drums, kettle-drums, conch and trumpets, and filling the quarters with their reverberations. 15. He was followed by his consorts and children carried in litters and on horseback and in golden palanquins. Dressed in costly raiments and decorated with precious jewelleries, flowers and unguents, these faithful wives followed Achyuta, protected on all sides by guards

armed with swords and shields. 16. Well-dressed maids, dancing girls and other retinue travelled in litters and in carts, having all their things like materials for camps, carpets, clothes etc., loaded on oxen, camels, buffalos, asses, mules and cow-elephants. 17. A tumultuous din arose from that army embellished by huge flags, decorations of cloth, umbrellas and chowris as also by the head-dresses, armours and ornaments of its men, even like the roar of the waves in the sea agitated by the movements of huge aquatic creatures like whales under the heat of the sun. 18. Thus being cordially received and honoured by Krishna and being also informed of his resolution, and having in return prostrated himself before him, Narada started again on his journey through the sky, his mind filled with peace by Krishna's contact and ever held in communion with him. 19. Gladdening the messenger of the kings, the Lord said to him: 'O Messenger! Fear not. Good fortune will dawn on the kings. I will arrange for the destruction of Jarasandha, the king of Magadha.' 20. Being

इत्युक्तः प्रस्थितो दूतो यथावदवदन्नृपान् ।
 आनर्तसौवीरमरुंस्तीर्त्वा विनशनं हरिः ।
 ततो दृष्टद्वितीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम् ।
 तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् ।
 गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा ।
 दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः ।

दोभ्यां परिष्वज्य रमामलालयं
 लेभे परां निर्वृतिमश्रुलोचनो
 तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन् प्रेमजवाकुलेन्द्रियः ।

यमौ किरीटी च सुहृत्तमं मुदा प्रवृद्धबाष्पाः परिरिभिरेऽच्युतम् ॥27॥

अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः ।
 मानितो मानयामास कुरुसृज्जयकैकयान् ।
 मृदङ्गशङ्खपटहवीणापणवगोमुखैः ।

तेऽपि सन्दर्शनं शौरेः प्रत्यैक्षन् यन्मुमुक्षवः ॥20॥
 गिरीन् नदीरतीयाय पुरग्रामव्रजाकरान् ॥21॥
 पञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत् ॥22॥
 अजातशत्रुनिरगात् सोपाध्यायः सुहृद्वृतः ॥23॥
 अभ्ययात् स हृषीकेशं प्राणाः प्राणमिवादृतः ॥24॥
 चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥25॥
 मुकुन्दगात्रं नृपतिर्हताशुभः ।

हृष्यत्तनुर्विस्मृतलोकविभ्रमः ॥26॥

ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः ॥28॥
 सूतमागधगन्धर्वा वन्दिनश्चोपमन्त्रिणः ॥29॥
 ब्राह्मणाश्चारविन्दाक्षं तुष्टुबुर्ननृतुर्जगुः ॥30॥

so informed, the messenger returned and conveyed the information to the kings, and the kings waited with expectation for meeting Krishna, as they were aspirants for freedom, both in the physical and the spiritual sense.

Krishna's Arrival and Reception at Indraprastha (21-46)

21-22. Krishna, the Supreme Being Hari incarnate, now passing through the regions of Ānarta, Sauvira, Maru (desert) and Kurukshetra, left behind many mountains, rivers, towns, villages, cowherd settlements, mines etc. He then crossed the rivers Drishadvati and Saraswati, and travelling through the lands of Panchala and Matsya, reached Indraprastha, the capital of the Pandavas. 23. Hearing about the coming of Krishna, whose sight is very difficult for man to obtain, Yudhishtira came out of the city along with his relatives and spiritual preceptors to welcome him. 24. Just as Indriyas (sense powers) would eagerly welcome Prana (vital energy) on which their existence depends, so did Yudhishtira welcome Hrishikesa, the power behind the

mind and all its faculties, with intense warmth and cordiality and to the accompaniment of the sound of songs and musical instruments as well as of the loud chanting of the Vedas. 25. With a heart melting in love at this long-delayed meeting with Krishna, the darling of his heart, Yudhishtira, the son of Pandu, embraced him again and again. 26. Hugging with both his hands the body of Mukunda, which is the holy residence of Sri, the king Yudhishtira, whose impurities were all thereby destroyed, attained supreme bliss, in complete obliteration of world-consciousness. His hairs stood on end and his eyes shed profuse tears of joy. 27. Bhimasena embraced Krishna, his uncle's son, with a smile, and immediately the joyous thrill of love put his senses into abeyance. So also Arjuna and the twins Nakula and Sahadeva embraced him with profuse tears of joy flowing down their eyes. 28-30. Arjuna then embraced him again. Nakula and Sahadeva prostrated at his feet. Krishna made obeisance to holy men and to elders according to the rules of propriety, and was in turn greeted by them. He showed due regard and

एवं सुहृद्भिः पर्यस्तः पुण्यश्लोकशिखामणिः । संस्तूयमानो भगवान् विवेशालङ्कृतं पुरम् ॥31॥
 संसिक्तवर्त्म करिणां मदगन्धतोयैश्चित्रध्वजैः कनकतोरणपूर्णकुम्भैः ।
 मृष्टात्मभिर्नवदुकूलविभूषणस्रग्गन्धैर्नृभिर्युवतिभिश्च विराजमानम् ॥32॥
 उद्दीप्तदीपबलिभिः प्रतिसद्मजालनिर्यातधूपरुचिरं विलसत्पताकम् ।
 मूर्धन्यहेमकलशै रजतोरुशृङ्गैर्जुष्टं ददर्श भवनैः कुरुराजधाम ॥33॥
 प्राप्तं निशम्य नरलोचनपानपात्रमौत्सुक्यविश्रुथितकेशदुकूलबन्धाः ।
 सद्यो विसृज्य गृहकर्म पतींश्च तल्पे द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गं ॥34॥
 तस्मिन् सुसङ्कुल इभाश्वरथद्विपद्भिः कृष्णं सभार्यमुपलभ्य गृहाधिरूढाः ।
 नार्यो विकीर्य कुसुमैर्मनसोपगुह्य सुस्वागतं विदधुस्तस्मयवीक्षितेन ॥35॥
 ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नीस्तारा यथोडुपसहाः किमकार्यमूभिः ।
 यन्चक्षुषां पुरुषमौलिरुदारहासलीलावलोककलयोत्सवमातनोति ॥36॥
 तत्र तत्रोपसङ्गम्य पौरा मङ्गलपाणयः । चक्रुः सपर्यां कृष्णाय श्रेणीमुल्या हतैनसः ॥37॥
 अन्तःपुरजनैः प्रीत्या मुकुन्दः फुल्ललोचनैः । मसम्भ्रमैरभ्युपेतः प्राविशद् राजमन्दिरम् ॥38॥

consideration for the representatives of the clans of the Kurus, Srinjayas and Kekayas. Bards, minstrels, songsters, panygyrists, jesters and Brahmanas greeted Krishna, the lotus-eyed, with songs and dances and by playing on various musical instruments like Mridanga, conchs, tabors, flutes, drums and trumpets. 31. Thus the worshipful Lord, the fame of whose holy deeds transcends everything considered holy, entered the decorated city, surrounded and extolled by friends and devotees. 32. In the city the roads were all well-sprinkled with water, which emitted the smell of elephants' ichor. In all places there were decorations of banners, gilded arches, and jars filled with water. Everywhere could be seen men and women of beautiful appearance dressed in new clothes, scented and bejewelled. 33. He had a view of the capital of the king of the Kurus full of houses well-illuminated and decorated in front with floral designs. From their windows the smoke of burning incense curled out. Flags were floating everywhere, and the golden domes and silver minarets of mansions greeted his eyes. 34. Hearing

of the arrival of him who is to the human eye like a cup that provides an inebriating drink, young women abandoned their household chores and their husbands on their beds, and ran to the roadside to have a glimpse of him, unmindful even of their hair dishevelled and clothes loosened in their excitement. 35. The women, standing on housetops, saw Krishna with his consorts moving along the road that was full of elephants, horses, chariots and foot-soldiers. They showered flowers on him, embraced him in their hearts, and bade him a hearty welcome with their smiling looks. 36. Seeing the consorts of Krishna about him like stars around the moon, the women began to say: 'What auspicious deeds have been done by these women (the consorts) to merit this festivity of bliss conferred on them by the Supreme Lord in human form, charming by his sportive looks and captivating smile!' 37. Groups of citizens and heads of guilds stood here and there on the way with auspicious substances in their hands, and honoured Krishna by making offerings of them.

38. At the gate of the palace, Krishna

पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् ।
 गोविन्दं गृह्मानीय देवदेवेशमादृतः ।
 पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽभिवादनम् ।
 श्वश्वा सञ्चोदिता कृष्णा कृष्णपत्नीश्च सर्वशः ।
 कालिन्दीं मित्रविन्दां च शैब्यां नागनजितीं सतीम् ।
 सुखं निवासयामास धर्मराजो जनार्दनम् ।
 तर्पयित्वा खाण्डवेन वर्हित्वा फाल्गुनसंयुतः ।
 उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया ।

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे कृष्णस्येन्द्रप्रस्थगमनं नामैकसप्ततितमोऽध्यायः ॥71॥

and his consorts were welcomed and received by the royal ladies standing with their eyes wide open because of love and excitement, and were taken into the palace. 39. On seeing Krishna, the Lord of the three worlds but now her nephew, Kunti, the mother of the Pandavas, got up from the cot on which she was sitting with her daughter-in-law, and embraced him. 40. On account of his over-whelming joy, Yudhishtira could not decide in what ways he should worship Krishna after he, the Lord of all Devas, was welcomed and received at home. 41. Krishna duly greeted his aunt and other elderly ladies of the palace, and was in turn saluted by Draupadi and his own sister, Subhadra. 42. Pāṇchālī, advised by her mother-in-law Kunti, offered various forms of worship to Krishna's

प्रीतात्मोत्थाय पर्यङ्कात् सस्तुषा परिष्वजे 39॥
 पूजायां नाविदत् कृत्यं प्रमोदोपहतो नृपः ॥40॥
 स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः ।
 आनर्च रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा ।
 अन्याश्चाभ्यागता यास्तु वासःस्रङ्मण्डनादिभिः ।
 ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् ॥44॥
 मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥45॥
 विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥46॥

consorts—Rukmini, Satyabhāma, Bhādra, Jāmbavati and others. 43. Besides, Kālindi, Mitravinda, Saibya and Satya, and all the other consorts who had come were worshipped with offerings of cloth and flowers. 44. Yudhishtira offered newer and newer forms of hospitality every day to Krishna, who was comfortably accommodated in the palace along with his wives, ministers, retinue and army. 45. This was the exquisitely designed palace built for the Pandavas by Maya, the Asura architect, in return for his life being saved by Arjuna when he (Arjuna) along with Krishna enabled Agni, the fire-deity, to consume the forest of Khāṇḍava. 46. In order to please Yudhishtira, he stayed at Indraprastha for some months, spending his time mostly in driving about with Arjuna.

अथ द्विसप्ततितमोऽध्यायः

श्रीशुक उवाच

एकदा तु सभामध्ये आस्थितो मुनिभिर्वृतः । ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥ 1॥
आचार्यैः कुलवृद्धैश्च ज्ञातिसम्बन्धिवान्धवैः । शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥ 2॥

युधिष्ठिर उवाच

ऋतुराजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥ 3॥
त्वत्पादुके अविरतं परि ये चरन्ति ध्यायन्त्यभद्रनशने शुचयो गृणन्ति ।
विन्दन्ति ते कमलनाभ भवापवर्गमाशासते यदि त आशिष ईश नान्ये ॥ 4॥
तद् देवदेव भवतश्चरणारविन्दसेवानुभावमिह पश्यतु लोक एषः ।
ये त्वां भजन्ति न भजन्त्युत वोभयेषां निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम् ॥ 5॥
न ब्रह्मणः स्वपरभेदमतिस्तव स्यात् सर्वात्मनः समदृशः स्वमुखानुभूतेः ।
संसेवतां सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न विपर्ययोऽत्र ॥ 6॥

श्रीभगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुर्कश्चन । कल्याणी येन ते कीर्तिर्लोकाननुभविष्यति ॥ 7॥

Skandha X : Chapter 72

THE DESTRUCTION OF JARASANDHA

Yudhishtira resolves to perform Rajasuya (1-11)

Sri Suka said: 1-2. One day Yudhishtira, sitting in the assembly surrounded by Munis, Brahmanas, Kshatriyas, Vaisyas, his own brothers, teachers, elders of the clans, relatives and others, said as follows, addressing Sri Krishna. *Yudhishtira said:* 3. 'O Govinda, I wish to adore your own holy power-manifestations, the Devas, with the noblest of sacrifices, the Rajasuya. O Lord! Help me fulfil this desire. 4. O Thou who bearest the world-lotus in Thy navel! Only those who constantly serve Thy feet, meditate on Thee, or sing about Thy glory, are able to overcome the evil that obstructs the spiritual vision, and to attain eternal joy. Whatever other things they desire, those also will come to them. 5. Lord

of Lords! Let the world witness the power and the glory that comes through the worship of Thy lotus feet. Let the Kurus and the Srinjayas see the difference in the fortunes of those who are devoted to Thee and those who are not. 6. To Thee who art Brahman, the soul of all, equal-sighted and ever established in Thy inherent bliss, there is no distinction between what is your own and what is not. Still Thy grace is bestowed on those who serve Thee just as in the case of the Kalpa-taru, the wish-yielding tree of heaven. Only those who resort to the tree will have their desires fulfilled—not those who keep away from it. According as men serve Thee and take shelter in Thee, so are the blessings they derive. There is no partiality involved in it.'

The Lord said: 7. O King! Destroyer of your foes! Your resolve is correct. By this,

ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो ।
विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे ।
एते ते भ्रातरो राजन् लोकपालांशसम्भवाः ।
न कश्चिन्मत्परं लोके तेजसा यशसा श्रिया ।

श्रीशुक उवाच

निशम्य भगवद्गीतं प्रीतः फुल्लमुखाम्बुजः ।
सहदेवं दक्षिणस्यामादिशत् सह सृञ्जयैः ।

प्राच्यां वृकोदरं मत्स्यैः

ते विजित्य नृपान् वीरा आजह्नुर्दिग्भ्य ओजसा ।
श्रुत्वाजितं जरासन्धं नृपतेर्ध्यायतो हरिः ।
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः ।
ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम् ।
राजन् विद्वद्यतिथीन् प्राप्तानर्थिनो दूरमागतान् ।

सर्वेषामपि भूतानामीप्सितः क्रतुराडयम् ॥ 8 ॥
सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम् ॥ 9 ॥
जितोऽस्म्यात्मवता तेऽहं दुर्जयो योऽकृतात्मभिः ।
विभूतिभिर्वाभिभवेद् देवोऽपि किमु पार्थिवः ॥ 11 ॥

भ्रातृन्दिग्विजयेऽयुङ्क्त विष्णुतेजोपबृंहितान् ।
दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम् ।

केकयैः सह मद्रकैः ॥ 13 ॥

अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते ॥ 14 ॥
आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥ 15 ॥
जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥ 16 ॥
ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः ॥ 17 ॥
तन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे ॥ 18 ॥

your auspicious fame will reach all the worlds. 8. This great sacrifice Rajasuya, the king of sacrifices, will be to the liking of all—the Rishis, the Pitris, Devas, our friends, and of myself. 9. Subjugating all kings, gaining suzerainty over all countries, and collecting all the sacrificial requisites, this great Yaga (sacrifice) is to be undertaken. 10. O King! These brothers of yours are born of the cosmic divinities (Lokapalas). I have been conquered by you in so far as you have gained mastery over the senses and thus conquered your lower self; for, I am unconquerable by those who have not conquered their own senses. 11. No one who has made self-dedication to me can be exceeded by anyone, celestials or men, in prowess, fame, wealth or splendour.

The three distinguished Brahmanas approach Jarasandha (12-21)

Sri Suka said: 12. Hearing these words of the worshipful lord, the lotus-face of Yudhishtira bloomed with joy. He directed his brothers whose powers had been augmented by the divine energy of

Krishna, to subdue the kingdoms in all the four quarters. 13. He sent Saha-deva at the head of the Srinjayas to the south; Nakula at the head of the Matsyas to the west; Arjuna at the head of the Kekayas to the north; and Bhima at the head of the Madrakas to the east. 14. These powerful brothers, having conquered the kings in the different directions, collected large funds for Yudhishtira to conduct the great sacrifice.

15. While Yudhishtira was worrying over the report that King Jarasandha had not been conquered, Hari proposed a way for achieving this objective, as originally suggested by Uddhava. 16. O King! Accordingly, disguised as Brahmanas, Bhima, Arjuna and Krishna went to Girivraja where Jarasandha, the son of Brihadratha, resided. 17. These disguised Brahmanas went to Jarasandha, who was devoted to Brahmanas, and begged for a favour at the time when he, in pursuance of the householder's Dharma, was distributing presents among guests. 18. They said: 'O King! Know us to be guests come from afar to beg of you certain favours. Bestow on us what we

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः ।
योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् ।
हरिश्चन्द्रो रन्तिदेव उञ्छवृत्तिः शिबिर्बलिः ।

किं न देयं वदान्यानां कः परः समदर्शनाम् ॥19॥
नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः ।
व्याधः कपोतो बहवो ह्यध्रुवेण ध्रुवं गताः ॥21॥

श्रीशुक उवाच

स्वरैराकृतिभिस्तास्तु प्रकोष्ठैर्ज्याहतैरपि ।
राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति ।
बलेर्नु श्रूयते कीर्तिवितता दिक्ष्वकल्मषा ।
श्रियं जिहीर्षतेन्द्रस्य विष्णवे द्विजरूपिणे ।
जीवता ब्राह्मणार्थाय को न्वर्थः क्षत्रबन्धुना ।
इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् ।

राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत् ॥22॥
ददामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ।
ऐश्वर्याद् भ्रंशितस्यापि विप्रव्याजेन विष्णुना ॥
जानन्नपि महीं प्रादाद् वार्यमाणोऽपि दैत्यराट् ॥25॥
देहेन पतमानेन नेहता विपुलं यशः ॥26॥
हे विप्रा त्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥27॥

श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे ।
असौ वृकोदरः पार्थस्तस्य भ्रातार्जुनो ह्ययम् ।

युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकाङ्क्षिणः ॥
अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥29॥

desire. It will be for your good. 19. What is there unbearable for those endowed with fortitude! What is there forbidden that evil men will not do? What is there that the generous would not give? And where is to be found an enemy by one who is same-sighted everywhere? 20. He is the ignoble one, he is the pitiable one, who fails, while this perishable body is still in good condition, to achieve ends that receive the imperishable praise of good men. 21. The stories of Harischandra, Ranti Deva, Mudgala who subsisted by gleaning fallen ears of paddy, emperor Sibi, Mahabali, the dove and the hunter—all these provide famous examples of how the imperishable can be gained by the sacrifice of the perishable body.'

Jarasandha agrees to duel with Bhima
(22-32)

Sri Suka said: 22. Hearing their voice, deportment and their palms with the scars made by the bow-string, Jarasandha could hazily understand that they were really Kshatriyas whom he had seen some time somewhere. 23. So he thought: 'These are certainly men of the royal

class, in the disguise of Brahmanas. Still I am going to give them whatever they want, be it life itself. 24. Don't we see that though deprived of all his possessions by Vishnu in the guise of a Brahmana, Bali's unstained reputation only spread everywhere thereby? 25. Though knowing very well that it was Vishnu that had come as a Brahmana in order to deprive him of world sovereignty in favour of Indra, and though warned of it and obstructed by his preceptor Sukra, that Asura king Bali offered the whole earth in gift to Vishnu. 26. Of what use is a Kshatriya's body, which is perishable by nature, if he fails to earn the vast reputation of having used it in the service of holy men? 27. Musing thus, the generous Jarasandha said to the group consisting of Krishna, Bhima and Arjuna: 'O Brahmanas! Tell me what you want. I shall give even my head to you.'

The Lord said: 28. 'O great ruler! If you have decided so, grant us the favour of a duel. We are Kshatriyas come here for battle and not for food. 29. This is Bhimasena, the son of Pritha, and the other is his brother Arjuna. And

एवमावेदितो राजा जहासोच्चैः स्म मागधः ।
 न त्वया भीरूणा योत्स्ये युधि विक्लवचेतसा ।
 अयं तु वयसा तुल्यो नातिसत्त्वो न मे समः ।
 इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् ।
 ततः समे खले वीरौ संयुक्तावितरेतरौ ।
 मण्डलानि विचित्राणि सव्यं दक्षिणमेव च ।
 ततश्चतुर्दशशब्दो वज्रनिष्पेषसंनिभः ।

ते वै गदे भुजजवेन निपात्यमाने अन्योन्यतोऽसकटिपादकरोरुजत्रून् ।

चूर्णीबभूवतुरुपेत्य यथार्कशाखे संयुध्यतोर्द्विरदयोरिव दीप्तमन्व्योः ॥37॥

इत्थं तयोः प्रहतयोर्गदयोर्नृवीरौ क्रुद्धौ स्वमुष्टिभिरयःस्पर्शैरपिष्टाम् ।

शब्दस्तयोः प्रहरतोरिभयोरिवासीन्निर्घातवज्रपरुषस्तलताडनोत्थः ॥38॥

तयोरेवं प्रहरतोः समशिक्षाबलौजसोः ।
 एवं तयोर्महाराज युध्यतोः सप्तविंशतिः ।
 एकदा मातुलेयं वै प्राह राजन् वृकोदरः ।

आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥30॥

मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥31॥

अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥32॥

द्वितीयां स्वयमादाय निर्जगाम पुराद् बहिः ॥33॥

जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥34॥

चरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः ॥35॥

गदयोः क्षिप्तयो राजन् दन्तयोरिव दन्तिनोः ॥36॥

निर्विशेषमभूद् युद्धमक्षीणजवयोनृप ॥39॥

दिनानि निरगस्तत्र सुहृद्वन्निशि तिष्ठतोः ॥40॥

न शक्तोऽहं जरासन्धं निर्जेतुं युधि माधव ॥41॥

know me to be their uncle's son Krishna, who is your traditional enemy.' 30. Jarasandha, the king of Magadha, on being so informed, laughed loudly, and replied in an angry voice: 'Fool! I shall certainly give you fight. 31. I shall not fight with you, Krishna, who is a weak-minded coward. You are the one who left your own city of Mathura and took shelter on an island in the sea, out of fear of me. 32. And this Arjuna, junior in age to me and of slender frame, will not be a match for me. Bhima, however, is an equal to me.'

Fight between Bhima and Jarasandha (33-48)

33. Saying so, he gave a mighty mace to Bhimasena and himself took another, and came out of the city. 34. Then selecting a level ground as the arena, the two proud warriors closed in combat and began to exchange blows with their diamond-hard maces. 35. Their fight with dexterous movements, wheeling to the left and to the right, was dramatic like the movements of actors on the stage.

36. O King! The mutually clashing maces of theirs produced a thunderous sound, like the tusks of two tuskers in combat. 37. When the fast-striking maces of those inflamed warriors fell in quick succession on each other's bodies—on their shoulder, hips, legs, arms, thighs, collar bones, etc.—those maces got shattered to pieces like the twigs of a sun-plant (*arka-sākhā*) when struck on an elephant's body. 38. When these maces were thus broken to pieces, those heroic warriors, in great anger, began to strike at each other with their iron-hard fists. Fighting like two elephants, their fists produced sounds resembling thunderclaps as they rained punches on each other. 39. O King! The fight of those two combatants, who proved to be equal in skill, strength and courage, and who showed no signs of fatigue, reached a state of stalemate.

40. O great King! In this way twenty seven days passed—these heroes fighting during day time, and spending the nights like friends. 41. So one day Bhima said to Krishna, his uncle's son: 'O Madhava! I find it difficult to overcome Jarasandha.'

शत्रोर्जन्ममृती विद्वान् जीवितं च जराकृतम् ।
 सञ्चिन्त्यारिवधोपायं भीमस्यामोघदर्शनः ।
 तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः ।
 एकं पादं पदाऽऽक्रम्य दोभ्यामन्यं प्रगृह्य सः ।
 एकपादोरुवृषणकटिपृष्ठस्तनांसके ।
 हाहाकारो महानासीन्निहते मगधेश्वरे ।
 सहदेवं तत्तनयं भगवान् भूतभावनः ।

मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥48॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे जरासन्धवधो नाम द्विसप्ततितमोऽध्यायः ॥72॥

42. Knowing as he did, the peculiar circumstances attending enemy Jarasandha's birth—his immediate death on being born and revival by Jara—Krishna thought of ways of overcoming him, after he had infused new spirit and hope into Bhima by his own spiritual power. 43. Krishna of unfailingly fruitful reflection, now hit on a way of destroying the enemy. He communicated the strategy to Bhima by the gesture of splitting the twig of a tree (thereby indicating that Jarasandha could be killed if his body were split into two). 44. Mighty Bhima, the most noted among warriors, took the hint and holding the enemy by his legs, pulled him to the ground. 45. Pressing one of the enemy's legs with his, and holding the other with his hand, Bhima split his whole trunk

पार्थमाप्याययन् स्वेन तेजसाचिन्तयद्धरिः ॥42॥
 दर्शयामास विटपं पाटयन्निव संज्ञया ॥43॥
 गृहीत्वा पादयोः शत्रुं पातयामास भूतले ॥44॥
 गुदतः पाटयामास शाखामिव महागजः ॥45॥
 एकबाह्वक्षिभ्रूकर्णे शकले ददृशुः प्रजाः ॥46॥
 पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥47॥
 अभ्यषिञ्चदमेयात्मा मगधानां पतिं प्रभुः ।

from the bottom up into two, as a great elephant splits the branch of a tree. 46. People then saw the dead body of Jarasandha lying in two halves—each half having only one leg, one thigh, one testicle, one hip, one breast, one shoulder, one arm, one eye, one brow and one ear. 47. Loud was the wailing of the subjects of the king of Magadha at the death of their ruler. Arjuna and Achyuta embraced Bhima on his victory and did him all honour therefor. 48. The worshipful Lord, the promoter of the life of all beings and the possessor of unimaginable powers, installed Sahadeva, the son of Jarasandha, as the king of Magadha. Then he set free all those kings whom the dead king of Magadha had locked up in his prison.

अथ त्रिसप्ततितमोऽध्यायः

श्रीशुक उवाच

अयुते द्वे शतान्यष्टौ लीलया युधि निर्जिताः । ते निर्गता गिरिद्रोण्यां मलिना मलवाससः ॥ 1॥
 क्षुत्क्षामाः शुष्कवदनाः संरोधपरिर्क्षिताः । ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥ 2॥
 श्रीवत्साङ्गं चतुर्बाहुं पद्मगर्भारुणेक्षणम् । चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ 3॥
 पद्महस्तं गदाशङ्खरथाङ्गैरुपलक्षितम् । किरीटहारकटकटिसूत्राङ्गदाचितम् ॥ 4॥
 भ्राजद्वरमणिग्रीवं निवीतं वनमालया । पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥ 5॥
 जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः । प्रणेमुर्हत्तपाप्मानो मूर्धभिः पादयोर्हरेः ॥ 6॥
 कृष्णसन्दर्शनाह्लादध्वस्तसंरोधनक्लमाः । प्रशशंसुर्हृषीकेशं गोभिः प्राञ्जलयो नृपाः ॥ 7॥

राजान ऊचुः

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय । प्रपन्नान् पाहि नः कृष्ण निर्विण्णान् घोरसंसृतेः ॥ 8॥
 नैनं नाथान्वसूयामो मागधं मधुसूदन । अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो ॥ 9॥

Skandha X : Chapter 73

LIBERATION OF THE IMPRISONED RULERS

The Hymn of the Rulers (1-16)

Sri Suka said: 1-2. There were twenty thousand and eight hundred kings whom Jarasandha had effortlessly conquered as in play, and imprisoned in a valley surrounded by mountains. In the course of their prolonged imprisonment, they had been reduced to bones. Enfeebled by hunger, bearing shrunken faces, wearing dirty clothes, and unclean in body, they now came out and had the vision of Krishna, blue like a rain cloud and dressed in yellow cloth. 3-6. Seeing him having the auspicious mark Srivatsa on the chest; four-armed; crimson-eyed like the inside of a red lotus; possessed of a handsome and luminous face; wearing glittering fish-shaped ear ornaments; sporting in his hands a lotus, mace, conch and discus; bedecked with diadem, necklace, bracelets, waist girdle and armlets; wearing on the neck the brilliant jewel Kaustubha; and having floral wreaths spreading over

his chest—seeing him thus, these sin-free kings fell prostrate at his feet, in a mood and manner as if they were absorbing him with their eyes, licking him up with their tongues, smelling him with their nose, and embracing him with their arms. 7. Being redeemed from the wretchedness of imprisonment by the joy of Krishna's vision, these rulers, with their palms held in worshipful salutation, addressed the following hymn to Krishna, who transcends the ken of the senses.

The rulers said: 8. Salutation to Thee O Krishna! Thou the Lord of all Divinities, Thou the remover of the woes of devotees, Thou the Lord of immortality! Save us from this terrible Samsara—us who have given up attachment to the world and surrendered ourselves to Thee. 9. O Madhusudana! We entertain no ill-feeling towards this Jarasandha; for, O Lord, the loss of our kingdom through our subjection by him has now become the occasion for our having Thy blessing.

राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः । त्वन्मायामोहितोऽनित्या मन्यते सम्पदोऽचलाः ।
मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् । एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते ॥11॥

वयं पुरा श्रीमदनष्टदृष्टयो जिगीषयास्था इतरेतरस्पृधः ।

घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो मृत्युं पुरस्त्वाविगणय्य दुर्मदाः ॥12॥

त एव कृष्णाद्य गभीररंहसा दुरन्तवीर्येण विचालिताः श्रियः ।

कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाश्ररणौ स्मराम ते ॥13॥

अथो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत् पतता रुजां भुवा ।

उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचनम् ॥14॥

तं नः समादिशोपायं येन ते चरणाब्जयोः । स्मृतिर्यथा न विरमेदपि संसरतामिह ॥15॥

कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥16॥

श्रीशुक उवाच

संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः । तानाह कर्णस्तात शरण्यः श्लक्ष्णया गिरा ॥17॥

श्रीभगवानुवाच

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे । सुदृढा जायते भक्तिर्बाढमाशंसितं तथा ॥18॥

दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः । श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ॥19॥

10. A king who is infatuated by the possession of royal power and wealth never attains the ultimate good. Through the sense of false values generated by Thy Maya, they take impermanent entities like wealth to be permanent. 11. Just as children mistake a mirage to be a waterpool, so do men without discrimination see permanence in the changeful products of Maya. 12. Formerly, bereft of true insight by pride of wealth, and always at feud with one another because of the desire for conquest, we, O Lord, caused the death of large numbers of our subjects mercilessly, overlooking Thee standing before us as Death, on account of our inordinate pride. 13. O Krishna! Time, Thine own manifestation, irresistible in speed and in power, deprived us of our position and wealth, and thereby of our pride too. By Thy grace we have thus been enabled to contemplate on Thy feet. 14. We have therefore no desire for kingdom, an object of enjoyment for the body which is in itself as ephemeral as a mirage, which is constantly decaying and

which is the source of innumerable ailments. Nor do we desire for the fruits of actions consisting in heavenly enjoyments which are so delightful to hear about. 15. Advice us how we could have unremitting remembrance of Thy feet even if we continue to be involved in the cycle of births and deaths in this world. 16. Salutations to Thee, Krishna! Salutations to the Supreme Being! Salutations again and again to Thee, Govinda, who removes the difficulties of those who fall down in prostration before Thee, seeking relief!

Krishna's Grace to the Rulers (17-35)

Sri Suka said: 17. O dear one! Being thus extolled by the liberated kings, the worshipful Lord, the embodiment of mercy, the one Being fit for taking refuge in, said to them in sweet words. *The Lord said:* 18. 'O kings! From now onwards you will have, as desired by you, deep-rooted devotion to Me, the Lord of all, and the Atman residing in all. 19. O rulers! You are right in your conclusion

हैहयो नहुषो वेनो रावणो नरकोऽपरे ।
भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् ।
सन्तन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ ।
उदासीनाश्च देहादावात्मारामा धृतव्रताः ।

श्रीशुक उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः ।
सपर्या कारयामास सहदेवेन भारत ।
भोजयित्वा वरान्नेन सुस्नातान् समलङ्कृतान् ।
ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः ।
रथान् सदश्वानारोप्य मणिकान्चनभूषितान् ।
त एवं मोचिताः कृच्छ्रात् कृष्णेन सुमहात्मना ।
जगदुः प्रकृतिभ्यस्ते महापुरुषचेष्टितम् ।
जसन्धं घातयित्वा भीमसेनेन केशवः ।

श्रीमदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः ॥20॥
मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षथ ॥21॥
प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ ॥22॥
मय्यावेश्य मनः सम्यङ् मामन्ते ब्रह्म यास्यथ ॥23॥

तेषां न्ययुङ्क्त पुरुषान् स्त्रियो मज्जनकर्मणि ॥24॥
नरदेवोचितैर्वस्त्रैर्भूषणैः स्रग्विलेपनैः ॥25॥
भोगैश्च विविधैर्युक्तांस्ताम्बूलाद्यैर्नृपोचितैः ॥26॥
विरेजुर्मोचिताः क्लेशात् प्रावृडन्ते यथा ग्रहाः ॥27॥
प्रीण्य सूनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥28॥
ययुस्तमेव ध्यायन्तः कृतानि च जगत्पतेः ॥29॥
यथान्वशासद् भगवांस्तथा चक्रुरतन्द्रिताः ॥30॥
पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥31॥

that My worship alone is really fruitful. You have spoken the truth. I agree that wealth and prosperity make men intoxicated with pride. 20. Kartavirya of the Hehaya dynasty, Nahusha, Vena, Ravana, and Naraka, as well as some Devas, Asuras and kings among men, all had to meet with downfall because of infatuation caused by wealth. 21. Knowing that the body and all things which have a beginning are sure to have an end, be ye thoughtful and introspective. Worship Me with sacrifices and protect your subjects according to the laws of Dharma. 22. Beget worthy progeny. In joy and in sorrow, in prosperity and in adversity, remain with firm faith in Me. 23. Living without much attachment to body, wealth, etc., ever finding joy in the Atman, observing strict discipline in life, and fixing the mind in Me, you will in the end attain to Me, Brahman, without difficulty.

Sri Suka said: 24. Directing the kings as above, Sri Krishna, the worshipful one and the Lord of all, arranged men and maids for helping them in cleansing and bathing themselves. 25. O scion of Bharata's family! He directed Sahadeva to

present them with dress, decorations, wreaths and unguents suited to men of royal descent. 26. Bathed well, decorated well, and fed well, they were presented with many luxuries worthy of kings. 27. Freed from their sufferings and provided with all requisites by the grace of Krishna, those kings, with their bright ear-rings, shone like the luminaries in the sky when the clouds clear at the end of the rainy season. 28. Put in chariots inlaid with gold and gems and harnessed to excellent horses, they were sent off to their respective countries with words of cheer and encouragement. 29. Thus rescued by the most high-minded Krishna from an extremely irksome situation, they went back to their cities with their minds engrossed in the thought of the Lord of the universe and his activities. 30. They instructed their subjects on the doings of the high-souled Krishna, and they led their lives in all earnestness according to the direction given to them by the worshipful Lord.

31. After achieving the destruction of Jarasandha through Bhimasena, and duly honoured by Sahadeva, Krishna departed along with the Pandava brothers. 32.

गत्वा ते खाण्डवप्रस्थं शङ्खान् दध्मुर्जितारयः ।
तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः ।
अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः ।
निशम्य धर्मराजस्तत् केशवेनानुकम्पितम् ।

हर्षयन्तः स्वसुहृदो दुर्हृदां चासुखावहाः ॥32॥
मेनिरे मागधं शान्तं राजा चाप्तमनोरथः ॥33॥
सर्वमाश्रावयाञ्चक्रुरात्मना यदनुष्ठितम् ॥34॥
आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किञ्चन ॥35॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे कृष्णाद्यागमने त्रिसप्ततितमोऽध्यायः ॥73॥

Reaching Indraprastha, they sounded their conchs, proclaiming victory over the enemy causing joy in the minds of all friends and well-wishers and distress in the hearts of evil men. 33. The inhabitants of Indraprastha were delighted to hear that proclamation of victory, while the news of Jarasandha's death gave full satisfaction to Yudhishtira. 34. Bhima,

Arjuna and Krishna then saluted Yudhishtira and informed him of everything that had happened. 35. On hearing all that, Yudhishtira, the Dharmaraja (righteous king), could only remain mute out of emotion, shedding tears of joy at the gracious condescension of the Lord Kesava towards him.

अथ चतुःसप्ततितमोऽध्यायः

श्रीशुक उवाच

एवं युधिष्ठिरो राजा जरासन्धवधं विभोः । कृष्णस्य चानुभावं तं श्रुत्वा प्रीतस्तमब्रवीत् ॥ 1 ॥

युधिष्ठिर उवाच

ये स्युस्त्रैलोक्यगुरवः सर्वे लोकमहेश्वराः । वहन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम् ॥ 2 ॥
स भवानरविन्दाक्षो दीनानामीशमानिनाम् । धत्तेऽनुशासनं भूमस्तदत्यन्तविडम्बनम् ॥ 3 ॥
न ह्येकस्याद्वितीयस्य ब्रह्मणः परमात्मनः । कर्मभिर्वर्धते तेजो ह्रसते च यथा रवेः ॥ 4 ॥
न वै तेजित भक्तानां ममाहमिति माधव । त्वं तवेति च नानाधीः पशूनामिव वैकृता ॥ 5 ॥

Skandha X : Chapter 74

THE LIBERATION OF SISUPALA

The Rajasuya Sacrifice (1-16)

Sri Suka said: 1. Yudhishtira, who was very much pleased on hearing about the grace of Krishna, the all-powerful Lord, and about the destruction of Jarasandha, said as follows: 2. 'Thy rare directives are immediately accepted and carried out even by the world-teachers like Sanaka and by the protecting divinities of the eight regions like Indra. 3. O lotus-eyed Lord! O all-pervading one!

That Thou of such transcendent nature should carry out the directions of persons like us, who are subject to various sorrows but pretend to be lords, is only a feature of Thy mysterious divine play! 4. As the light and heat of the sun remain the same in spite of continuous burning, no action can enhance or dim the spiritual glory of Thee, the one without a second, the Brahman, the Supreme Spirit. 5. O unconquerable one! O Madhava! Devotees do not entertain the sense of distinction

श्रीशुक उवाच

इत्युक्त्वा यज्ञिये काले वव्रे युक्तान् स ऋत्विजः ।
 द्वैपायनो भरद्वाजः सुमन्तुर्गौतमोऽसितः ।
 विश्वामित्रो वामदेवः सुमतिर्जैमिनिः क्रतुः ।
 अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः ।
 उपहृतास्तथा चान्ये द्रोणभीष्मकृपादयः ।
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः ।
 ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः ।
 हैमाः किलोपकरणा वरुणस्य यथा पुरा ।
 सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः ।
 राजानश्च समाहृता राजपत्न्यश्च सर्वशः ।
 मेनिरे कृष्णभक्तस्य सूपपन्नमविस्मिताः ।
 राजसूयेन विधिवत्

कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः ॥ 6॥
 वसिष्ठश्च्यवनः कण्वो मैत्रेयः कवषस्त्रितः ॥ 7॥
 पैलः पराशरो गर्गो वैशम्पायन एव च ॥ 8॥
 वीतिहोत्रो मधुच्छन्दा वीरसेनोऽकृतव्रणः ॥ 9॥
 धृतराष्ट्रः सहसुतो विदुरश्च महामतिः ॥ 10॥
 तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप ॥ 11॥
 कृष्टा तत्र यथास्नायं दीक्षयाञ्चक्रिरे नृपम् ॥ 12॥
 इन्द्रादयो लोकपाला विरिञ्चभवसंयुताः ॥ 13॥
 मुनयो यक्षरक्षांसि खगकिन्नरचारणाः ॥ 14॥
 राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै ॥ 15॥
 अयाजयन् महाराजं याजका देववर्चसः ।
 प्राचेतसमिवामराः ॥ 16॥

like 'I and mine', or 'you and yours'—a distinction pertaining to this body, which is an object of Prakriti, and characterising the animal man.'

Sri Suka said: 6. With these words, when the proper time for the performance of the Rajasuya sacrifice arrived, Yudhishtira, the son of Pritha, with the concurrence of Krishna, selected the proper sacrificial priests having all the qualifications, including the knowledge of the Vedas. 7-10. He invited as sacrificial priests—Dvaipāyana, Bharadwāja, Sumantu, Gautama, Asita, Vasishtha, Chyavana, Kanva, Maitreya, Kavasha, Trita, Viswāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila, Parāsara, Garga, Vaisampāyana, Atharvā, Kasyapa, Dhau-mya, Bhārgavarama, Āsuri, Vitihotra, Madhuchchanda, Virasena, and Akritavrana. And many others like Drona, Bhishma, Kripa, Dhritarāshtra together with his sons, and the wise Vidura were also invited for the sacrifice. 11. O King! All who were eager to witness the Yajna—royalties from everywhere, their subjects, Sudras, Vaisyas, Kshatriyas and Brah-

manas—flocked to the place where it was to be performed.

12. Then the priests ploughed the sacrificial field with a golden ploughshare, and there initiated king Yudhishtira in the vows and discipline of the sacrifice, following the Vedic injunctions. 13-15. As in Varuna's Rajasuya of old, here also all utensils were made of gold. The invitees to the sacrificial festival consisting of Indra with other protecting divinities of the quarters; Brahma along with Bhava and his retinue; Siddhas, Gandharvas and Vidya-dharas; great sages; Yakshas and Rakshasas; celestial birds, Kinnaras and Charanas; ruling kings and their wives—all these invitees from all regions began to trek towards the sacrificial campus of Yudhishtira, the son of Pandu and the devotee of Krishna. 16. Though this was a difficult achievement, it was not so for a devotee of Krishna—so thought all men of understanding. The sacrificial priests, possessed of heavenly lustre, helped the great king in the performance of the Rajasuya sacrifice, just as Devas did in the case of Varuna.

सौत्येऽहन्यवनीपालो याजकान् सदसस्पतीन् ।
 सदस्याग्रचार्यार्हणार्हं वै विमृशन्तः सभासदः ।
 अर्हति ह्यच्युतः श्रेष्ठं भगवान् सात्वतां पतिः ।
 यदात्मकमिदं विश्वं क्रतवश्च यदात्मकाः ।
 एक एवाद्वितीयोऽसावैतदात्म्यमिदं जगत् ।
 विविधानीह कर्माणि जनयन् यदवेक्षया ।
 तस्मात् कृष्णाय महते दीयतां परमार्हणम् ।
 सर्वभूतात्मभूताय कृष्णायानन्यदर्शिने ।
 इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुभाववित् ।
 श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम् ।
 तत्पादाववनिज्यापः शिरसा लोकपावनीः ।
 वासोभिः पीतकौशेयैर्भूषणैश्च महाधनैः ।
 इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः ।

Performance of Agrapuja to Krishna
 (17-29)

17. On the day when the libations with the juice of the Soma plant were made, King Yudhishtira attended very carefully to honour the sacrificial priests, the leading witnesses of the sacrifice, and other worthy men. 18. When the question arose who should be honoured with Agrapuja, or worship as the greatest man present, there were differences of opinion regarding the choice among the witnesses of the sacrifice, whereupon Sahadeva said: 19. 'The worshipful Achyuta, the protector of devotees, is the one deserving that highest honour. All this world, including the Devas, is His manifestation. 20. This whole world as also the sacrificial rite is ensouled by Him. The sacrificial fire, offerings made in it, the Mantras uttered, the Yoga of knowledge, the Yoga of action—all have Him as their goal. 21. He is the one without a second. This whole universe is His form. O ye of the sacrificial assembly! Birthless, self-sufficient, He by Himself creates, sustains and dissolves the universe. 22. By His condescending glance, the various forms

अपूजयन्महाभागान् यथावत् सुसमाहितः ॥17॥
 नाध्यागच्छन्ननैकान्त्यात् सहदेवस्तदाब्रवीत् ॥18॥
 एष वै देवताः सर्वा देशकालधनादयः ॥19॥
 अग्निराहुतयो मन्त्राः सांख्यं योगश्च यत्परः ॥20॥
 आत्मनाऽऽत्माश्रयः सभ्याः सृजत्यवति हन्त्यजः ॥
 ईहते यदयं सर्वः श्रेयो धर्मादिलक्षणम् ॥22॥
 एवं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत् ॥23॥
 देयं शान्ताय पूर्णाय दत्तस्यानन्त्यमिच्छता ॥24॥
 तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सत्तमाः ॥25॥
 समर्ह्यद्धृषीकेशं प्रीतः प्रणयविह्वलः ॥26॥
 सभार्यः सानुजामात्यः सकुटुम्बोऽवहन्मुदा ॥27॥
 अर्हयित्वाश्रुपूर्णाक्षो नाशक्तु समवेक्षितुम् ॥28॥
 नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः ॥29॥

of rituals become fruitful, and man attains to life's goal of Dharma, Artha, Kama and Moksha. 23. Therefore let Krishna be worshipped as the first among the honoured guests. By so doing we shall be worshipping all beings including ourselves. 24. Those who wish the fruits of their gifts to be endless, should offer them to Krishna, the soul of all beings, the perfect, the supremely peaceful, in whose eyes nothing is different from Himself.'

25. Having said so, Sahadeva, who knew Krishna's greatness very well, sat silent while all the assembly acclaimed his suggestion as the right one. 26. Thus receiving the approval of the Brahmanas and the assembled guests, Yudhishtira offered worship as the guest of honour to Krishna, the Lord of all sense faculties, with a mind overflowing with love. 27. Washing the feet of Krishna, Yudhishtira along with his wife, brothers, ministers and other friends and relatives poured that world-sanctifying water on their own heads. 28. Making rich offerings of silk clothes and golden ornaments, he stood with his sight obstructed by tears welling up from the eyes. 29. When people saw Krishna thus honoured, they all saluted

इत्थं निशम्य दमघोषसुतः स्वपोठादुत्थाय कृष्णगुणवर्णेनजातमन्युः ।

उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन् भगवते परुषाण्यभीतः ॥30॥

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः ।

यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम् ।

तपोविद्याव्रतधरान् ज्ञानविध्वस्तकल्मषान् ।

सदस्पतीनतिक्रम्य गोपालः कुलपांसनः ।

वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः ।

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् ।

ब्रह्मर्षिसेवितान् देशान् हित्वैतेऽब्रह्मवर्चसम् ।

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः ।

भगवन्निन्दनं श्रुत्वा दुःसहं तत्सभासदः ।

निन्दां भगवतः शृण्वंस्तत्परस्य जनस्य वा ।

him with joined palms, made prostrations to him, and with cries of 'Victory' showered flowers on him.

Sisupala's Challenge and Death (30-54)

30. Sisupala, the son of Damaghosha, being extremely irate on hearing this panegyric on Krishna's greatness, arose from his seat and with uplifted arms spoke in that assembly in angry tones, hurling abusive words at Krishna in his very hearing. 31. He said: 'The saying that none can overcome Time, which controls everything, seems to be true indeed. For, we find now the understanding of even wise men is shaken by the words of mere boys. 32. O ye noble ones assembled here! You, who are the most competent judges of the qualifications of the guest to be selected for honouring on such occasions, should not have been swayed by a boy's word recommending Krishna as worthy of that distinction. 33-34. Here are these leading members of this assembly—these Rishis who are noted for their austerity, learning and observance of sacred disciplines; who with all their impurities destroyed are established in Brahman; who are adored even by the

वृद्धानामपि यद् बुद्धिर्बालवाक्यैर्विभिद्यते ॥31॥

सदसस्पतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे ॥32॥

परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान् ॥33॥

यथा काकः पुरोडाशं सपर्यां कथमर्हति ॥34॥

स्वैरवर्ती गुणैर्हीनः सपर्यां कथमर्हति ॥35॥

वृथापानरतं शश्वत् सपर्यां कथमर्हति ॥36॥

समुद्रं दुर्गमाश्रित्य बाधन्ते दस्यवः प्रजाः ॥37॥

नोवाच किञ्चिद् भगवान् यथा सिंहः शिवास्तम् ॥

कर्णौ पिधाय निर्जग्मुः शपन्तश्चेदिपं रुषा ॥39॥

ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः ॥40॥

celestial guardians of the quarters! Disregarding them all, how can worship as the most honoured one be done to this Krishna, a mere cowherd and a disgrace to his family? Won't it be like making sacrificial offerings to a crow? 35. He has no proper affiliation to any Varna, Ashrama, or family; he is a libertine, without any virtue. How can he deserve this honour? 36. He is of a clan cursed by Yayāti, shunned by good men, and always addicted to drinking. How can he deserve this honour? 37. Abandoning the land of the Brahmarshis, they are residing in a sea-girt island devoid of spiritual traditions and holy men, and are oppressing their subjects from there.'

38. That accursed man Sisupala indulged in more of such abusive speech, but Lord Krishna took no notice of it, as a lion does not notice a jackal's howls. 39. Many in that assembly, unable to stand this insult of the worshipful Lord, closed their ears and walked out, cursing the king of the Chedis angrily. 40. For, all the result of one's good deeds are nullified and one is spiritually degraded, even if one remains in a place hearing such vilification of the Lord or His devotees.

ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः ।
 ततश्चैद्यस्त्वसम्भ्रान्तो जगृहे खङ्गचर्मणी ।
 तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रूषा ।
 शब्दः कोलाहलोऽप्यासीत् शिशुपाले हते महान् ।
 चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् ।
 जन्मत्रयानुगुणितवैरसंरब्धया धिया ।
 ऋत्विभ्यः ससदस्येभ्यो दक्षिणां विपुलामदात् ।
 साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः ।
 ततोऽनुज्ञाप्य राजानमनिच्छन्तमपीश्वरः ।
 वर्णितं तदुपाख्यानं मया ते बहुविस्तरम् ।
 राजसूयावभृथ्येन स्नातो राजा युधिष्ठिरः ।
 राज्ञा सभाजिताः सर्वे सुरमानवखेचराः ।

41. Meanwhile, provoked by Sisupala's blasphemy, the Pandava brothers and men from the lands of Matsya, Kekaya and Srinjaya got ready with arms upraised to attack Sisupala. 42. O Scion of the Bharata race! That Sisupala, quite unconcerned, began to abuse also the partisans of Krishna in that assembly, and took up his sword and shield against those who came to attack him. 43. Then the worshipful Lord, restraining his partisans, angrily faced the attacking enemy and cut off his head with his razor-sharp discus. 44. Loud exclamations were heard at the death of Sisupala. The kings supporting him fled for their lives. 45. While all the world looked on, a centre of brilliance coming out of the dead body of Sisupala, was found to reach Krishna and get absorbed in him, like a meteor falling on the earth. 46. Continuously communing in confrontation with the Lord as his enemy during three births, he attained to His being. For, continuous con-

उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः ॥41॥
 भर्त्सयन् कृष्णपक्षीयान् राज्ञः सदसि भारत ॥42॥
 शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥43॥
 तस्यानुयायिनो भूपा द्रुद्रुवूर्जोवितैषिणः ॥44॥
 पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ॥45॥
 ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥46॥
 सर्वान् सम्पूज्य विधिवच्चक्रेऽवभृथमेकराट् ॥47॥
 उवास कतिचिन्मासान् सुहृद्भिरभियाचितः ॥48॥
 ययौ सभार्यः सामात्यः स्वपुरं देवकीसुतः ॥49॥
 वैकुण्ठवासिनोर्जन्म विप्रशापात् पुनः पुनः ॥50॥
 ब्रह्मक्षत्रसभामध्ये शुशुभे सुरराडिव ॥51॥
 कृष्णं क्रतुं च शंसन्तः स्वधामानि ययुर्मुदा ॥52॥

templation turns one into the nature of the one contemplated upon.¹

47. The undisputed overlord Yudhishtira distributed among the priests and the assembled guests gifts on a grand scale. After honouring every one duly, he took the concluding sacred bath called Avabhritisnana. 48. After thus helping Yudhishtira to fulfil the Yaga, Sri Krishna, the Lord of even the great Yogis, prolonged his stay at Indraprastha for a few months at the request of relatives. 49. Later, the omnipotent Lord took leave of the emperor who was reluctant to part from him, and started for Dwaraka with his consorts and councillors. 50. I have already told you in detail about how Jaya and Vijaya, the inmates of Vaikuntha had to take repeated births on account of the curse of the Kumaras. 51. After performing the Avabhritis bath Emperor Yudhishtira shone in the assembly of holy men and kings even like Indra, the Lord of the celestials. 52. All beings

¹ Refer to the story of Jaya and Vijaya in Sk.III. Ch.15. These attendants of Vaikuntha were cursed by the Kumaras to become Asuras and live in life-long confrontation with the Lord. They were to undergo three births in this way, and though it was to be in confrontation, they were to attain purity and unite with Him after the third thought of the Lord, births, they were Hiranyakasipu and Hiranyaksha, Ravana and Kumbhakarna, and Sisupala and Dantavakra. In all these three births they were enemies of Vishnu and met with death at His hands.

दुर्योधनमृते पापं कलिं कुरुकुलामयम् । यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम् ॥53॥
 य इदं कीर्तयेद् विष्णोः कर्म चैद्यवधादिकम् । राजमोक्षं वितानं च सर्वपापैः प्रमुच्यते ॥54॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे शिशुपालवधो नाम चतुःसप्ततितमोऽध्यायः ॥74॥

honoured by King Yudhishtira—Devas, men, denizens of the intermediary world—all praised Krishna and the sacrificial festival and went back to their respective homes. 53. The only one who could not bear the sight of Yudhishtira's vast affluence was Duryodhana, a part of the evil spirit of Kali, a hater of all that is

good, and the cause of the destruction of the Kurus. 54. Whoever extols the glory of Vishnu revealed in the destruction of the king of the Chedis, in the liberation of the imprisoned kings and in the conduct of the Rajasuya sacrifice, will be cleansed of all his sins.

अथ पञ्चसप्ततितमोऽध्यायः

राजोवाच

अजातशत्रोस्तं दृष्ट्वा राजसूयमहोदयम् । सर्वे मुमुदिरे ब्रह्मन् नृदेवा ये ससागताः ॥ 1॥
 दुर्योधनं वर्जयित्वा राजानः सर्षयः सुराः । इति श्रुतं नो भगवंस्तत्र कारणमुच्यताम् ॥ 2॥

ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः । बान्धवाः परिचर्यायां तस्यासन् प्रेमबन्धनाः ॥ 3॥
 भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः । सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥ 4॥
 गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने । परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥ 5॥
 युयुधानो विकर्णश्च हार्दिक्यो विदुरादयः । बाह्लीकपुत्रा भूर्याद्या ये च सन्तर्दनादयः ॥ 6॥
 निरूपिता महायज्ञे नानाकर्मसु ते तदा । प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः ॥ 7॥

Skandha X : Chapter 75

DURYODHANA'S HUMILIATION

Rajasuya and the Avabhrithasana (1-17)

Rajah Parikṣhit said: 1. O godly one! All men, Devas, nobles and others who witnessed the Rajasuya sacrifice of Yudhishtira, the enemyless, rejoiced very much. 2. But, O worshipful one, we heard you saying that Duryodhana was an exception to this. Tell us why it was so.

Sri Suka said: 3. In the performance of the Rajasuya sacrifice of your grandfather Yudhishtira, his relatives, bound to him by bonds of love, rendered him vari-

ous services. 4. Bhima controlled the kitchen and Duryodhana the treasury. Saha-deva was in charge of reception and Nakula was entrusted with the collection of all stores. 5. Arjuna was engaged in serving the elders, while Krishna washed the feet of guests on arrival. Draupadi attended to the serving of food, and the liberal-minded Karna supervised the bestowal of gifts. 6-7. Satyaki, Vikarna, Kritavarma, Vidura and others; Bhurisrava, the son of Bāhlika with his brothers; Santardana and his group—all these were allotted

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः ।

चैद्ये च सात्वतपतेश्वरणं प्रविष्टे चक्रुस्ततस्त्ववभृथस्त्रपनं द्युनद्याम् ॥ 8॥

मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः ।

नर्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः ।

चित्रध्वजपताकाग्रैरिभेन्द्रस्यन्दनार्वाभिः ।

यदुसृञ्जयकाम्बोजकुरुकेकयकोसलाः ।

सदस्यार्त्विग्विजश्रेष्ठा ब्रह्मघोषेण भूयसा ।

स्वलङ्कृता नरा नार्यो गन्धस्त्रगभूषणाम्बरैः ।

तैलगोरसगन्धोदहरिद्रासान्द्रकुङ्कुमैः ।

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद् देव्यो यथा दिवि विमानवरैर्नृदेव्यः ।

ता मातुलेयसखिभिः परिषिच्यमानाः सत्रीडहासविकसद्वदना विरेजुः ॥ 16॥

ता देवरानुत सखीन् विषिचुर्दृतीभिः क्लिन्नान्म्वरा विवृतगात्रकुचोरुमध्याः ।

औत्सुक्यमुक्तकबराच्च्यवमानमात्याः क्षोभं दधुर्मलधियां रुचिरैर्विहारैः ॥ 17॥

different duties in the great Yajna, O great king! All of them worked for pleasing Yudhishtira.

8. After the sacrificial priests, assembled guests, men of wisdom, and dear friends had all been properly honoured with good words, decorations, presentations etc., and after the king of the Chedis had attained salvation at the feet of Krishna, king Yudhishtira performed Avabhritisnāna, the bath marking the conclusion of the sacrifice, in the Ganga.

9. Various were the musical instruments that sounded at that bathing festival—Mridangas, conchs, small drums, kettle-drums, large drums, tabors and trumpets.

10. Dancing girls danced in great joy; musicians sang in groups. The sound produced by their Veena, flutes and cymbals reached the sky. 11. The visiting kings, adorned with golden necklaces, preceded the procession with a vanguard of troops consisting of elephants, horses and infantry men carrying many-coloured banners. 12. The Yadus, Srinjayas, Kambhojas, Kurus, Kekayas and Kosalas headed by Yudhishtira, the master of sacrifice, marched with their armies shaking the very earth. 13. The

sacrificial priests and members of the sacrificial council marched, chanting the Vedas aloud, while celestials, Rishis, Pitris and Gandharvas rained flowers and sang hymns of praise. 14. Men and women well-dressed and well-decorated with flowers and jewelleries, regaled themselves, rubbing fragrant pastes and spraying coloured waters on one another. 15. In high glee the courtesans smeared over their body the water mixed with saffron, turmeric, sandal paste, oil, milk, curds and butter, which men sprinkled at them. 16. Just like celestial women in their aerial cars above, royal women with bodyguards had come out below to see the sacrificial bath. They too were sprinkled over with coloured water by Krishna and other relatives and friends, which these ladies received with faces blooming with joy and bashfulness. 17. They in return syringed this coloured water at their kinsmen. Clad in wet clothes that revealed the contours of their breasts, hips and thighs, and with their hair dishevelled and flower wreaths disarrayed due to excited movements, they presented a sight that stirred the minds of passionate men.

स सम्राड् रथमारूढः सदश्वं रुक्ममालिनम् ।
पत्नीसंयाजावभृथैश्चरित्वा ते तमृत्वजः ।
देवदुन्दुभ्यो नेदुर्नरदुन्दुभिभिः समम् ।
सस्नुस्तत्र ततः सर्वे वर्णाश्रमयुता नराः ।
अथ राजाहते क्षौमे परिधाय स्वलङ्कृतः ।
बन्धुजातिनृपान् मित्रसुहृदोऽन्यांश्च सर्वशः ।

सर्वे जनाः सुररुचो मणिकुण्डलस्रगुष्णीषकञ्चुकदुकूलमहार्घ्यहाराः ।

नार्यश्च कुण्डलयुगालकवृन्दजुष्टवक्त्रश्रियः कनकमेखलया विरेजुः ॥24॥

अथर्वजो महाशीलाः सदस्या ब्रह्मवादिनः ।
देवर्षिपितृभूतानि लोकपालाः सहानुगाः ।
हरिदासस्य राजर्षे राजसूयमहोदयम् ।
ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिवान्धवान् ।
भगवानपि तत्राङ्ग न्यवात्सीत्तत्प्रियङ्करः ।

Conclusion of the Sacrifice (18-30)

18. Yudhishtira, now consecrated Emperor, seated along with his consorts in a chariot decorated with golden chains and yoked to excellent horses, looked like an embodiment of Rajasuya, the king of sacrifices, with its subsidiary rites. 19. The priests after performing Patnī-samyāja and other rites connected with the concluding ceremonial bath of the sacrificial festival, made Yudhishtira perform Achamana and take his bath in the Ganga with his consort Krishnā (Draupadi). 20. At that time the kettle-drums of the celestials mingled with those of men, and sages, Pitris and men showered rains of flowers out of joy. 21. People of all Orders and communities also now took ceremonial bath in the Ganga; for, by such a bath even great sinners are freed from their sins. 22. Next Yudhishtira, wearing two fresh unbleached clothes, and duly decorated, honoured the sacrificial priests and respected guests with presentations of clothes and ornaments. 23. The king, who was devoted to Narayana, honoured with presentation all relatives, friends, visitors and func-

व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव ॥18॥
आचान्तं स्नापयाञ्चकुर्गङ्गायां सह कृष्णया ॥19॥
मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः ॥20॥
महापातक्यपि यतः सद्यो मुच्येत किल्बिषात् ॥21॥
ऋत्विक्सदस्यविप्रादीनानर्चाभरणाम्बरैः ॥22॥
अभीक्ष्णं पूजयामास नारायणपरो नृपः ॥23॥

ब्रह्मक्षत्रियविदशूद्रा राजानो ये समागताः ॥25॥
पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप ॥26॥
नैवातृप्यन् प्रशंसन्तः पिबन् मर्त्योऽमृतं यथा 27॥
प्रेम्णा निवासयामास कृष्णं च त्यागकातरः ॥28॥
प्रस्थाप्य यदुवीरांश्च साम्बादींश्च कुशस्थलीम् 29॥

tionaries in a fitting manner. 24. Men, with faces glowing like those of celestials, moved about decorated with jewel-studded ear-rings, necklaces, turbans, coats, silk garments, costly pearl strings etc., while the women shone with their handsome faces beautified with ear pendants and frontal curls, and wearing golden girdles.

25-26. Now all the visitors—the sacrificial priests of high status, the Vedic scholars, members who formed the sacrificial assembly, the members of the four Orders of Brahmana, Kshatriya, Vaisya and Sudra, the rulers come on invitation, beings like the celestials, Rishis, Pitris and spirits with their followers, the celestials protecting the quarters—all departed to their homes, having received the king's adoration and his leave to depart. 27. Just as men never get satiated by drinking the immortal nectar, so did the people feel they had not done enough in bestowing praise on the sacrifice of Rajarshi Yudhishtira, the servant of Sri Hari. 28. The King Yudhishtira, unwilling to part with them, lovingly persuaded his friends, relatives and Krishna to stay on with him for sometime more. 29. O noble one!

इत्थं राजा धर्मसुतो मनोरथमहार्णवम् । सुदुस्तरं समुत्तीर्य कृष्णेनासीद् गतज्वरः ॥30॥
 एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम् । अतप्यद् राजसूयस्य महित्वं चाच्युतात्मनः ॥31॥
 यस्मिन् नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्नाना विभान्ति किल विश्वसृजोपकल्पताः ।
 ताभिः पतीन् द्रुपदराजसुतोपतस्थे यस्यां विषक्तहृदयः कुरुराडतप्यत् ॥32॥
 यस्मिस्तदा मधुपतेर्महिषीसहस्रं श्रोणीभरेण शनकैः क्वणदङ्घ्रिशोभम् ।
 मध्ये सुचारु कुचकुङ्कुमशोणहारं श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम् ॥33॥
 सभायां मयकल्पतायां क्वापि धर्मसुतोऽधिराट् । वृतोऽनुजैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा ॥34॥
 आसीनः काञ्चने साक्षादासने मघवानिव । पारमेष्ठ्यश्रिया जुष्टः स्तूयमानश्च वन्दिभिः ॥35॥
 तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप । किरीटमाली न्यविशदसिहस्तः क्षिपन् रुषा ॥36॥
 स्थलेऽभ्यगृह्णाद् वस्त्रान्तं जलं मत्वा स्थलेऽपतत् । जले च स्थलवद् भ्रान्त्या मयमायाविमोहितः ॥37॥
 जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे । निवार्यमाणा अप्यङ्ग राजा कृष्णानुमोदिताः ॥38॥

The worshipful Lord, in order to please Yudhishtira continued to stay with him, having sent back Samba and other Yadava leaders to Dwaraka. 30. Thus did king Yudhishtira easily span the ocean of his mind's aspiration, the performance of Rajasuya, with the utmost ease owing to Krishna's grace; and his mind was now at peace, freed from all anxiety.

Duryodhana's Discomfiture (31-40)

31. Seeing the splendour within the palace of Yudhishtira and the glory that the Rajasuya had brought him, Duryodhana felt sore at heart. 32. That palace, built by the superhuman architect Maya, combined in itself all the splendour that formed the features of the palaces of earthly emperors, of the king of Asuras, and of Indra, the lord of Devas. In that palace Draupadi was serving her husbands. Seeing all this, Duryodhana, the head of the Kurus, who longed for all this glory and fame for himself and also desired Draupadi, burnt within out of jealousy. 33. There within the palace were to be seen the thousand consorts of Krishna, each with a face like Sri Devi, moving about slowly on account of the

weight of their hips, on feet that sent forth the tinkling sound of anklets. They were wearing on the chest precious pearl necklaces that had turned crimson from the contact of saffron powder applied to their breasts, and were adorned with tremulous ear-rings and luxuriant locks.

34-35. One day Yudhishtira was sitting in the assembly hall on a golden throne with all imperial majesty, looking like Indra, the celestial king himself. Extolled by panegyrists, he was surrounded by his relatives and brothers, and above all had beside him Krishna who was like an eye to him. 36. Now, O King, the proud Duryodhana wearing a diadem and necklaces, approached the hall, surrounded by his brothers. Holding a sword in hand, he came in showering abuses at the guards at the entrance in order to show off his importance. 37. On account of the device of visual illusion that Maya had incorporated, he saw water on dry land and held up the ends of his clothes. Next he mistook a watery surface for dry land, and fell into the water. 38. O noble one! Seeing his plight, Bhima, the ladies and the other kings present, laughed, though restrained by Yudhishtira. But they received mischievous pro-

स व्रीडितोऽवागवदनो रुषा ज्वलन् निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम् ।

हाहेति शब्दः सुमहानभूत् सतामजातशत्रुर्विमना इवाभवत् ।

बभूव तूष्णीं भगवान् भुवो भरं समुज्जिहीर्षुर्भ्रमति स्म यद्दृशा ॥39॥

एतत्तेऽभिहितं राजन् यत् पृष्टोऽहमिह त्वया । सुयोधनस्य दौरात्म्यं राजसूये महाक्रतौ ॥40॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे दुर्योधनमानसङ्गो नाम पञ्चसप्ततितमोऽध्यायः ॥75॥

mpting from Krishna. 39. Humiliated and crest-fallen, Duryodhana was stunned into silence by burning anger, and he went away immediately to his capital Hastinapura. All good men in the assembly cried 'Alas! Alas!', and Yudhishtira felt unhappy at heart. The Lord, in whose presence all this took place, re-

mained silent over what happened; for it was a strategy engineered by him to cause the great Mahabharata war, whereby the earth's burdens were to be lightened. 40. O King! I have now answered your question why Duryodhana showed displeasure at the great Rajasuya sacrifice.

अथ षट्सप्ततितमोऽध्यायः

श्रीशुक उवाच

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप ।
शिशुपालसखः शाल्वो रुक्मिण्युद्धाह आगतः ।
शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूभुजाम् ।
इति मूढः प्रतिज्ञाय देवं पशुर्पति प्रभुम् ।
संवत्सरान्ते भगवानाशुतोष उमापतिः ।
देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् ।

क्रीडानरशरीरस्य यथा सौमपतिर्हतः ॥ 1॥
यदुभिर्निर्जितः संख्ये जरासन्धादयस्तथा ॥ 2॥
अथादवीं क्ष्मां करिष्ये पौरुषं मम पश्यत ॥ 3॥
आराधयामास नृप प्रांसुमुष्टि सृकृद् ग्रसन् ॥ 4॥
वरेणच्छन्दयामास शाल्वं शरणमागतम् ॥ 5॥
अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम् ॥ 6॥

Skandha X : Chapter 76

BATTLE WITH SĀLVA

Sālva obtaining an Aerial Vehicle (1-7)

Sri Suka said: 1. O King! Hear of another wonderful deed of Krishna, who assumed a human body for his divine sport. It relates to the destruction of Sālva, the king of Saubha. 2. At the time of Rukmini's marriage, Sālva a friend of Sisupala, was among the company of Jarasandha and other kings who were defeated by the Yadus. 3. In the hearing of all the kings, Sālva had vowed on that occasion: 'I shall rid the world of

the whole race of Yadavas. You be the witness of my prowess.' 4. Having taken such a vow, that stupid man, adored the all-powerful Divinity Parameswara, subsisting merely on a daily morsel of sand. 5. The worshipful Lord Parameswara, the consort of Parvati, on being propitiated, gladdened the heart of his devotee by granting him boons at the end of a year. 6. Sālva chose as boon, a vehicle impervious to any attack by celestials, Asuras, men and Gandharvas, which could go anywhere as desired, and which would be a

तथेति गिरिशादिष्टो मयः परपुरञ्जयः ।
 स लब्ध्वा कामगं यानं तमोधाम दुरासदम् ।
 निरुद्धं सेनया शाल्वो महत्या भरतर्षभ ।
 सगोपुराणि द्वाराणि प्रासादादालतोलिकाः ।
 शिला द्रुमाश्चाशनयः सर्पा आसारशर्कराः ।
 इत्यर्द्यमाना सौभेन कृष्णस्य नगरी भृशम् ।
 प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजाः प्रजाः ।
 सात्यकिश्चरुदेष्णश्च साम्बोऽकूरः सहानुजः ।
 अपरे च महेष्वासा रथयूथपथपाः ।
 ततः प्रवृत्ते युद्धं शाल्वानां यदुभिः सह ।
 ताश्च सौभपतेर्माया दिव्यास्त्रै रक्मिणीसुतः ।
 विव्याध पञ्चविंशत्या स्वर्णपुद्गैरयोमुखैः ।
 शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान् ।

terror to the Vrishnis. 7. At the instance of Siva, the Lord of Mountains, who bestowed the boon, Maya, the conqueror of his foes, built for Sālva an aerial vehicle of steel named Saubha, which was as big as a palace.

Sālva's Attack and Pradyumna's Defence (8-26)

8. Having obtained such a vehicle which could go anywhere, invisible and unapproachable because of an aura of darkness that hid it always, Sālva, ever mindful of his enmity towards the Vrishnis, flew towards Dwaraka. 9. O Thou hero among the Bharatas! With a huge army Sālva beleaguered Dwaraka and destroyed all the outer woodlands and gardens of the city. 10. Attack was directed against the Gopuras with their gates, the many-storied mansions, their walls and recreation grounds while weapons were showered from the aerial car above. 11. Falling boulders, uprooted trees, flashes of lightning, rain of stones, serpents and cyclonic storms, clouds of dust—all released from Sālva's aerial vehicle, converged on the place. 12. Attacked in this

पुरं निर्माय शाल्वाय प्रादात् सौभमयस्मयम् ॥ 7॥
 ययौ द्वारवतीं शाल्वो वैरं वृष्णिनृकृतं स्मरन् ॥ 8॥
 पुरीं बभञ्जोपवनान्युद्यानानि च सर्वशः ॥ 9॥
 विहारान् स विमानाग्रचान्निपेतुः शस्त्रवृष्टयः ॥ 10॥
 प्रचण्डश्चक्रवातोऽभूद् रजसाऽऽच्छादिता दिशः ॥
 नाभ्यपद्यत शं राजंस्त्रिपुरेण यथा मही ॥ 12॥
 मा भैष्टेत्यभ्यधाद् वीरो रथारूढो महायशः ॥ 13॥
 हार्दिक्यो भानुविन्दश्च गदश्च शुकसारणौ ॥ 14॥
 निर्ययुर्दशिता गुप्ता रथेभाश्चपदातिभिः ॥ 15॥
 यथासुराणां विबुधैस्तुमुलं लोमहर्षणम् ॥ 16॥
 क्षणेन नाशयामास नैशं तम इवोष्णगुः ॥ 17॥
 शाल्वस्य ध्वजिनीपालं शरैः सन्नतपर्वभिः ॥ 18॥
 दशभिर्दशभिर्नैतून् वाहनानि त्रिभिस्त्रिभिः ॥ 19॥

way from Saubha, Dwaraka, the city of Krishna, was very much afflicted as the earth by Tripurasura.

13. The worshipful Pradyumna of great name and courage pacified the distressed subjects and got into his chariot to face the attackers. 14-15. Following him, great car-warriors and experts in archery like Sātyaki, Chārudesna, Sāmba, Akrura with his brother Kritavarma, Bhanuvinda, Gada, Suka and Sarana, all mailed and protected by guards, sallied forth, followed by regiments of elephants, horses and infantry. 16. Then began a battle between the Yadus and Sālva, which was as fierce and thrilling as the battle between the Devas and the Asuras. 17. In no time Pradyumna with the help of divine missiles nullified the effects of the magical warfare of Sālva, as the sun dissipates the darkness of night. 18. With twenty-five arrows, golden-handled and with sharp metallic tips, Pradyumna struck the commander-in-chief of Sālva's forces. 19. He struck Sālva himself with a hundred arrows, each of his soldiers with an arrow, the commanders of the regiments with ten arrows each, and the chariots with

तदद्भुतं महत् कर्म प्रद्युम्नस्य महात्मनः ।
 बहुरूपैकरूपं तद् दृश्यते न च दृश्यते ।
 कुचिद् भूमौ कुचिद् व्योम्नि गिरिमूर्ध्नि जले कुचित्
 यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः ।
 शरैरग्न्यर्कसंस्पर्शैराशीविषदुरासदैः ।
 शाल्वानीकपशस्त्रौघैर्वृष्णिवीरा भृशार्दिताः ।
 शाल्वामात्यो द्युमान् नाम प्रद्युम्नं प्राक्प्रपीडितः ।
 प्रद्युम्नं गदया शीर्णवक्षःस्थलमरिन्दमम् ।
 लब्धसंज्ञो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत् ।
 न यदूनां कुले जातः श्रूयते रणविच्युतः ।
 किं नु वक्ष्येऽभिसङ्गस्य पितरौ रामकेशवौ ।
 व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः ।

सारथिरुवाच

धर्मं विजानताऽऽयुष्मन् कृतमेतन्मया विभो ।

दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः ॥20॥
 मायामयं मयकृतं दुर्विभाव्यं परैरभूत् ॥21॥
 अलातचक्रवद् भ्राम्यत् सौभं तद् दुरवस्थितम् ॥
 शाल्वस्ततस्ततोऽमुञ्चन् शरान् सात्वतयूथपाः 23॥
 पीड्यमानपुरानीकः शाल्वोऽमुह्यत् परेरितैः ॥
 न तत्यजू रणं स्वं स्वं लोकद्वयजिगीषवः ॥25॥
 आसाद्य गदया मौर्व्या व्याहृत्य व्यनदद् बली 26॥
 अपोवाह रणात् सूतो धर्मविद् दारुकात्मजः 27॥
 अहो असाध्विदं सूत यद् रणान्मेऽपसर्पणम् ॥28॥
 विना मत् क्लीबचित्तेन सूतेन प्राप्तकिल्बिषात् 29॥
 युद्धात् सम्यगपक्रान्तः पृष्ठस्तत्रात्मनः क्षमम् 30॥
 क्लैब्यं कथं कथं वीर तवान्यैः कथ्यतां मृधे ॥31॥

सूतः कृच्छ्रगतं रक्षेद् रथिनं सारथिं रथी ॥32॥

exultation.

Pradyumna's Withdrawal (27-33)

three arrows. 20. Men of his own army and of the enemy expressed great admiration for valiant Pradyumna's wonderful feat of arms. 21. Sometimes seen in many forms, sometimes with a single form, and sometimes completely invisible, that aerial car Saubha made by Maya was a phenomenon beyond the conception of anyone. 22. Without standing anywhere stationary, that vehicle now appeared on the earth, next in the sky; now on mountain top, next in water; and again as a fast-circling ball of fire. 23. The Yadava warriors shot arrows wherever they sighted Sālva with the Saubha and his army. 24. These arrows, burning to the touch like fire and sun, and deadly like viper's poison, harassed Sālva's vehicle and army, and Sālva himself swooned. 25. The Yadava warriors were also harried very much by Sālva's arrows, but eager to conquer the earth and the heaven, they managed to stand their ground firmly. 26. Sālva's powerful minister, Dyumān, who was previously hit by arrows, now approached Pradyumna and hit him with a metallic mace, and gave out a wild yell of

27. Finding the great warrior Pradyumna injured on the chest by the stroke of the mace, his resourceful charioteer, the son of Daruka, withdrew his chariot from the field of battle. 28. Krishna's son Pradyumna was restored to consciousness in a few minutes, whereupon he addressed his charioteer thus: O Suta! It is a pity that you took me away from the field of battle. It should not have been done. 29. Except me, who has been forced to break the rules of Dharma owing to this cowardice of a charioteer, none in Yadu's line is known to have turned back in the field of battle. 30. When I, who have withdrawn for safety from the field of battle, happen to meet my fathers, Rama and Krishna, what reply can I give to their questionings? 31. My brothers' wives will laugh at me as a coward. They will ask: "O hero! Say, say, how you came to exhibit the cowardice of a eunuch in the battle with the enemy!"

The Charioteer said: 32. O Lord! O

एतद् विदित्वा तु भवान् मयापोवाहितो रणात् ।

उपसृष्टः परेणेति मूर्च्छितो गदया हतः ॥33॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे शाल्वयुद्धे षट्सप्ततितमोऽध्यायः ॥76॥

long-lived one! I have done this only with the knowledge of the rules of warfare. The rule is: The charioteer must protect the master of the chariot when he is in danger, and the master of the chariot should protect the charioteer too when he

is in danger. 33. In the light of this rule, finding you overwhelmed by the enemy and thrown into a swoon by the stroke of the mace, I took you away from the thick of the battle.

अथ सप्तसप्ततितमोऽध्यायः

श्रीशुक उवाच

स तूपस्पृश्य सलिलं दंशितो धृतकार्मुकः ।
विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः ।
चतुर्भिश्चतुरो वाहान् सूतमेकेन चाहन्त ।
गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम् ।
एवं यदूनां शाल्वानां निघ्नतामितरेतरम् ।
इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना ।
कुरुवृद्धाननुज्ञाप्य मुनींश्च समुतां पृथाम् ।
आह चाहमिहायात आर्यमिश्राभिसङ्गतः ।

नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम् ॥ 1॥
प्रतिहत्य प्रत्यविध्यन्नाराचैरष्टभिः स्मयन् ॥ 2॥
द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः ॥ 3॥
पेतुः समुद्रे सौमेयाः सर्वे संछिन्नकन्धराः ॥ 4॥
युद्धं त्रिणवरात्रं तदभूत्तुमुलमुत्बलम् ॥ 5॥
राजसूयेऽथ निर्वृत्ते शिशुपाले च संस्थिते ॥ 6॥
निमित्तान्यतिघोराणि पश्यन् द्वारवतीं ययौ ॥ 7॥
राजन्याश्चैद्यपक्षीया नूनं हन्युः पुरीं मम ॥ 8॥

Skandha X : Chapter 77

THE DESTRUCTION OF SĀLVA

Krishna faces Sālva (1-18)

Sri Suka said: 1. Doing Achamana with water, Pradyumna put on his mail and took his bow, and asked his charioteer to drive him back to the proximity of the powerful Dyumān. 2. Smiling, Pradyumna struck Dyumān, who was destroying the Yadava army, with eight arrows. 3. His four arrows killed the four horses, and one the charioteer; two others cut off the enemy's bow and flag-staff, and the last one, his head. 4. Gada, Satyaki, Samba and other Yadava heroes destroyed the army of Sālva. All the occupants of the aerial chariot had their heads severed, and their bodies fell into the sea. 5. For

twenty seven days the din of this fierce battle of mutual slaughter between the Yadavas and Sālva's armies raged.

6-7. Meantime, Krishna who was away at Indraprastha on Yudhishtira's invitation, had completed his mission connected with the Rajasuya sacrifice and had granted liberation to Sisupala. Seeing many omens portending evil, he now took leave of the elders among the Kurus, the sages, Kunti Devi, Yudhishtira and others, and hurried to his own city of Dwaraka. 8. He thought within himself: I have come over here with my elder brother. Surely some kings, the allies of the dead Sisupala, the ruler of Chedi, must have attacked my capital, taking

वीक्ष्य तत् कदनं स्वानां निरूप्य पुररक्षणम् ।
 रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै ।
 इत्युक्तश्चोदयामास रथमास्थाय दारुकः ।
 शाल्वश्च कृष्णमालोक्य हतप्रायबलेश्वरः ।
 तामापतन्तीं नभसि महोल्कामिव रंहसा ।
 तं च षोडशभिर्विद्ध्वा बाणैः सौभं च खे भ्रमत् ।
 शाल्वः शौरेस्तु दोःसव्यं सशार्ङ्गं शार्ङ्गधन्वनः ।
 हाहाकारो महानासीद् भूतानां तत्र पश्यताम् ।
 यत्त्वया मूढ नः सख्युभ्रातुर्भार्याहृतेक्षताम् ।
 तं त्वाद्य निशितैर्बाणैरपराजितमानिनम् ।

श्रीभगवानुवाच

वृथा त्वं कथ्यसे मन्द न पश्यस्यन्तिकेऽन्तिकम् ।
 इत्युक्त्वा भगवाञ्छाल्वं गदया भीमवेगया ।

सौभं च शाल्वराजं च दारुकं प्राह केशवः ॥ 9॥
 सम्भ्रमस्ते न कर्तव्यो मायावी सौभराडयम् ॥ 10॥
 विशन्तं ददृशुः सर्वे स्वे परे चारुणानुजम् ॥ 11॥
 प्राहरत् कृष्णसूताय शक्तिं भीमरवां मृधे ॥ 12॥
 भासयन्तीं दिशः शौरिः सायकैः शतधाच्छिनत् ॥
 अविध्यच्छरसन्दोहैः खं सूर्य इव रश्मिभिः ॥ 14॥
 बिभेद न्यपतद्धस्तात् शार्ङ्गमासीत् तदद्भुतम् ॥ 15॥
 विनद्य सौभराडुच्चैरिदमाह जनार्दनम् ॥ 16॥
 प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा ॥ 17॥
 न ग्राम्यपुनरावृत्तिं यदि तिष्ठेर्ममाग्रतः ॥ 18॥

पौरुषं दर्शयन्ति स्म शूरा न बहुभाषिणः ॥ 19॥
 तताड जत्रौ संरब्धः स चकम्पे वमन्नसृक् ॥ 20॥

this opportunity. 9. Seeing the danger threatening his people from the aerial vehicle Saubha and king Sālva, Kesava entrusted the protection of the city to his brother Rama, and then calling his charioteer Daruka, said: 10. O Charioteer! Quickly drive my chariot to where Sālva is. You need feel no fear or hesitation. Sālva is an adept in the magical art. (Much of what he has put up is illusory).

11. Instructed in this way, Daruka drove the chariot. Soon the enemy forces and the Yadavas began to see Garuda, the emblem of Krishna's chariot, moving about in the ranks. 12. Seeing Krishna, Sālva, whose army had by this time been decimated, hurled a very fast-moving whistling lance at the charioteer of Krishna. 13. With his arrows the Lord cut into a hundred pieces that lance which was approaching fast across the sky like a meteor, illumining the quarters. 14. He attacked Sālva with sixteen arrows, and just as the sun pours his rays across the sky, he spread arrows at the aerial car Saubha which was moving about in the sky. 15. With his arrows Sālva hit the left arm of Krishna, in which he held

his bow Sarnga, and to the wonder of all, the bow Sarnga fell down from his hand. 16. There arose the tumultuous cry of 'Ha, Ha' from those witnessing the battle. Sālva, the master of Saubha, cried out as follows to Janardana in a loud voice: 17. 'O fool! In the presence of us all, you abducted the wife of our friend Sisupala, who is your cousin (the son of your own father's sister). That friend, because of not being properly guarded, met with his death at your hands in the assembly hall. 18. If you, who boast that you cannot be defeated, dare to stand before me for some time, I shall send you to a realm from which you shall never return.'

Sālva's magical Warfare (19-32)

The Lord said: 19. 'O witless one! You are talking vain words. Don't you see death standing near you? Brave men show their courage in action, and not in vain words like you.' 20. Saying so, the worshipful Lord, roused to anger, struck Sālva on his neck with his fast-moving mace. Sālva thereupon trembled

गदायां सन्निवृत्तायां शाल्वस्त्वन्तरधीयत । ततो मुहूर्तं आगत्य पुरुषः शिरसाच्युतम् ।

देवक्या प्रहितोऽस्मीति नत्वा प्राह वचो रुदन् ॥21॥

कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल ।

बद्ध्वापनीतः शाल्वेन सौनिकेन यथा पशुः ॥22॥

निशम्य विप्रियं कृष्णो मानुषीं प्रकृतिं गतः ।

विमनस्को घृणी स्नेहाद् बभाषे प्राकृतो यथा ॥23॥

कथं राममसम्भ्रान्तं जित्वाजेयं सुरासुरैः ।

शाल्वेनाल्पीयसा नीतः पिता मे बलवान् विधिः ॥

इति ब्रुवाणे गोविन्दे सौभराद् प्रत्युपस्थितः ।

वसुदेवमिवानीय कृष्णं चेदमुवाच सः ॥25॥

एष ते जनिता तातो यदर्थमिह जीवसि ।

वधिष्ये वीक्षतस्तेऽमुमीशश्चेत् पाहि बालिश ॥26॥

एवं निर्भर्त्स्य मायावी खड्गेनानकदुन्दुभेः ।

उत्कृत्य शिर आदाय खस्थं सौभं समाविशत् ॥

ततो मुहूर्तं प्रकृतावुपप्लुतः स्वबोध आस्ते स्वजनानुषङ्गतः ।

महानुभावस्तदबुद्धचदासुरीं मायां स शाल्वप्रसृतां मयोदिताम् ॥28॥

न तत्र दूतं न पितुः कलेवरं प्रबुद्ध आजौ समपश्यदच्युतः ।

स्वाप्तं यथा चाम्बरचारिणं रिपुं सौभस्थमालोक्य निहन्तुमुद्यतः ॥29॥

एवं वदन्ति राजर्षे ऋषयः के च नान्विताः ।

यत् स्ववाचो विरुध्येत नूनं ते न स्मरन्त्युत ॥30॥

क्व शोकमोहौ स्नेहो वा भयं वा येऽज्ञसम्भवाः ।

क्व चाखण्डितविज्ञानज्ञानैश्वर्यस्त्वखण्डितः ॥31॥

and vomited blood. 21. When the mace had come back to the Lord, Sālva disappeared from sight. A little while after, a man appeared and fell prostrate before Achyuta, and said weeping that he was sent there by Devaki Devi. 22. He said: 'O Krishna! Thou of powerful arms! Your dear father has been bound up by Sālva and led away, as an animal by a butcher.' 23. On hearing this, the merciful Lord, following the ways of men, was struck with grief out of love for his father, and said like an ordinary man: 24. 'How could it be that this insignificant Sālva has led away my father, defeating Rama who is ever unperturbed, and who is unconquerable even by Devas and Asuras? This is my fate, firm and unalterable.' 25. While Govinda was thus reflecting, Sālva, the master of Saubha, appeared before him with a figure resembling Vasudeva, the father of Krishna, and said to him: 26. 'Here is your father for whose sake you are living. I am going to kill him in your very presence. Protect him, if you can, O fool.' 27. After this foul speech, that expert in magical art

severed the head of Vasudeva with his sword, and entered with it into his aerial car, Saubha, that was waiting in the sky. 28. Even that great personage Krishna, though ever established in his inherent knowledge, was for a moment overwhelmed by human feelings. But presently he understood that it was all the fabrication of the magical art of Asuras, in which the Asura teacher Maya had instructed Sālva. 29. Roused from his dejection, Krishna looked around, but could find neither the messenger nor his father's body. He looked like one roused from the experience of a dream. Now seeing Sālva seated in his aerial car and moving about in the sky, Krishna decided to kill him.

30. This is the self-contradictory version of some Rishis. They do not realise that it goes against what they themselves have said earlier. 31. Where is sorrow and infatuation, attachment and fear, the characteristics of ignorant persons? And where is Krishna, whose knowledge and experience of the spiritual verity is always undimmed and who is

यत्पादसेवोर्जितयाऽऽत्मविद्यया हित्वन्त्यनाद्यात्मविपर्ययग्रहम् ।

लभन्त आत्मीयमनन्तमैश्वरं कुतो नु मोहः परमस्य सद्गतेः ॥32॥

तं शस्त्रपूगैः प्रहरन्तमोजसा शाल्वं शरैः शौरिरमोघविक्रमः ।

विद्ध्वाच्छिनद् वर्म धनुः शिरोमणिं सौभं च शत्रोर्गदया रुरो ज ह ॥33॥

तत् कृष्णहस्तेरितया विचूर्णितं पपात तोये गदया सहस्रधा ।

विसृज्य तद् भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम् ॥34॥

आधावतः सगदं तस्य बाहुं भल्लेन छित्त्वाथ रथाङ्गमद्भुतम् ।

वधाय शाल्वस्य लयार्कसन्निभं बिभ्रद् बभौ सार्क इवोदयाचलः ॥35॥

जहार तेनैव शिरः सकुण्डलं किरीटयुक्तं पुरुमायिनो हरिः ।

वज्रेण वृत्रस्य यथा पुरन्दरो बभूव हाहेति वचस्तदा नृणाम् ॥36॥

तस्मिन् निपतिते पापे सौभे च गदया हते । नेदुर्दुन्दुभयो राजन् दिवि देवगणे रिताः ।

सखीनामपचिर्तिं कुर्वन् दन्तवक्त्रो रूषाभ्यगात् ॥37॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे सौभवधो नाम सप्तसप्ततितमोऽध्यायः ॥77॥

ever endowed with all powers and majesties of Divinity! 32. He by the service of whose feet saints attain to that intense knowledge of the Atman, which wipes away the beginningless ignorance causing the contrary notion of the body being the Atman; and by whose service they are established in that endless state of divine bliss—how can there be infatuation and other forms of weakness for that Supreme One, the final goal of all wise men?

The Slaughter of Sālva (33-37)

33. The Lord, whose prowess nothing can dim, struck at the valiantly fighting Sālva with his arrows, shattered his armour and bow, and sheared off the jewel on his crown, besides smashing his aerial vehicle to pieces with his mace. 34. Struck by the mace released by Krishna, Saubha, that aerial vehicle, fell into the

sea shattered to pieces. Thereupon Sālva, abandoning that vehicle, stood on the ground and rushed at Achyuta with a mace in hand. 35. With the missile known as Bhalla, Krishna cut the arms of Sālva. Then with a view to destroy Sālva, Krishna took up his discus, brilliant like the sun at the cosmic dissolution. With that in hand, he looked like the Mountain of Sunrise in the east, with the sun's disc on its crest. 36. As Indra cut off the head of Vritra with his thunderbolt, so did Krishna sever Sālva's head adorned with ear-rings and diadem. The cry of 'Hah, Hah' rose from the people all round. 37. When the Saubha was shattered by the stroke of the mace and the sinful Sālva killed, the celestials sounded their drums in the heavens. And Dantavakra, a close friend of Sālva, now came forward to attack in order to avenge the death of his friend.

अथाष्टसप्ततितमोऽध्यायः

श्रीशुक उवाच

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्मतिः ।
 एकः पदातिः संक्रुद्धो गदापाणिः प्रकम्पयन् ।
 तं तथाऽऽद्यान्तमालोक्य गदामादाय सत्वरः ।
 गदामुद्यम्य कारुषो मुकुन्दं प्राह दुर्मदः ।
 त्वं मातुलेयो नः कृष्ण मित्रधुङ्मां जिघांससि ।
 तर्हानृण्यमुपैम्यज्ञ मित्राणां मित्रवत्सलः ।
 एवं रूक्षैस्तुदन् वाक्यैः कृष्णं तोत्रैरिव द्विपम् ।
 गदयाभिहतोऽप्याजौ न चचाल यदूद्वहः ।
 गदार्निभन्नहृदय उद्वमन् रुधिरं मुखात् ।
 ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम् ।

परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् ॥ 1॥
 पद्भ्यामिमां महाराज महासत्त्वो व्यदृश्यत ॥ 2॥
 अवप्लुत्य रथात् कृष्णः सिन्धुं वेल्लेव प्रत्यधात् ॥ 3॥
 दिष्ट्या दिष्ट्या भवानद्य मम दृष्टिपथं गतः ॥ 4॥
 अतस्त्वां गदया मन्द हनिष्ये वज्रकल्पया ॥ 5॥
 बन्धुरूपमरिं हत्वा व्याधिं देहचरं यथा ॥ 6॥
 गदयाताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः ॥ 7॥
 कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे ॥ 8॥
 प्रसार्य केशबाह्वङ्घ्रीन् धरण्यां न्यपतद् व्यसुः ॥ 9॥
 पश्यतां सर्वभूतानां यथा चैद्यवधे नृप ॥ 10॥

Skandha X : Chapter 78

THE SALVATION OF DANTAVAKTRA .

Confrontation with Dantavaktra (1-16)

Sri Suka said: 1-2. O great King! As an act of friendship to favour an absent friend, the evil-minded and powerful Dantavaktra was anxious to avenge the death of his friends, Sisupala, Sālva and Poundraka. So alone and on foot, a huge-bodied person was found to approach Krishna in great anger with a mace in hand, causing tremors on the earth by his tread. 3. Seeing him advance, Krishna got down from his chariot with a mace, and stopped him, as the shore does an advancing wave. 4. The perverse and haughty Dantavaktra said to Krishna with his mace uplifted: 'It is by good luck that I have you before me today. 5. Though you are the son of my uncle, yet seeing that you are hostile to your relatives and want to kill me also, I am

now going to destroy you, low-witted one, with my mace as powerful as thunderbolt. 6. O fool! Killing you, who are an enemy in the form of a relative like a disease in one's body, I am going to repay the debt I owe my dead friends.' 7. Harassing Krishna with such sharp words, like an elephant with a goad, Dantavaktra struck him on his head with his mace, and then raised a lion-roar. 8. Krishna, the ornament of the Yadava clan, was quite unmoved by the stroke of the mace. He in turn struck Dantavaktra in his chest with his heavy mace Kaumodaki. 9. With his heart ruptured by that blow, Dantavaktra fell dead on the earth, vomiting blood and with hands thrown out and hair scattered. 10. O King! Just as at the death of Sisupala, a subtle and unique light passed from him also into Krishna, as all people watched!¹

¹ Dantavaktra was Vijaya, one of the two attendants of Vishnu under curse. He had been Hiranyaksha and Kumbhakarna in his two earlier births. Now in his third and last birth he attained salvation by death at the hands of Krishna. See footnote to verse 46, Chap. 74 of this Skandha.

विदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः ।
 तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना ।
 एवं सौमं च शाल्वं च दन्तवक्त्रं सहानुजम् ।
 मुनिभिः सिद्धगन्धर्वैर्विद्याधरमहोरगैः ।
 उपगीयमानविजयः कुसुमैरभिर्वर्षितः ।
 एवं योगेश्वरः कृष्णो भगवाञ्जगदीश्वरः ।
 श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः ।
 स्नात्वा प्रभासे संतर्प्य देवर्षिपितृमानवान् ।
 पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम् ।
 यमुनामनु यान्येव गङ्गामनु च भारत ।
 तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः ।
 सोऽर्चितः सपरीवारः कृतासनपरिग्रहः ।
 अप्रत्युत्थायिनं सूतमकृतप्रह्वणाञ्जलिम् ।

आगच्छदसिचर्मभ्यामुच्छ्वसंस्तज्जिघांसया ॥11॥
 शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम् ॥12॥
 हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः ॥13॥
 अप्सरोभिः पितृगणैर्यक्षैः किन्नरचारणैः ॥14॥
 वृतश्च वृष्णिप्रवरैर्विवेशालङ्कृतां पुरीम् ॥15॥
 ईयते पशुदृष्टीनां निर्जितो जयतीति सः ॥16॥
 तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥17॥
 सरस्वतीं प्रतिहोतं ययौ ब्राह्मणसंवृतः ॥18॥
 विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥19॥
 जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥20॥
 अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥21॥
 रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत ॥22॥
 अध्यासीनं च तान् विप्रांश्चुकोपोद्वीक्ष्य माधवः ॥

11. Dantavakra's brother, Vidūratha, being aggrieved at the former's death, now rushed forward, breathing hard and handling a sword and a shield, with a view to kill Krishna. 12. With his discus sharp as a razor, Krishna cut off the head of the rushing adversary along with his diadem and ear-rings, 13. For destroying the Saubha, Sālva, Dantavakra and Vidūratha, all torments to the people, the Lord was extolled by men and Devas. 14-15. Praised by the Munis, Siddhas, Gandharvas, Vidyadharas, Sarpas, Apsaras, Pitris, Yakshas, Kinnaras, and Charanas for his victories, covered with a rain of flowers by them, and surrounded by Yadava heroes, Krishna now entered his decorated city of Dwaraka. 16. In this way the ignorant world thinks of the worshipful Lord, the master of Yoga and the ruler of the worlds, as sometimes victorious and sometimes defeated.

Balarama at Naimisaranya (17-28)

17. Hearing of the preparations for war between the Kauravas and the Pandavas, Rama who was neutral in his sympathy

for both parties, left the scene under the pretext of a pilgrimage. 18. After taking bath at Prabhasa and doing the propitiatory rites for Devas, Rishis, Pitris and men, he went along the upward course of the river Saraswati, accompanied by many holy men. 19-20. O Scion of the Bharata family! Passing through the holy spots of Prithūdaka, Bindusaras, Tritakūpa, Sudarsana, Visāla, Brahmatīrtha, Chakratīrtha and the east flowing Saraswati, as well as the holy spots on the banks of the Yamuna and Ganga, he finally reached Naimisharanya where Saunaka and other Rishis were engaged in a Satra (a sacrifice of very long duration). 21. Recognising the guest to be a divine personage, the Rishis, who were engaged in this prolonged sacrifice, received him in proper form, and kept standing.

22. After accepting the honours bestowed on him and his party, Balarama took his place on a seat. In the gathering there, he noticed the Suta Romaharshana, the disciple of Vyasa, sitting. 23. He got angry at the sight of this Suta Romaharshana sitting on a seat higher

कस्मादसाविमान् विप्रानध्यास्ते प्रतिलोमजः ।
 ऋषेर्भगवतो भूत्वा शिष्योऽधीत्य बहूनि च ।
 अदान्तस्याविनीतस्य वृथा पण्डितमानिनः ।
 एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः ।
 एतावदुक्त्वा भगवान् निवृत्तोऽसद्वधादपि ।
 हाहेति वादिनः सर्वे मुनयः खिन्नमानसाः ।
 अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन ।
 अजानतैवाचरितस्त्वया ब्रह्मवधो यथा ।
 यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन ।

श्रीभगवानुवाच

करिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया ।

than those of the Rishis, and showing no sign of respect towards him by standing up or even by a salutation with his hands. 24. He said: 'This lowborn man who sits on a very high seat, without showing any respect to the Rishis and to us, a protector of Dharma, deserves death. 25-26. It is not ignorance that makes him do so. He is a disciple of the worshipful Rishi Vyasa. He is instructed in many scriptural texts like Itihasas, Puranas and Dharma-sastras. All this has not benefited him in any way. Just as the noble parts he plays do not in any way benefit an actor who has not learnt to control his senses, so also the study of the Sastras is of no use to one who has no sense-control and humility. He only gets conceited with his scholarship. His knowledge of the Sastras only goes to enhance his ego. 27. The purpose of my incarnation is to punish all those who violate Dharma. Hypocrites who put on the facade of Dharma but violate it in spirit and action also deserve death. For they are double sinners insofar as they themselves violate Dharma, and mislead others also to do the same.' 28. Saying so, the worshipful Lord, all powerful, though now on a pilgrimage and hence withdrawn from such acts as fighting and punishment, took a blade of Kusa

धर्मपालांस्तथैवास्मान् वधमर्हति दुर्मतिः ॥24॥
 सेतिहासपुराणानि धर्मशास्त्राणि सर्वशः ॥25॥
 न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥26॥
 वध्या मे धर्मध्वजिनस्ते हि पातकिनोऽधिकाः ॥27॥
 भावित्वात् तं कुशाग्रेण करस्थेनाहनत् प्रभुः ॥28॥
 ऊचुः सङ्कर्षणं देवमधर्मस्ते कृतः प्रभो ॥29॥
 आयुश्चात्माक्लमं तावद् यावत् सत्रं समाप्यते ॥30॥
 योगेश्वरस्य भवतो नान्नायोऽपि नियामकः ॥31॥
 चरिष्यति भवाँल्लोकसंग्रहोऽनन्यचोदितः ॥32॥

नियमः प्रथमे कल्पे यावान् स तु विधीयताम् ॥33॥

grass and struck down the Suta with it. The propriety of this act may be questioned, and all that can be said is that it was destined to take place.

Balarama's Atonement (29-40)

29. The sages all exclaimed 'Ha! Ha' in sorrow, and said to Balarama: 'O Lord! You have done an unrighteous action. 30. O gladdener of the Yadu clan! We have given him a seat due to a Brahmana for expounding the sacred text during the course of the Satra, and he is not to get up from his seat in honour of any one coming in when he is engaged in expounding. We have assured him health and life until the Satra is over. 31. What you have done is the slaughter of a holy man, without probably realising it. On you who are the Lord of all Yogis even Vedic injunctions may not be binding, but in the interests of the world, it is better that even such ones as you observe these rules to set an example. 32. O Thou, who sanctifiest the world! If, out of Thy own accord, Thou dost proper atonement for the sin of killing a holy man, that would promote the world's welfare. Otherwise people will follow Thy wrong example.'

Lord Balarama said: 33. 'I shall do expiation for the slaughter. Please lay

दीर्घमायुर्बतैतस्य सत्त्वमिन्द्रियमेव च । आशासितं यत्तद् ब्रूत साधये योगमायया ॥34॥

ऋषय ऊचुः

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च । यथा भवेद् वचः सत्यं तथा राम विधीयताम् ॥35॥

श्रीभगवानुवाच

आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम् । तस्मादस्य भवेद् वक्ता आयुरिन्द्रियसत्त्ववान् ॥

किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ । अजानतस्त्वपर्चितं यथा मे चिन्त्यतां बुधाः ॥37॥

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः । स दूषयति नः सत्रमेत्य पर्वणि पर्वणि ॥38॥

तं पापं जहि दाशार्हं तन्नः शुश्रूषणं परम् । पूयशोणितविष्णूत्रसुरामांसाभिर्वाषणम् ॥39॥

ततश्च भारतं वर्षं परीत्य सुसमाहितः । चरित्वा द्वादश मासांस्तीर्थन्नायी विशुद्धचसे ॥40॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे बलदेवचरित्रे बल्वलवधोपक्रमो नामाष्टसप्तति-
तमोऽध्यायः ॥78॥

down the most stringent penance I should undergo. 34. Besides, by my Yogamaya, I shall revive this Suta, grant him long life, powers of mind and senses, and whatever else you want.' *The Rishis said*: 35. 'O Rama! Do what you like; but at the same time, validate the reputation of Thy weapon, prowess and the Suta's death on the one hand, and our word to the Suta on the other.' *Lord Balarama said*: 36. 'The Veda says that it is the father himself that is born as the son. So his son Ugrasravas will have a long life, a powerful mind and sense faculties, and he will recite the Puranas to you. 37. O great sages! If you tell me what else

you want, I shall do accordingly. As I do not know what penance I should perform in atonement, please instruct me about that.' *The Rishis said*: 38-39. 'There is a terrible Rakshasa named Balvala, the son of Ilvala. He defiles our Satra on every full and new moon days by casting putrid blood, faeces, urine, liquor and flesh. By slaying this sinful Rakshasa, who distresses us in this way, Thou wilt be doing a great service to us. 40. After that, by going round the whole of Bharata-varsha for twelve months as a pilgrim and taking bath in all holy streams in the country, Thou wilt become purified.'

अथैकोनाशीतितमोऽध्यायः

श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांसुवर्षणः ।
 ततोऽमेध्यमयं वर्षं बल्वलेन विनिर्मितम् ।
 तं विलोक्य बृहत्कायं भिन्नाञ्जनचयोपमम् ।
 सस्मार मुसलं रामः परसैन्यविदारणम् ।
 तमाकृष्य हलाग्रेण बल्वलं गगनेचरम् ।
 सोऽपतद् भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन् ।
 संस्तुत्य मुनयो रामं प्रयुज्यावितथाशिषः ।
 वैजयन्तीं ददुर्मांशं श्रीधामाम्लानपङ्कजाम् ।
 अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः ।
 अनुस्रोतेन सरयूं प्रयागमुपगम्य सः ।

भीमो वायुरभूद् राजन् पूयगन्धस्तु सर्वशः ॥ 1॥
 अभवद् यज्ञशालायां सोऽन्वदृश्यत शूलधृक् ॥ 2॥
 तप्तताम्रशिखाश्मश्रुं दण्डोग्रभ्रुकुटीमुखम् । 3॥
 हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः ॥ 4॥
 मुसलेनाहन्त् क्रुद्धो मूर्ध्नि ब्रह्मदुहं बलः ॥ 5॥
 मुञ्चन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः ॥ 6॥
 अभ्यषिञ्चन् महाभागा वृत्रघ्नं विबुधा यथा ॥ 7॥
 रामाय वाससी दिव्ये दिव्यान्याभरणानि च ॥ 8॥
 स्नात्वा सरोवरमगाद् यतः सरयुरास्त्रवत् ॥ 9॥
 स्नात्वा संतर्प्य देवादीन् जगाम पुलहाश्रमम् ॥ 10॥

Skandha X : Chapter 79

PILGRIMAGE OF BALARAMA

The Destruction of Balvala (1-8)

Sri Suka said: 1. O King! When it was the next full moon day, there arose a terrible storm with clouds of dust and a foul smell spreading everywhere. 2. It was followed by a rain of faeces in the sacrificial hall, sent by Balvala. The Rakshasa himself appeared soon with his trident. 3-4. His body was huge in size and blue in colour like the inside surface of a split mount of antimony. The hair on his head and face were in colour like heated copper; and his brow was curved and his molars fierce to look at. Seeing him, Balarama thought of his pestle, the weapon for shattering enemy forces, and of the plough-weapon, the destroyer of demoniac beings. 5. Dragging down the sky-rang- ing Balvala by his plough-weapon, the irate Balarama delivered a blow with his pestle on the head of that demon who was troubling the holy men. 6. With his forehead shattered and blood pouring, and

giving out a dreadful howl, he fell dead on the earth, like a mountain cleft by a thunderclap. 7. The Munis extolled Rama, pronounced their unfailing blessings on him, and gave that great one a bath of consecration, as Devas did to Indra at the time of the destruction of Vritra. 8. They presented him with the wreath known as Vijayanti, ever brilliant because of being made of unfading lotus flowers, and two clothes and ornaments worthy of the celestials.

The All-Bhārata Pilgrimage of Balarama (9-21)

9. Afterwards, permitted by those Munis, Balarama proceeded to, and bathed in, the river Kausiki, and from there went to the holy lake that forms the source of the river Sarayu. 10. Travelling along the course of the Sarayu, he arrived at Prayaga, where he performed holy bath in Ganga, performed sacred rites for propitiating Devas and other beings, and

गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः ।
 उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च ।
 स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम् ।
 कामकोष्णीं पुरीं कान्चीं कावेरीं च सरिद्वराम् ।
 ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा ।
 तत्रायुतमदाद् धेनूर्बाह्मणेभ्यो हलायुधः ।
 तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च ।

दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥17॥

ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम् ।
 ततोऽभिव्रज्य भगवान् केरलांस्तु त्रिगर्तकान् ।
 आर्या द्वैपायनीं दृष्ट्वा शूर्पारकमगाद् बलः ।
 प्रविश्य रेवामगमद् यत्र माहिष्मती पुरी ।
 श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे ।

proceeded to Pulaha's hermitage, known also as Harikshetra. 11-15. Bathing in Gomati, Gandaki and Vipasa, he reached Gaya where he performed rites for the Pitris. At the confluence of the Ganga with the sea, he bathed and did purificatory rites. Then he proceeded to Mount Mahendra where he met Parasurama and made obeisance to him. Proceeding from that place, he took bath at Saptagodavari, where the Godavari divides into seven streams, and at the Vena, the lake Pampa, and the Bhimarathi. He next worshipped at the shrine of Skanda and proceeded to Srisaila the abode of Siva, and from there to the holiest of holy places in Dravida country, Venkatādri (Tiruppati); to Kamakoshni, Kānchipuram, the most holy river Kāveri and to Srirangam where there is a special manifestation of the Lord. He then went to Rishabha mountain, a place holy to Sri Hari, the southern Madhura and reached the great sin-destroying Setu at the shore of the ocean. 16. At Setu he gave ten thousand cows as gift to holy men, and then went to the rivers Krita-mala and Tamraparni and from there to the Malaya mountain. 17. He worship-

गयां गत्वा पितृनिष्ठ्वा गङ्गासागरसङ्गमे ॥11॥
 सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः ॥12॥
 द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः ॥13॥
 श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः ॥14॥
 सामुद्रं सेतुमगमन्महापातकनाशनम् ॥15॥
 कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥16॥
 योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम् ।

विष्णुः सन्निहितो यत्र स्नात्वास्पर्शद् गवायुतम् ॥18॥
 गोकर्णाख्यं शिवक्षेत्रं सान्निध्यं यत्र धूर्जटेः ॥19॥
 तापीं पयोष्णीं निविन्ध्यामुपस्पृश्याथ दण्डकम् ।
 मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥21॥
 सर्वराजन्यनिधनं भारं मेने हतं भुवः ॥22॥
 ped Agastya who was performing austerities there. Receiving his blessings he reached the shore of the southern sea and worshipped at the shrine of Durga, known as Kanyakumari. 18. From there he went to Phalguna (more commonly known as Anantapuram i.e. modern Trivandrum), where Mahavishnu has manifested Himself (as Padmanābha), and took his bath in the holy lake Panchāpsaras (Padmatirtha), where he made a gift of ten thousand cows to holy men. 19. Then travelling through the countries of Kerala and Trigarta, he reached Gokarna, a holy place of pilgrimage sacred to Sri Parameswara, where the Dhurjati (Siva) is always present. 20. He then worshipped at the 'Durga of the Island' (Mukambika?), reached Sūrpāraka, took bath in the holy waters of Tāpi, Payoshni and Nirvindhya, and reached Dandaka. 21. He next went to the river Reva on whose banks the city of Māhishmati stood. Then bathing at Manutirtha, he reached Prabhasa once again.

Conclusion of Bala's Pilgrimage and the Kuru-Pandava War (22-34)

22. At Prabhasa Balarama heard from

स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मधे ।
 युधिष्ठिरस्तु तं दृष्ट्वा यमौ कृष्णार्जुनावपि ।
 गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ ।
 युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर ।
 तस्मादेकतरस्येह युवयोः समवीर्ययोः ।
 न द्वाक्यं जगृहतुर्बद्धवैरौ नृपार्थवत् ।
 दिष्टं तदनुमन्वानो रामो द्वारवतीं ययौ ।
 तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन् मुदा ।
 तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद् विभुः ।
 स्वपत्न्यावभृथस्नातो ज्ञातिबन्धुसुहृद्वृतः ।
 ईदृग्विधान्यसंख्यानि बलस्य बलशालिनः ।
 योजनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे बलदेवतीर्थयात्रानिरूपणं नामैकोनाशीतितमोऽध्यायः ॥79॥

वारयिष्यन् विनशन् जगाम यदुनन्दनः ॥23॥
 अभिवाद्याभवंस्तूष्णीं किं विवक्षुरिहागतः ॥24॥
 मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥25॥
 एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम् ॥26॥
 न लक्ष्यते जयोऽन्यो वा विरमत्वफलो रणः ॥27॥
 अनुस्मरन्तावन्योन्यं दुरक्तं दुष्कृतानि च ॥28॥
 उग्रसेनादिभिः प्रीतैर्जातिभिः समुपागतः ॥29॥
 क्रत्वङ्गं क्रतुभिः सर्वैर्नवृत्ताखिलविग्रहम् ॥30॥
 येनैवात्मन्यदो विश्वमात्मानं विश्वगं विदुः ॥31॥
 रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुष्ठ्वलङ्कृतः ॥32॥
 अनन्तस्याप्रमेयस्य मायामर्त्यस्य सन्ति हि ॥33॥
 सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥34॥

the conversation of Brahmanas that the earth had been rid of most of its burdens by the death of vast numbers of Kshatriya rulers in the war between the Kurus and the Pandavas. 23. He then directed his course to Kurukshetra in order to intervene and stop the mace combat between Duryodhana and Bhimasena that was then going on. 24. Yudhishtira, Nakula and Sahadeva, besides Krishna and Arjuna, saluted him and stood silent, much concerned to know what was in his mind. 25. Seeing Bhima and Duryodhana fighting fiercely for victory exhibiting various wheeling movements of mace warfare, Balarama said: 26. 'O Rajah Duryodhana! O Bhima! I consider both of you as heroes equal and well-matched. One (Bhima) is superior in point of strength, and the other (Duryodhana) in training. 27. Therefore in the fight between you two of equal prowess, there is no sign of victory or defeat for either. Therefore, let this vain fight be stopped.' 28. But, O King! With bitter remembrance of the insulting words spoken and the treacherous offences perpetuated, the mutual antagonism between the two cousins was

such that they refused to give ear to this wise counsel.

29. Concluding that this attitude of theirs was dictated by their past Karma, Rama went back to Dwaraka to the great joy of Ugrasena and other relatives. 30. Balarama, who was himself an embodiment of Yajna, now went again to Naimisharanya, and having now withdrawn himself from all warfare, was engaged by the Rishis in the performance of many sacrifices. 31. The all-powerful and worshipful Lord Balarama imparted to them the purest and highest form of spiritual illumination, by virtue of which they realised the whole universe as grounded in the Atman, and the Atman as pervading everything. 32. Having performed the terminal sacrificial bath, adorned with fresh silk cloth and decorations and surrounded by relatives, Balarama along with his wife looked like the moon surrounded by its effulgence. 33. Innumerable are such marvellous deeds performed by Balarama of great strength, limitless glory, and immeasurable prowess, under the guise of man. 34. Whoever in the morning and evening ponders over the works of

Rama of wonderful deeds—the incarnation of Adishesha—that meritorious man

will be very dear to Mahavishnu, the Supreme Lord.

अथाशीतितमोऽध्यायः

राजोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः । वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो ॥ 1॥

को नु श्रुत्वासकृद् ब्रह्मन्नुत्तमश्लोकसत्कथाः । विरमेत विशेषज्ञो विषण्णः काममार्गजैः ॥ 2॥

सा वाग् यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।

स्मरेद् वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ 3॥

शिरस्तु तस्योभयलिङ्गमानमेत् तदेव यत् पश्यति तद्वि चक्षुः ।

अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥ 4॥

सूत उवाच

विष्णुरातेन सम्पृष्टो भगवान् बादरायणिः । वासुदेवे भगवति निमग्नहृदयोऽब्रवीत् ॥ 5॥

श्रीशुक उवाच

कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तमः । विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ॥ 6॥

Skandha X : Chapter 80

THE STORY OF SRIDAMA

The Bliss of Divine Communion (1-4)

The Rajah Parikshit said: 1. O Master! O worshipful one! I desire to hear whatever more you could say about other expressions of the Divine prowess of the Lord. Mukunda, the Supreme Being, the seat of infinite glories. 2. O great Rishi! Who is the man of sound discrimination, being depressed by the pursuit of desires, that would withdraw from listening repeatedly to the account of the Lord's excellences, when he has once been initiated into them! 3. That indeed is real speech which expounds the glories of the Lord; that indeed, a true hand which performs his service; that indeed, a worthy mind that remembers the Lord as dwelling in everything; and that indeed, an ear functioning truly which listens to accounts of Him. 4. One is said to have a head really,

if that head bows itself down to living and non-living beings (devotees and images) as symbols of the Divine. One is said to have eyes, if one has the insight to see the Divine presence in them both. And one is said to have bodily parts, if they get drenched with the water with which His feet and the feet of the devotees are washed.

The Poverty-stricken Condition of Sudama (5-17)

Suta said: 5. Being thus questioned by Parikshit, a protege of Vishnu, the worshipful Suka, the son of Badarayana, spoke, with his mind fully absorbed in the Lord Vāsudeva. *Sri Suka said:* 6. There was a certain Brahmana, a dear friend of Krishna, who was highly versed in the Vedas, full of renunciation for sense objects, peaceful, and endowed with mas-

यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ।
पतिव्रता पतिं प्राह म्लायता वदनेन सा ।
ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः ।
तमुपैहि महाभाग साधूनां च परायणम् ।
आस्तेऽधुना द्वारवत्यां भोजवृष्ण्यन्धकेश्वरः ।

किं न्वर्थकामान् भजतो नात्यभीष्टाञ्जगद्गुरुः ॥11॥

स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदु ।
इति सञ्चिन्त्य मनसा गमनाय मतिं दधे ।
याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान् ।
स तानादाय विप्राग्रचः प्रययौ द्वारकां किल ।
त्रीणि गुल्मान्यतीयाय तिस्रः कक्षाश्च स द्विजः ।
गृहं द्व्यष्टसहस्राणां महिषीणां हरेर्द्विजः ।

तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ॥ 7॥
दरिद्रा सीदमाना सा वेपमानाभिगम्य च ॥ 8॥
ब्रह्मण्यश्च शरण्यश्च भगवान् सात्वतर्षभः ॥ 9॥
दास्यति द्विविणं भूरि सीदते ते कुटुम्बिने ॥10॥
स्मरतः पादकमलमात्मानमपि यच्छति ।

अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ॥12॥
अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम् ॥13॥
चैलखण्डेन तान् बद्ध्वा भर्त्रे प्रादादुपायनम् ॥14॥
कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥15॥
विप्रोऽगम्यान्धकवृष्णीनां गृहेष्वच्युतधर्मिणाम् ॥
विवेशैकतमं श्रीमद् ब्रह्मानन्दं गतो यथा ॥17॥

tery over the senses. 7. He was a householder subsisting on what chance brought him. He was called Kuchela, because he had only very dirty clothes to wear (his real name being Sridama). His wife too was like him in all these respects; looking famished for want of food, she was known as Kshutkshāma.

8. This good lady, a chaste and devoted wife, one day said to her husband with great trepidation and with a face faded because of extreme poverty: 9. 'O holy one! The worshipful Lord Krishna of the Sāttvata clan, the veritable consort of Sri, the Goddess of prosperity, is a friend of your holiness. He is a lover of pious men and a haven of refuge for all. 10. O Venerable Sir! Approach him who is the one support of all good men. He will give plenty of wealth to you, an indigent householder. 11. He, the lord of the Bhojas, Andhakas and Vrishnis, is now residing in Dwaraka. The supreme guide and master of the world that he is, it is said that he gives himself up to those that adore him. It is then needless to say that he will grant wealth and fulfilment of desires to such devotees, though these may not be very desirable in the last

resort.'

12-13. Being thus entreated several times by his wife in all humility, Kuchela finally decided to go to Dwaraka with the thought that the most precious gain from this undertaking would be the opportunity to meet Krishna, the Lord of abounding fame. He therefore 'asked his wife: 'O good lady, give me whatever there is in the house to be offered as a present.' 14. She gave as material for presentation four handfuls of flattened rice, got by begging from the neighbouring houses of Brahmanas and bundled in a piece of cloth. 15. Taking it, that very holy personage walked to Dwaraka, thinking all along the way how he could meet Krishna. 16-17. Passing through three military check posts and three gates, the Brahmana, along with some other holy men, entered the rather inaccessible residential quarters of the Andhakas and the Vrishnis who were devoted to Krishna. Then he neared the sixteen thousand houses of Krishna's consorts and entered into one which appeared most splendid among them. Thereupon he felt as if he was enjoying the bliss of Brahman.

तं विलोक्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः ।
 सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः ।
 अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम् ।
 अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः ।
 धूपैः सुरभिभिर्मित्रं प्रदीपावलिभिर्मुदा ।
 कुचैलं मलिनं क्षामं द्विजं धमनिसंततम् ।
 अन्तःपुरजनो दृष्ट्वा कृष्णेनामलकीर्तिना ।
 किमनेन कृतं पुण्यमवधूतेन भिक्षुणा ।
 योऽसौ त्रिलोकगुरुणा श्रीनिवासेन सम्भृतः ।
 कथयान्त्रक्तुर्गाथाः पूर्वा गुरुकुले सताः ।

श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात् ।
 प्रायो गृहेषु ते चित्तमकामविहतं तथा ।
 केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः ।

Krishna's Reception of Sudama (18-26)

18. Seeing him from a distance, Achyuta, who was then sitting with his consort on a cot, got up in haste, and rushed out to greet that Brahmana and grasped him by his arms. 19. The contact of his dear friend filled the mind of Krishna with bliss and brought tears to his lotus-eyes. 20-22. He seated his friend on his own cot, honoured him with gifts and washed his feet, and then, O King, he who is the worshipful Lord, the holy one who sanctifies the whole world, took that water and sprinkled it on his own head. Next he smeared his friend's body with fragrant unguents, adored him with lights and the fumes of sweet-smelling incense, offered him betel leaves and presented him a cow. He then spoke to him words of welcome. 23. Rukmini Devi, who was none but Sri Devi, fanned that Brahmana dressed in rags, unclean and unkempt, and having all the veins standing out in his famished body. 24. Everyone in the palace was astonished to see Krishna of faultless fame worshipping that Brahmana of very dirty appearance with such

सहसोत्थाय चाभ्येत्य दोभ्यां पर्यग्रहीन्मुदा ॥18॥
 प्रीतो व्यमुञ्चदब्धिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥19॥
 उपहृत्यावनिज्यास्य पादौ पादावनेजनीः ॥20॥
 व्यलिम्पद् दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः ॥21॥
 अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत् ।
 देवी पर्यचरत् साक्षाच्चामरव्यजनेन वै ॥23॥
 विस्मितोऽभूदतिप्रीत्या अवधूतं सभाजितम् ॥24॥
 श्रिया हीनेन लोकेऽस्मिन् गहितेनाधमेन च ॥25॥
 पर्यङ्कस्थां श्रियं हित्वा परिष्वक्तोऽग्रजो यथा ॥26॥
 आत्मनो ललिता राजन् करौ गृह्य परस्परम् ॥27॥

समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥28॥
 नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥29॥
 त्यजन्तः प्रकृतीर्देवीर्यथाहं लोकसंग्रहम् ॥30॥
 great delight. 25. What great meritorious deeds must have been done by this Brahmana to deserve all this attention! He is unclean and unkempt like a beggar, and penniless, liable to be shunned and considered degraded by people in the world generally! 26. Lo! He has been embraced like an elder brother by Krishna, the Lord of the three spheres and the abode of Sri, getting up from the cot where he was seated with his consort!

Reminiscences of the Gurukula Days (27-45)

27. O King! Krishna and the Brahmana sat hand in hand and began to talk about the memorable experiences they had during their residence in the Guru's abode. The worshipful Lord said: 28. 'O learned one in the Vedas and Dharmasastras! After leaving the Guru's abode, giving the Gurudakshina (parting present to the Guru), have you wedded a well-matched wife or not? 29. Your mind has not been corrupted by attachment to the life of the world. O learned one! I understand that you do not care for wealth at all. 30. There are some who, though devoid of

कच्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नौ यतः ।
 स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः ।
 नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह ।
 नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।
 अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ ।
 प्रविष्टानां महारण्यमपतौ सुमहद् द्विज ।
 सूर्यश्चास्तं गतस्तावत् तमसा चावृता दिशः ।

वयं भृशं तत्र महानिलाम्बुभिनिहन्यमाना मुहुरम्बुसम्प्लवे ।

दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परिबभ्रिमातुराः ॥38॥

एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुरुः ।
 अहो हे पुत्रका यूयमस्मदर्थोऽतिदुःखिताः ।
 एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् ।

द्विजो विज्ञाय विज्ञेयं तमसः पारमश्रुते ॥31॥
 आद्योऽङ्गः यत्राश्रमिणां यथाहं ज्ञानदो गुरुः ॥32॥
 ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥33॥
 तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥34॥
 गुरुदारैश्चोदितानामिन्धनानयने क्वचित् ॥35॥
 वातवर्षमभूत् तीव्रं निष्ठुराः स्तनयित्तवः ॥36॥
 निम्नं कूलं जलमयं न प्राज्ञायत किञ्चन ॥37॥

अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान् ॥39॥
 आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः ॥40॥
 यद् वै विशुद्धभावेन सर्वार्थात्मार्षणं गुरौ ॥41॥

desires, work, as I do, for the welfare of the world, abandoning all self-centred motivation implanted by nature. 31. O learned one! Do you remember our life at the teacher's abode, a period of life during which the Vedic student is expected to gather that knowledge by knowing which he can transcend the darkness of ignorance? 32. He through whom one is born in this world is one's first Guru. For the twice-born ones, he who invests them with the sacred thread and gives them eligibility for all Vedic rites is the second Guru, who should be venerated like Iswara, even more than his first Guru. And he who gives spiritual illumination to members of all Ashramas (Orders of life) is the greatest of all Gurus, and that is Myself. 33. Those who, through the instruction of Myself, the Guru, are able to cross the ocean of Samsara easily, they among the followers of the four Varnas and Orders of life, are the knowers of the true meaning of life. 34. Though I am residing in all beings, I am not as pleased by various forms of service like Yajna, Brahmacharin's duties, austerity, or renunciation, as I am by the service of Me through the Guru.

35. 'O learned one! Do you remember what happened to us when we once went to the forest to collect fuel at the instance of our Guru's wife? 36. O Twice-born one! When we were in the densely wooded forest, we were overtaken by a heavy unseasonal rain accompanied by powerful winds and fierce thunder and lightning. 37. Soon the sun set and everything was overcast with darkness. The place being flooded with water, it was impossible to distinguish high and low levels on the ground. 38. Hand in hand we roamed about in that flooded forest without knowing even the directions and in utter distress from the fierce wind and rain. 39. Coming to know our condition in the morning, our teacher Sandipani came in search of us into the forest and saw us in that pitiable situation. 40. He then said: Alas! O children! You have suffered very much for us. Life is the dearest thing for all creatures. Setting no value on it even, you have devoted yourselves to my service. 41. The real Gurudakshina (present to the Guru) given by the highest type of disciples is this offering, out of devotion, of even this body which is the means

तुष्टोऽहं भो द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः । छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥42॥
इत्थंविधान्यनेकानि वसतां गुरुवेश्मसु । गुरोरनुग्रहेणैव पुमान् पूर्णः प्रशान्तये ॥43॥

ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो । भवता सत्यकामेन येषां वासो गुरावभूत् ॥44॥
यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो । श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे श्रीदामचरितेऽशीतितमोऽध्यायः ॥80॥

for achieving everything in life. 42. O noblest of the twice-born ones! I am mightily pleased with you. May the Vedas which you learnt from me be unfadingly fruitful to you in this world and the next! 43. Many were such incidents that took place during our stay in the Guru's house. Do you remember them? It is only by the grace of the Guru that man attains to the fulfilment of his aspirations in life and to the peace of the spirit within.'

The Brahmana said: 44. O Supreme Divinity! O teacher of the worlds! What other fulfilment is there for us to attain who had the good fortune to stay in the Guru's abode with you, whose thoughts always become true! 45. O All-pervading Being! For Him whose body is constituted of the Veda, the source of all-round welfare, residence in the Gurú's abode is merely for conformity with human ways.

अथैकाशीतितमोऽध्यायः

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह संकथयन् हरिः । सर्वभूतमनोऽभिज्ञः स्मयमान उवाच तम् ॥ 1॥
ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् । प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सतां गतिः ॥ 2॥

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् । अण्वप्युपाहतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ॥
भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते ॥ 3॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥ 4॥

Skandha X : Chapter 81

GRACE ABOUNDING

The Handful of Flattened Rice (1-11)

Sri Suka said: 1. Sri Hari, who has insight into the minds of all beings, said smilingly to that great Brahmana in the course of conversation. 2. The worshipful Lord Krishna, the goal of all spiritual men and the promoter of spiritual living, looked longingly at his friend

and said smiling. *The worshipful Lord said:* 3. 'O venerable one! What present have you brought for me from home? Even a trifle offered to me by a devotee with love, I consider as great. What is given by people without devotion, even if it be of great value, does not give me any satisfaction. 4. Whatever is offered to me with devotion—be it a leaf or

इत्युक्तोऽपि द्विजस्तस्मै व्रीडितः पतये श्रियः ।
 सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम् ।
 पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया ।
 इत्थं विचिन्त्य वसनाच्छीरबद्धान् द्विजन्मनः ।
 नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
 इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे ।
 एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये ।
 ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे ।
 शोभूते विश्वभावेन स्वसुखेनाभिर्वन्दितः ।
 स चालब्ध्वा धनं कृष्णान्नं तु याचितवान् स्वयम् ।
 अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।

flower or fruit or even water—I accept with delight such offerings born of man's deep faith and love.' 5. Though addressed in this way, the Brahmana, bashful and looking down, did not present that handful of flattened rice to the Lord, who is the consort of Sri, the Goddess of Prosperity. 6. Lord Krishna, who is really the witness of the innermost thoughts of all, understood the cause of his coming and thought: 'He never worshipped me for wealth. 7. My friend is now coming to me at the instance of his loyal wife. I shall grant him wealth beyond the dreams of men.' 8. Thinking so, he himself took hold of the small quantity of flattened rice tied in a rag, which that Brahmana was carrying attached to his wearing cloth. He took hold of it exclaiming: 'Oh! What does it contain?' 9. O friend! I am very fond of flattened rice which you have brought for me. It will give immense satisfaction to me, the soul of all the worlds.' 10. With these words, he took one fistful of that flattened rice and ate it, and then took another in hand. At this Rukmini Devi, who was none but Sri Devi ever devoted to

पृथुकप्रसृतिं राजन् न प्रायच्छदवाङ्मुखः ॥ 5॥
 विज्ञायाचित्तयन्नायं श्रीकामो माभजत् पुरा ॥ 6॥
 प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः ॥ 7॥
 स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥ 8॥
 तर्पयन्त्यङ्गं मां विश्वमेते पृथुकतण्डुलाः ॥ 9॥
 तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः ॥ 10॥
 अस्मिँल्लोकेऽथवामुष्मिन् पुंसस्त्वत्तोषकारणम् ।
 भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा ॥ 12॥
 जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥ 13॥
 स्वगृहान् व्रीडितोऽगच्छन्महद्दर्शननिर्वृतः ॥ 14॥
 यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो बिभ्रतोरसि ॥ 15॥

the Lord, 'caught hold of his hand, preventing the supreme Lord from eating more of it.' 11. The Devi said: 'O soul of the universe! By what you have already eaten, you have conferred on him prosperity here and hereafter, to your satisfaction.'

Sridama's Reverie on the Way back (12-20)

12. The Brahmana spent a happy night at Achyuta's residence, taking food and rest, and feeling himself transported to the heavenly region. 13. Next morning, he started home, adored and for some distance accompanied by the Lord who confers prosperity on the world and who is himself ever established in his inherent bliss. 14. Sudama had neither prayed to Krishna for wealth, nor had Krishna given any (as far as he knew then). He felt ashamed that he had gone for such a paltry thing as wealth, but experienced great joy in feeling that the visit gave him occasion to see the great one. 15. He thought within himself: 'Ah! Today I have witnessed the Lord's love of holy men, how he regards them as adorable

¹ For, by eating that one fistful, the Lord had already awarded to his friend wealth unattainable even by celestials. By eating more, Sri, the goddess of fortune, would herself have to be a servitor at the devotee's home. To save herself from this fate, she restrained him from eating more.

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।
 निवासितः प्रियाजुष्टे पर्यङ्के भ्रातरो यथा ।
 शुश्रूषया परमया पादसंवाहनादिभिः ।
 स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् ।
 अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
 इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।
 विचित्रोपवनोद्यानैः कूजद्विजकुलाकुलैः ।
 जुष्टं स्वलङ्कृतैः पुष्पैः स्त्रीभिश्च हरिणाक्षिभिः ।
 एवं मीमांसमानं तं नरा नार्योऽस्मरप्रभाः ।
 पतिमागतमाकर्ण्य पत्न्युद्धर्षातिसम्भ्रमा ।
 पतिव्रता पतिं दृष्ट्वा प्रेमोत्कण्ठाश्रुलोचना ।
 पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव ।
 प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम् ।

beings. Me, the poorest of the poor, he was pleased to hug to his chest, which is the residence of Sri. 16. Where am I, the poorest of the poor and a sinner to boot! And where is Krishna, the abode of Sri! Though a degenerate man, because I bear the signs of holiness he embraced me. 17. Like a brother he made me sit with himself on a cot, on which he usually sits with his queen. My tired body was fanned with chowry by his consort. 18. By every form of service, including shampooing of feet and application of sandal paste, I was honoured by him, who is the God of all gods and the lover of holy men. 19-20. The service of the Lord's feet is the source of man's welfare in all respects, whether it be for attainment of heaven or Moksha, for the acquisition of wealth in Rasatala or on the earth. The merciful Lord did not give me any wealth, only because a poor man on getting wealth is likely to become extremely vain and proud, and cease to think of the Lord.'

**Krishna blessing Sridama with Prosperity
 (21-41)**

21. Thinking thus within himself, he reached where his house stood, and saw

ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥16॥
 महिष्या वीजितः श्रान्तो बालव्यजनहस्तया ॥17॥
 पूजितो देवदेवेन विप्रदेवेन देववत् ॥18॥
 सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥19॥
 इति कारुणिको नूनं धनं मे भूरि नाददात् ॥20॥
 सूर्यानलेन्दुसंकाशैर्विमानैः सर्वतो वृतम् ॥21॥
 प्रोत्फुल्लकुमुदाम्भोजकल्लारोत्पलवारिभिः ॥22॥
 किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ॥23॥
 प्रत्यगृह्णन् महाभागं गीतवाद्येन भूयसा ॥24॥
 निश्चक्राम गृहात्तूर्णं रूपिणी श्रीरिवाल्यात् ॥25॥
 मीलिताक्ष्यनमद् बुद्ध्या मनसा परिष्वजे ॥26॥
 दासीनां निष्ककण्ठीनां मध्ये भान्तीं स विस्मितः ।
 मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा ॥28॥

there the towers of mansions luminous like sun, moon and fire. 22-24. He found there numerous parks and gardens full of chirping birds, and lakes abounding in flowers like blooming blue lotuses, red lotuses, Kalhara and water lilies. At the house were several well-dressed male guards and female attendants of beautiful appearance. As he stood confused, thinking, 'What is all this? What place is this? How has it been converted into this condition' and so-on, that high-souled one was received with tumultuous sounds of musical and percussion instruments by a batch of men and women radiant like celestials. 25. Hearing that her husband had arrived, his wife, full of joy and excitement, came out of the house like Sri from her abode of lotuses. 26. As she saw her husband before her, tears of joy flowed down the eyes of that devoted wife out of the excitement of love. With eyes closed, she mentally prostrated before him and embraced him. 27. He was amazed to see his wife like a luminous celestial sitting in an aerial car surrounded by jewelled female attendants.

28. Delighted, he with his wife entered into the house which, like Indra's abode,

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
 आसनानि च हैमानि मृदूपस्तरणानि च ।
 स्वच्छस्फटिककुड्येषु महामारकतेषु च ।
 विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम् ।

नूनं बतैतन्मम दुर्भगस्य शश्वद्वरिद्रस्य समृद्धिहेतुः ।
 महाविभूतेरवलोकतोऽन्यो नैवोपपद्येत यदूत्तमस्य ॥33॥

नन्वब्रुवाणो दिशते समक्षं याचिष्णवे भूर्यपि भूरिभोजः ।
 पर्जन्यवत्स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे ॥34॥

किञ्चित्करोत्युर्वपि यत् स्वदत्तं सुहृत्कृतं फलवपि भूरिकारी ।
 मयोपनीतं पृथुकैकमुष्टिं प्रत्यग्रहीत् प्रीतियुतो महात्मा ॥35॥

तस्यैव मे सौहृदसत्त्वमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
 महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः ॥36॥

भक्ताय चित्रा भगवान् हि सम्पदो राज्यं विभूतीर्न समर्थयत्यजः ।
 अदीर्घबोधाय विचक्षणः स्वयं पश्यन् निपातं धनिनां मदोद्भवम् ॥37॥

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने ।

पर्यङ्क्ता हेमदण्डानि चामरव्यजनानि च ॥29॥
 मुक्तादामविलम्बीनि वितानानि द्युमन्ति च ॥30॥—
 रत्नदीपा भ्राजमाना ललनारत्नसंयुताः ॥31॥
 तर्कयामास निर्व्यग्रः स्वसमृद्धिमहेतुकीम् ॥32॥

विषयाञ्जायया त्यक्ष्यन् बुभुजे नातिलम्पटः ॥38॥

was supported on numerous columns studded with gems. 29-32. Beds soft like the froth of milk; cots made of ivory; articles of daily use made of gold; chowry fans with golden handles; golden thrones with soft pillows; canopies of brilliant hues with pearl strings dangling; walls of crystal and emeralds on which were handsome figurines of females holding brilliant lamps of precious stones—lavish luxuries of such description greeted the Brahmana's eyes at his house. But unperturbed by all that, he began to cogitate in his mind how all that wealth had come to him quite undeserved. 33. He reflected: 'The reason for the attainment of this kind of heavenly prosperity by me—a hapless man perpetually poverty-stricken—must certainly be the meeting I had with the Lord Krishna, who is the embodiment of all Divine majesties. 34. My friend, the leader of the Dasarhas, is an enjoyer of unlimited abundance, and his gifts to suppliants are always abundant. However big, he showers these blessings on them, as clouds do rain, without any announ-

cement and in such plenty, as if they were a trifle. 35. Even a matchless blessing he gives, he considers as nothing. And even a trifling thing that a devotee offers him, is great in his eyes. That is why the great one Krishna ate with much satisfaction the insignificant handful of flattened rice carried by me. 36. May I, who have had this intimate association with the great one Krishna, the abode of all auspicious qualities, be blessed with love, comradeship and servitude in respect of him in life after life! And may I also have association with his devotees. 37. On devotees who have no understanding of their own long-time interest, the Lord, who has a perception of it, does not give too much wealth, royal power, big following, or high skills, lest the resulting pride from their possession should lead to their spiritual fall. That I have been blessed with wealth, is a great ordeal for me.'

38. Concluding in this way by reflection, the Brahmana, who had intense devotion to Krishna, desired to renounce the objects of wordly life completely.

तस्य वै देवदेवस्य हरैर्यज्ञपतेः प्रभोः । ब्राह्मणाः प्रभवो दैवं न तेभ्यो विद्यते परम् ॥39॥

एवं स विप्रो भगवत्सुहृत्तदा दृष्ट्वा स्वभृत्यैरजितं पराजितम् ।

तद्ध्यानवेगोद्ग्रथितात्मबन्धनस्तद्धाम लेभेऽचिरतः सतां गतिम् ॥40॥

एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः । लब्धभावो भगवति कर्मबन्धाद् विमुच्यते ॥41॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे पृथुकोपाख्यानं नामैकाशीतितमोऽध्यायः ॥81॥

None the less to please his wife he lived in the world, enjoying the unprohibited objects without getting involved or cultivating attachment for them. 39. The holy men are the special object of honour for Sri Hari, the God of gods, the presiding deity of all Yajnas, and the Lord of all. There is nothing else for Him to adore. 40. In this way that Brahmana, Krishna's friend, discovered that the Lord, who is unconquerable by others, can be con-

quered by devotees by virtue of their devotion. He therefore spent his time in continuous meditation on Him, until the knot of his heart's bondage was cut, and he attained to Mahavishnu's Realm, the goal of all pious men. 41. By listening to this story of Kuchela Brahmana, and particularly about the Lord's devotion to holy men, aspirants will attain love of God and get liberation from the shackles of Karma.

अथ द्व्यशीतितमोऽध्यायः

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः ।

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः ।

निःक्षत्रियां महीं कुर्वन् रामः शस्त्रभृतां वरः ।

ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा ।

महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः ।

सूर्योपरागः सुमहानासीत् कल्पक्षये यथा ॥ 1॥

स्यमन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥ 2॥

नृपाणां रुधिरौघेण यत्र चक्रे महाहृदान् ॥ 3॥

लोकस्य ग्राहयन्नीशो यथान्योऽघापनुत्तये ॥ 4॥

वृष्णयश्च तथाक्रूरवसुदेवाहुकादयः ॥ 5॥

Skandha X : Chapter 82

THE FESTIVAL AT SYAMANTAPANCHAKA

Camp at Syamantapanchaka (1-12)

Sri Suka said: 1. While Rama and Krishna were thus residing in Dwaraka, there took place a full and prolonged eclipse of the sun, as at the end of the Kalpa. 2. Knowing beforehand about the occurrence of the eclipse, large numbers of people went in advance to Syamantapanchaka to perform holy bath and rituals conducive to their welfare. 3. There it was that, in days of old, Parasurama, the

most noted among warriors, created large pools with the blood of kings he slaughtered in his campaign to erase the race of Kshatriyas from the world. 4. Though the worshipful Parasurama, being of divine origin, was unaffected by Karma, yet for setting an example to the world at large, he performed worship at the place for the eradication of his sins, like an ordinary man.

5. Large numbers of people from all parts of Bhārata assembled there on

ययुर्भारत तत् क्षेत्रं स्वमघं क्षपयिष्णवः ।
 आस्तेऽनिरुद्धो रक्षायां कृतवर्मा च यूथपः ।
 गजैर्नदद्भिरभ्राभैर्नृभिर्विद्याधरद्युभिः ।
 दिव्यस्त्रगवस्त्रसन्नाहाः कलत्रैः खेचरा इव ।
 ब्राह्मणेभ्यो ददुर्धनूर्वासःस्त्रगुक्ममालिनीः ।
 ददुः स्वनं द्विजाग्रचेभ्यः कृष्णे नो भक्तिरस्त्विति ।
 भुक्त्वोपविशुः कामं स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु
 मत्स्योशीनरकौसल्यविदर्भकुरुसृञ्जयान् ।
 अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप ।

अन्योन्यसन्दर्शनहर्षरंहसा

आश्लिष्य गाढं नयनैः स्त्रवज्जला हृष्यत्वचो रुद्धगिरो ययुर्मुदम् ॥15॥

स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृदस्मितामलापाङ्गदृशोऽभिरेभिरे ।

स्तनैः स्तनान् कुङ्कुमपङ्कूरुषितान् निहत्य दोर्भिः प्रणयाश्रुलोचनाः ॥16॥

pilgrimage, and among them were Yadavas like Akrura, Vasudeva and Ugrasena. 6-8. Leaving Aniruddha, the commander Kritavarma, Suchandra, Suka and Sarana for the protection of the city of Dwaraka, the other Yadavas like Gada, Pradyumna and Sāmba went on that pilgrimage desirous of cleaning themselves of all their sins. The way to Syamantapanchaka was embellished by the movements of these Yadavas of impressive appearance, bedecked with golden necklaces, wreaths, garments and armour, and seated in chariots resembling the vehicles of the Devas, and accompanied by cavalry moving like waves, by elephants trumpeting like rumbling clouds and by troops of foot-soldiers brilliant like Vidyadharas. 9-12. Assembled there with their wives, who were superbly dressed and decorated, men took bath in the holy water and performed worship with great concentration, observing fast. Then they gave gifts of cows decorated with cloth, wreaths and golden chains to holy men. After this they took bath again in the water sanctified by Parasurama, with prayer in their heart to be blessed with firm devotion to Krishna.

गदप्रद्युम्नसाम्बाद्याः सुचन्द्रशुक्सारणैः ॥ 6॥

ते रथैर्देवधिष्ण्याभैर्हयैश्च तरलप्लवैः ॥ 7॥

व्यरोचन्त महातेजाः पथि काञ्चनमालिनः ॥ 8॥

तत्र स्नात्वा महाभागा उपोष्य सुसमाहिताः ॥ 9॥

रामहृदेषु विधिवत् पुनराप्लुत्य वृष्णयः ॥10॥

स्वयं च तदनुज्ञाता वृष्णयः कृष्णदेवताः ॥11॥

तत्रागतांस्ते ददृशुः सुहृत्सम्बन्धिनो नृपान् ॥12॥

काम्बोजकैकयान् मद्रान् कुन्तीनानर्तकेरलान् ॥13॥

नन्दादीन् सुहृदो गोपान् गोपीश्चोत्कण्ठिताश्चिरम् ।

प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः ।

They then fed holy men with dainty dishes. Permitted by these holy men, the Yadavas, who looked upon Krishna as their Deity, took food themselves, and rested under the cool shades of trees. They also met old friends, relatives and royalties that had gathered at the spot.

Meeting of Friends and Relatives (13-31)

13-14. While they came across rulers of many countries, allies as also hostiles—rulers of Matsya, Usīnara, Kosala, Vidarbha, Kaurava, Srinjaya, Kāmbhoja, Kekaya, Madra, Ānarta, Kerala etc.—they also met friends like Nanda and his Gopas, and above all the Gopis, who had for long been pining for the sight of the Lord. 15. Owing to the excitement of this surprise meeting, the lotus of their hearts and faces bloomed fully, and they embraced one another in blissful abandon, shedding tears of joy, experiencing horripilations all over the body and having their voices choked with emotion. 16. The women too, on meeting together, viewed one another with frank and friendly looks accompanied by smiles conveying

ततोऽभिवाद्य ते वृद्धान् यविष्ठैरभिवादिताः । स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः ॥17॥
 पृथा भ्रातृन् स्वसृर्वीक्ष्य तत्पुत्रान् पितरावपि । भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया शुचः ॥18॥

कुन्त्युवाच

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम् । यद् वा आपत्सु मद्वार्ता नानुस्मरथ सत्तमाः ॥19॥
 सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि । नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥20॥

वसुदेव उवाच

अम्ब मास्मानसूयेथा दैवक्रीडनकान् नरान् । ईशस्य हि वशे लोकः कुरुते कार्यतेऽथवा ॥21॥
 कंसप्रतापिताः सर्वे वयं याता दिशं दिशम् । एतर्ह्येव पुनः स्थानं दैवेनासादिताः स्वसः ॥22॥

श्रीशुक उवाच

वसुदेवोऽग्रसेनाद्यैर्यदुभिस्तेऽर्चिता नृपाः । आसन्नच्युतसंदर्शपरमानन्दनिर्वृताः ॥23॥
 भीष्मो द्रोणोऽम्बिकापुत्रो गान्धारी ससुता तथा । सदाराः पाण्डवाः कुन्ती सृञ्जयो विदुरः कृपः ॥24॥
 कुन्तिभोजो विराटश्च भीष्मको नग्नजिन्महान् । पुरुजिद् द्रुपदः शल्यो धृष्टकेतुः सकाशिराट् ॥25॥
 दमघोषो विशालाक्षो मैथिलो मद्रकेकयौ । युधामन्युः सुशर्मा च ससुता बाल्लिकादयः ॥26॥
 राजानो ये च राजेन्द्र युधिष्ठिरमनुव्रताः । श्रीनिकेतं वपुः शौरेः सस्त्रीकं वीक्ष्य विस्मिताः ॥27॥

cordial love, and they held each other in tight embrace, their saffron painted breasts pressing against breasts, and their eyes shedding tears of joy.

17. These ladies, after saluting the elders, and after receiving the obeisance and welcome from those younger to them, began to exchange notes about Krishna's sportive actions. 18. Pritha (Kunti, the mother of the Pandavas), seeing there her brothers, sisters, their children, parents, sisters-in-law and Krishna all together, began to converse forgetting all her sorrows. *Kunti Devi said (addressing Vasudeva):* 19. 'O respected elder brother! I consider myself an extremely unfortunate person. For, men of great nobility that you all are, you do not bestow any thought on me when I am in danger. 20. Those to whom Providence is not favourable are not, in spite of close relationship, remembered by friends, relatives, sons, brothers and even parents.' *Vasudeva said:* 21. 'O good lady! Don't accuse us who are human toys in the

hands of God. The whole world functions subservient to the Supreme Lord and according to His will. 22. Persecuted by Kamsa, we the Yadavas have had to run away from our land and wander about in other parts of the country. O sister, it is only now that Providence has restored us once again to the state we had lost.'

23. All the assembled kings, received and welcomed by Yadava leaders like Vasudeva, met Sri Krishna and felt highly elated with bliss. 24-27. Bhishma, Drona, Dhritarashtra, Gandhari with all her sons, the Pandavas with their wives, Kunti Devi, Srinjaya, Vidura, Kripa, Kuntibhoja, Virāta, Bhishmaka, Nagnajit, Purujit, Drupada, Salya, Dhrishtaketu, Kāsiraja, Damaghosha, Janaka, Madraka, Kekaya, Yudhāmanyu, Susarma, Bahlika—these and their sons and other kings who were partisans of Yudhishthira had arrived there, and were all wonder-struck to see Krishna, the paragon of beauty, in the company of his consorts.¹

¹ There seems to be a discrepancy here. As it is put here, the incidents mentioned in the 76th chapter connected with Balarama's pilgrimage took place on the eve of the Mahabharata war, and Balarama returned to Kurukshetra before the

अथ ते रामकृष्णाभ्यां सम्यक्प्राप्तसमर्हणाः । प्रशशंसुर्मुदा युक्ता वृष्णीन् कृष्णपारग्रहान् ॥28॥
 अहो भोजपते यूयं जन्मभाजो नृणामिह । यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम् ॥29॥
 तद्विश्रुतिः श्रुतिनुतेदमलं पुनाति पदावनेजनपयश्च वचश्च शास्त्रम् ।
 भूः कालभर्जितभगापि यदङ्घ्रिपद्मस्य शोथशक्तिरभिवर्षति नोऽखिलार्थान् ॥30॥
 तद्दर्शनस्पर्शनानुपथप्रजल्पशय्यासनाशनसयौनसपिण्डबन्धः ।
 येषां गृहे निरयवर्त्मनि वर्ततां वः स्वर्गापवर्गविरमः स्वयमास विष्णुः ॥31॥

श्रीशुक उवाच

नन्दस्तत्र यदून् प्राप्तान् ज्ञात्वा कृष्णपुरोगमान् । तं दृष्ट्वा वृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः ।
 वसुदेवः परिष्वज्य सम्प्रीतः प्रेमविह्वलः । कृष्णरामौ परिष्वज्य पितरावभिवाद्य च ।
 तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च ।

तत्रागमद् वृतो गोपैरनःस्थार्थैर्दृक्षया ॥32॥
 परिष्वजिरे गाढं चिरदर्शनकातराः ॥33॥
 स्मरन् कंसकृतान् क्लेशान् पुत्रन्यासं च गोकुले । न किञ्चनोचतुः प्रेम्णा साश्रुकण्ठौ कुरुद्वह ॥35॥
 यशोदा च महाभागा सुतौ विजहतुः शुचः ॥36॥

28. All these were very much pleased to be welcomed and received by Rama and Krishna, and they unanimously congratulated the Vrishnis on having Krishna as their support, and said: 29. 'O King of the Bhojas! You and your men are the most fortunate persons on earth. For you are able to see Krishna always, whom it is difficult for even Yogis to perceive. 30-31. He whose fame, extolled in the Vedas, purifies the whole universe; the water flowing from whose feet, namely the Ganga, and the words flowing from whose mouth, the Sastras, purify the world; He by the contact of whose feet the earth, though doomed by the destructive threat of Time, yields none the less all our needs in plenty—that Mahavishnu, who has the power to grant even to sinful people heaven, or liberation, or that desireless state which does not care even for these two, dwells in your house as the Divine Incarnate. Him you see every day, touch, travel with, talk with, sleep with, and sit with. With Him do you maintain marriage relationship and the obligations of performing funeral

obsequies. You indeed are the blessed people who have realised the highest purpose of life.'

Krishna meeting Nanda and Yasoda
(32-40)

Sri Suka said: 32. Knowing that the Yadavas headed by Krishna had come there, Nanda went to meet them, surrounded by Gopas carrying the materials that they had brought in their carts. 33. When they saw Nanda, the Yadavas, who had for long been intensely longing to meet him, sprang up from their seats in great joy, as swooning bodies do when the Prana returns to them, and held him in warm embrace. 34. Vasudeva embraced him in great joy, and recalled with much emotion the ordeals to which Kamsa had put him, and his abandoning his sons in Gokula for their safety. 35. O noblest of the Kurus! Rama and Krishna, after doing obeisance to their foster parents, embraced them and remained mute, their voice choked by the tears of joy they were shedding out of intensity of love. 36. Placing Rama and Krishna on their own

end of it and witnessed the duel between Bhima and Duryodhana, which is the final scene of the war. Now in the list given here in chapter 82, many of those heroes who died in the war are said to meet at Syamanantapanchaka. The discrepancy can be overcome only if we place these incidents before Balarama's pilgrimage or even earlier than Yudhishtira's Rajasuya.

रोहिणी देवकी चाथ परिष्वज्य ब्रजेश्वरीम् । स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठयौ समूचतुः ॥37॥
 का विस्मरेत वां मैत्रीमनिवृत्तां ब्रजेश्वरि । अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया ॥38॥
 एतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयपोषणपालनानि ।
 प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णोर्न्यस्तावकुत्र च भयौ न सतां परः स्वः ॥39॥

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।
 दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास्तद्भावमापुरपि नित्ययुजां दुरापम् ॥40॥

भगवांस्तास्तथाभूता विविक्त उपसङ्गतः । आश्लिष्यानामयं पृष्ट्वा प्रहसन्निदमब्रवीत् ॥41॥
 अपि स्मरथ नः सख्यः स्वानामर्थचिकीर्षया । गतांश्चिरायिताञ्छन्नुपक्षक्षपणचेतसः ॥42॥
 अप्यवध्यायथास्मान् स्विदकृतज्ञाविशङ्कया । नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥43॥
 वायुर्यथा घनानीकं तृणं तूलं रजांसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥44॥
 मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते । दिष्ट्या यदासीन्मत्सनेहो भवतीनां मदापनः ॥45॥
 अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः । भौतिकानां यथा खं वार्ष्णीयुज्योतिरङ्गनाः ॥46॥

seats and embracing them in their arms, the blessed Yasoda and Nanda overcame their sorrow of separation. 37. Rohini and Devaki, the real mothers of Rama and Krishna, embraced Yasoda, the queen of Vraja, and shedding tears out of the memories of the great service she had rendered them, spoke thus to her: 38. 'O queen of Vraja! The good will and friendship you have extended to us in all situations cannot be compensated even by the gift of all the abundant wealth of Indra. Who can forget it? 39. O respected lady! These two children, who had never seen their parents, were deposited with you, and as the eyes are protected by the eyelids, so were they protected by you and enabled to live and grow without any fear or danger, receiving from you, their foster parents, all endearment, nourishment and protection. Pious persons like you make no difference between 'mine and thine'.

Sri Suka said: 40. The Gopis, finding their dear Krishna near after such a long interval, gazed at him steadily, cursing the creator who had given them eyelids, which by winking obstructed their sight of him occasionally. They drew him

through the eyes into the heart where they embraced him and attained to that Krishna-consciousness, which is difficult of attainment even for Yogis merged in Samadhi.

Krishna meeting the Gopis (41-49)

41. The Lord privately met the Gopis, who were communing with him as described above in their hearts, made enquires about their welfare, embraced them, and said as follows: 42. 'Do you remember us who have been compelled to be away from you for such a long time, engaged in the destruction of enemies for promoting the interests of our clan? 43. Do you for this reason mistake us to be ungrateful? There is no ground for this, as it is Providence that unites and separates people in this world. 44. Just as the wind brings together and scatters such diverse objects as clouds, cotton, grass and dust, so does the creator unite creatures for a time and then separate them. 45. Devotion to Me is what bestows the immortal bliss of liberation to beings. Fortunately you are endowed with that love of Me which helps one to attain to Me. 46. O women! Just as material ob-

एवं ह्येतानि भूतानि भूतेष्वात्माऽऽत्मना ततः । उभयं मय्यथ परे पश्यताभातमक्षरे ॥47॥

श्रीशुक उवाच

अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षितः । तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥48॥

आहुश्च ते. नलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।

संसारकूपपतितोत्तरणावलम्बं गेहञ्जुषामपि मनस्युदियात् सदा नः ॥49॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे वृष्णिगोपसङ्गमो नाम द्व्यशीतितमोऽध्यायः ॥82॥

jects of this world have the five elements, earth, water, fire, air and sky, as their source and place of dissolution, as also what is 'within' and 'without' them, so am I in regard to all beings, material and non-material. 47. But it is to be noted that all material objects reside only in their material cause, the elements, and not in their enjoyer, the Jiva. And the Jiva lives in its material environment, which is a combination of elements, as its enjoyer only, and not as its cause. But both these—the enjoyer Jiva and the objects enjoyed—subsist in Me, the cause of all causes, and are expressions of Me, the Supreme Being. (I am thus both the enjoyer through the Jivas, and the en-

joyed through the objects.)'

Sri Suka said: 48. Instructed in this way by Krishna in the spiritual science, the Gopis, through constant and deep contemplation on it, were able to cut the knot of I-sense and attain to Him. 49. 'O Thou with the world-lotus in Thy navel! Thy feet are the object of contemplation for great Yogis of deep understanding and meditative power. They are also the only support for lifting up those who are lying at the bottom of this dilapidated well of life in this transmigratory existence. May these feet ever shine in the hearts of us leading the housewife's life'—thus did the Gopis pray.

अथ त्र्यशीतितमोऽध्यायः

श्रीशुक उवाच

तथानुगृह्य भगवान् गोपीनां स गुरुर्गतिः । युधिष्ठिरमथापृच्छत् सर्वाश्च सुहृदोऽव्ययम् ॥ 1॥

त एवं लोकनाथेन परिपृष्टाः सुसत्कृताः । प्रत्यूचुर्हृष्टमनसस्तत्पादेक्षाहतांसः ॥ 2॥

कुतोऽशिवं त्वच्चरणाम्बुजासवं महन्मनस्तो मुखनिःसृतं क्वचित् ।

पिबन्ति ये कर्णपुटैरलं प्रभो देहम्भृतां देहकृदस्मृतिच्छिदम् ॥ 3॥

Skandha X : Chapter 83

THE CONSORTS ON THEIR MARRIAGE WITH KRISHNA

Krishna meeting Devotees (1-4)

Sri Suka said: 1. The worshipful Lord, the sole refuge and spiritual guide of the Gopis, having blessed them in this way, made enquiries of Yudhishtira and other

friends and relatives about their welfare. 2. They for their part felt themselves purified of all their sins by the contact of the blessed feet of the Lord, and replied to the enquiries of Krishna, the Lord of all the worlds. 3. They said: 'No evil can

हित्वाऽऽत्मधामविधुतात्मकृतत्र्यवस्थमानन्दसम्प्लवमखण्डमकुण्ठबोधम् ।
कालोपसृष्टनिगमावन आत्तयोगमायाकृतिं परमहंसगतिं नताः स्म ॥ 4॥

ऋषिरुवाच

इत्युत्तमश्लोकशिखामणिं जनेष्वभिष्टुवत्स्वन्धकौरवस्त्रियः ।
समेत्य गोविन्दकथा मिथोऽगृणंस्त्रिलोकगीताः शृणु वर्णयामि ते ॥ 5॥

द्रोपद्युवाच

हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौसले । हे सत्यभामे कालिन्दि शैब्ये रोहिणि लक्ष्मणे ॥ 6॥
हे कृष्णपत्न्य एतन्नो ब्रूत वो भगवान् स्वयम् । उपयेमे यथा लोकमनुकुर्वन् स्वमायया ॥ 7॥

रुक्मिण्युवाच

चैद्याय मार्पयितुमुद्यतकर्मकेषु राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।
नित्ये मृगेन्द्र इव भागमजावियूथात् तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥ 8॥

सत्यभामोवाच

यो मे सनाभिवधतप्तहृदा ततेन लिप्ताभिशापमपमार्ष्टुमुपाजहार ।
जित्वर्क्षराजमथ रत्नमदात् स तेन भीतः पितादिशत मां प्रभवेऽपि दत्ताम् ॥ 9॥

befall even those who drink through the cup of their ears once at least, a little of that nectar of Thy lotus feet, the description of Thy divine excellences coming out of the mouths of holy men who have drunk deep at that fountain—a drink that can efface the spiritual ignorance of men, the cause of their bondage. 4. By Thy spiritual radiance Thou hast sublated the intellect-born states of waking, dream and sleep, and art ever established in the infinite and pure Bliss-Consciousness that knows neither ebb nor flow. Thou hast now assumed a human form by the power of Thy Yogamaya for the protection and resuscitation of the spiritual message of the Veda that has decayed by the passage of time. Salutations to Thee, the refuge of the Paramahamsas!

Draupadi's Questions to Krishna's Wives
(5-7)

Sri Suka said: 5. While the men were thus extolling the Lord, the most noted one among those with holy fame, the womenfolk of the Yadavas and Kauravas gathered together and began to discuss

among themselves about the holy accounts of the Lord's deeds and life that had by now spread in all the three worlds. *Draupadi said:* 6-7. 'O princess of Vidarbha! O Bhadra! O Jāmbavati! O princess of Kosala! O Satyabhāma! O Kālindi! O Saibya! O Rohini! O Lakshmanā and other consorts of Krishna! Tell us how Achyuta, the imperishable one, incarnated as man and following the ways of the world by the power of his Maya, happened to marry each one of you.'

The Answers of the Consorts (8-16)

Rukmini said: 8. 'When everything was made ready to give me in marriage to Sisupala, the king of Chedi, and kings like Jarasandha were standing with their bows ready for enforcing this decision, the Lord, defeating them in the most humiliating fashion, took me away, as a lion its share from a herd of goats. May his feet be for ever my object of adoration!' *Satyabhama said:* 9. 'My father, aggrieved by the death of his younger brother in connection with the Syamantaka episode,

जाम्बवत्युवाच

प्राज्ञाय देहकृदमुं निजनाथदेवं सीतापतिं त्रिणवहान्यमुनाभ्ययुध्यत् ।
ज्ञात्वा परीक्षित उपाहरदर्हणं मां पादौ प्रगृह्य मणिनाहममुष्य दासी ॥10॥

कालिन्द्युवाच

तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया । सख्योपेत्याग्रहीत् पाणिं योऽहं तद्गृहमार्जनी ॥11॥

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान् निन्ये श्वयूथगमिवात्मबलिं द्विपारिः ।
भ्रातृश्च मेऽपकुरुतः स्वपुरं श्रियौकस्तस्यास्तु मेऽनुभवमङ्घ्रचवनेजनत्वम् ॥12॥

सत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान् पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।
तान् वीरदुर्मदहनस्तरसा निगृह्य क्रीडन् बबन्ध ह यथा शिशवोऽज्जतो कान् ॥13॥

य इत्थं वीर्यशुल्कां मां दासीभिश्चतुरङ्गिणीम् । पथि निर्जित्य राजन्यान् निन्ये तद्दास्यमस्तु मे ॥14॥

भद्रोवाच

पिता मे मातुलेयाय स्वयमाहूय दत्तवान् । कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सखीजनैः ॥

spread a scandal connecting Krishna with his death. In order to free himself from this ill-fame, Krishna recovered that Syamantaka from Jāmbavān, the chief of bears, and restored it to my father. To compensate for the offence he had done by spreading these false aspersions, my father gave me to the Lord, though I had been promised to another earlier.' *Jambavati said: 10.* 'My father, without knowing Lord Krishna to be the same as Rama, the Lord of Sita, whom he looked upon as his master and the Lord of the universe, fought with him for twenty seven days in connection with the recovery of the jewel Syamantaka. Finally discovering from experience the real identity of Krishna, my father surrendered at his feet, offering to him both the jewel and myself. Here am I his handmaid.' *Kalindi said: 11.* 'I was performing austerities with the desire that I might get a place at his feet as his servitor. He was pleased to come to my place with his friend and hold my hand in wedlock. I am content to be even a sweepress in his household.' *Mitravinda said: 12.* 'He came to my

Swayamvara (marriage by choice), and overcoming the assembled kings and my oppressive brother, took me away to Dwaraka, the seat of prosperity, as a lion would its prey from the midst of a pack of dogs claiming it. May I have the opportunity of serving his feet in life after life!' *Satya said: 13.* 'In order to test the strength of the kings seeking to marry me, my father was maintaining seven oxen of extraordinary strength and very sharp horns. These animals, which had easily destroyed the false pretension of many a person of great strength and combative spirit, were overcome by my Lord in a trice and tied up as kids by children in play. 14. Thus paying the bridal money of heroism, he took me with all my attending maids, defeating all opposing kings on the way, to the city of Dwaraka with its army of four types of regiments. May I be ever blessed with the opportunity of serving him!' 15. *Bhadra said:* 'O Lady Draupadi! My father sent for Krishna, who is my uncle's son, and gave me to him, in whom my mind was already fixed, along with many female friends and troops.

अस्य मे पादसंस्पर्शो भवेज्जन्मनि जन्मनि । कर्मभिर्भ्राम्यमाणाया येन तच्छ्रेय आत्मनः ॥16॥

• लक्ष्मणोवाच

ममापि राज्यच्युतजन्मकर्म श्रुत्वा मुहुर्नरदगीतमास ह ।

चित्तं मुकुन्दे किल पद्महस्तया वृतः सुसम्मृश्य विहाय लोकान् ॥17॥

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः ।

बृहत्सेन इति ख्यातस्तत्रोपायमचीकरत् ॥18॥

यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः ।

अयं तु बहिराच्छन्नो दृश्यसे स जले परम् ॥19॥

श्रुत्वैतत् सर्वतो भूपा आययुर्मत्पितुः पुरम् ।

सर्वास्त्रशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्रशः ॥

पित्रा सम्पूजिताः सर्वे यथावीर्यं यथावयः ।

आददुः सशरं चापं वेदुं पर्षदि मद्वियः ॥21॥

आदाय व्यसृजन् केचित् सज्यं कर्तुमनीश्वराः ।

आकोटि ज्यां समुत्कृष्य पेतुरेकेऽमुना हताः ॥22॥

सज्यं कृत्वापरे वीरा मागधाम्बष्ठचेदिपाः ।

भीमो दुर्योधनः कर्णो नाविन्दस्तदवस्थितिम् ॥23॥

मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम् ।

पार्थो यत्तोऽसृजद् बाणं नाच्छिनत् पस्पृशे परम् ॥

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु ।

भगवान् धनुरादाय सज्यं कृत्वाथ लीलया ॥25॥

तस्मिन् सन्धाय विशिखं मत्स्यं वीक्ष्य सकृज्जले ।

छित्वेषुणापातयत्तं सूर्यं चाभिजिति स्थिते ॥26॥

16. Whatever embodiment I may get due to my Karma, it is my prayer that I may get the contact of his feet in every birth!'

Lakshmanā's Account (17-39)

Lakshmanā said: 17. Hearing repeatedly from Sri Narada about the incarnation and exploits of the Lord, and thinking over and over again that Sri Devi, the Goddess with the lotus in hand, chose to wed him in preference to all the protecting deities of the world, my mind got fixed in Krishna, the bestower of salvation. 18. O good lady! My loving father Brihatsena, coming to know my mind, devised a scheme for the fulfilment of my desire. 19. Just as at the time of your marriage, in order to get Arjuna as the bridegroom, a target in the shape of a fish was made, in the same way a target of that kind was made for my marriage also. But this target was completely hidden to the view from outside and had to be hit by looking at its reflection in water. 20. Hearing of this, large numbers of kings from various quarters, all highly versed in the theoretical and practical sides of

the science of arms, assembled at my father's palace, along with their instructors. 21. They were received and welcomed by my father in keeping with their dignity and age, and they, with their mind set on me, took up the bow and arrow to shoot at the target. 22. Some took up the bow, but finding it too much for them to string it, gave up the attempt. Some others pulled the bow-string up to the other end of the bow, but were knocked down, as they were not strong enough to hook it. 23. Other heroes like Jaraṣandha, Ambashtha, Sisupala, Bhima, Karna and Duryodhana could string the bow, but could not identify the target. 24. Arjuna, seeing the reflection of the target, could locate it and shoot at it. But his arrow only touched it and glanced off; it could not pierce it. 25-26. When all these proud kings had withdrawn with their pride humbled, the worshipful Lord took up the bow, strung it in play, and aiming the arrow at the target with eyes fixed on its reflection in water, shot it down at the auspicious time when the sun is in conjunction with Abhijit.¹

¹ This was at exact noon when the sun's image fell perpendicularly on the water and made the fish's image indistinguishable. So Krishna shot the arrow without seeing even the fish's reflection in water.

दिवि दुन्दुभयो नेदुर्जयशब्दयुता भुवि । देवाश्च कुसुमासारान् मुमुचुर्हर्षवित्त्वलाः ॥27॥
 तद् रङ्गमाविशमहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम् ।
 नूत्ने निवीय परिधाय च कौशिकाग्रचे सत्रीडहासवदना कबरीधृतसक् ॥28॥
 उन्नीय वक्त्रमुखकुन्तलकुण्डलत्विङ्गण्डस्थलं शिशिरहासकटाक्षमोक्षैः ।
 राज्ञो निरीक्ष्य परितः शनकैर्मुरारेरंसेऽनुरक्तहृदया निदधे स्वमालाम् ॥29॥
 तावन्मृदङ्गपटहाः शङ्खभेर्यानकादयः । निनेदुर्नटनर्तक्यो ननृतुर्गायिका जगुः ॥30॥
 एवं वृते भगवति मयेशे नृपयूथपाः । न सेहिरे याज्ञसेनि स्पर्धन्तो हृच्छयातुराः ॥31॥
 मां तावद् रथमारोप्य हयरत्नचतुष्टयम् । शार्ङ्गमुद्यम्य सन्नद्धस्तस्थावाजौ चतुर्भुजः ॥32॥
 दारुकश्चोदयामास काञ्चनोपस्करं रथम् । मिषतां भूभुजां राज्ञि मृगाणां मृगराडिव ॥33॥
 तेऽन्वसज्जन्त राजन्या निषेद्धुं पथि केचन । संयत्ता उद्धृतेष्वासा ग्रामसिंहा यथा हरिम् ॥34॥
 ते शार्ङ्गच्युतबाणौघैः कृत्तबाह्वङ्घ्रिकन्धराः । निपेतुः प्रधने केचिदेके सन्त्यज्य द्रुद्रुः ॥35॥
 ततः पुरीं यदुपतिरत्यलङ्कृतां रविच्छदध्वजपटचित्रतोरणाम् ।
 कुशस्थलीं दिवि भुवि चाभिसस्तुतां समाविशत्तरणिरिव स्वकेतनम् ॥36॥
 पिता मे पूजयामास सुहृत्सम्बन्धिवान्धवान् । महार्हवासोऽलङ्कारैः शय्यासनपरिच्छदैः ॥37॥

27. With cries of 'victory', kettle-drums were sounded in the sky, and the Devas rained flowers on earth in a joyous mood. 28. Then I bashfully entered that assembly hall, producing a sweet tinkling sound from my anklets as I walked in. Dressed in a pair of pure white silks and my braids profusely decorated with flower wreaths, I held in my hand a glittering golden necklace to put on the chosen bridegroom. 29. Then I lifted my face, adorned with luxuriant locks and gleaming ear-rings, and glanced at the assembled kings with a cordial smile. I slowly approached Krishna with a heart full of love for him and put the marriage garland over his shoulders. 30. Immediately Mridangas, tabors, conchs, drums and kettle-drums sounded. Dancers danced and musicians sang. 31. O daughter of Yajnasena! When I thus chose the worshipful Lord, the Supreme Master of the universe, the assembled kings, motivated by strong amorous sentiments, felt antagonised and would not acknowledge the validity of the choice. 32. Meanwhile the Lord seated me in his chariot yoked to four excellent

horses, and manifesting his four hands, stood there ready for a fight with his bow Sarnga uplifted. 33. O Queen! As these kings looked on paralysed as it were, Daruka drove away that gold-inlaid chariot in which the Lord had taken me, even as a lion nonchalantly carries off its prey in front of the other stunned animals. 34. Those kings pursued him. Some of them overtaking him, stood in front obstructing his passage, and with bows uplifted, stood in readiness to oppose him, like a pack of dogs before a lion. 35. Many of them fell dead in the field with hands, legs and necks severed by the arrows shot from the Lord's bow Sarnga, while the others took to their heels. 36. Then just as the sun steps into his home in the west, the Lord entered his city of Dwaraka, which was full of huge, colourful banners hiding the light of the sun, and which was decorated with arches and buntings—Dwaraka, whose fame had spread all over the earth and heaven. 37. My father honoured the Lord's friends, relatives and other associates with liberal presents, fine clothes, decorative

दासीभिः सर्वसम्पद्भिर्भटेभरथवाजिभिः । आयुधानि महार्हाणि ददौ पूर्णस्य भक्तिः ॥38॥
 आत्मारामस्य तस्येमा वयं वै गृहदासिकाः । सर्वसङ्गनिवृत्त्याद्वा तपसा च बभूविम ॥39॥
 महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।

निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय य आप्तकामः ॥40॥

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत ।

वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम् ॥41॥

कामयामह एतस्य श्रीमत्पादरजः श्रियः ।

कुचकुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥42॥

व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः ।

गावश्चारयतो गोपाः पादस्पर्शं महात्मनः ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे त्र्यशीतितमोऽध्यायः ॥83॥

materials, beds, seats and other articles of daily use. 38. To the Lord, who is ever self-fulfilled and needs nothing, my father presented out of devotion a large number of female servitors, wealth, troops with the four types of regiments, weapons, etc. 39. By abandoning every other attachment in preference to the Lord and by practising austerity, we have been privileged to become the house-maids of him who is ever immersed in his inherent bliss.

The other Consorts (40-43)

The other Consorts said: 40. 'After the destruction of Narakasura, the son of the Earth-deity, along with his armies in battle, the Lord released us, the daughters of the kings whom Naraka had defeated in his conquest of the four quarters.

Although he is without any desires and is the granter of liberation, he was none the less pleased to wed us who had been meditating on his saving feet. 41-42. O noble lady! We have no desire for empire, the state of Indra, the enjoyments available in both the worlds, the eight psychic powers, the state of Brahma or even Vaikuntha which confers liberation. Our one desire is that we may always be able to carry on our heads the holy dust of the feet of Gadadhara, the holder of the mace, which emits the fragrance of the holy saffron dust from the breast of Sri. 43. Our longing is for the contact of the holy feet of him who tends cows—the feet which form the one object of desire of the Gopas and the Gopis, as also of the women of the forest tribes of Vrindavana and of the trees and creepers there.'

अथ चतुरशीतितमोऽध्यायः

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी माधव्यथ क्षितिपपत्न्य उत स्वगोप्यः ।

कृष्णेऽखिलात्मनि हरौ प्रणयानुबन्धं सर्वा विसिस्म्युरलम्भुकलाकुलाक्ष्यः ॥ 1॥

इति सम्भाषमाणामु स्त्रीभिः स्त्रीषु नृभिर्नृषु ।

द्वैपायनो नारदश्च च्यवनो देवलोऽसितः ।

रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः ।

द्वितस्त्रितश्चैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः ।

तान् दृष्ट्वा सहस्रोत्थाय प्रागासीना नृपादयः ।

तानानर्चुर्यथा सर्वे सह्रामोऽच्युतोऽर्चयत् ।

उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः ।

आययुर्मुनयस्तत्र कृष्णरामदिदृक्षया ॥ 2॥

विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः ॥ 3॥

पुलस्त्यः कश्यपोऽत्रिश्च मार्कण्डेयो बृहस्पतिः ॥ 4॥

अगस्त्यो याज्ञवल्क्यश्च वामदेवादयोऽपरे ॥ 5॥

पाण्डवाः कृष्णरामौ च प्रणेर्मुविश्ववन्दितान् ॥ 6॥

स्वागतासनपाद्यार्घ्यमाल्यधूपानुलेपनैः ॥ 7॥

सदसस्तस्य महतो यतवाचोऽनुशृण्वतः ॥ 8॥

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कात्स्न्येन तत्फलम् ।

किं स्वल्पतपसां नृणामर्चायां देवचक्षुषाम् ।

देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् ॥ 9॥

दर्शनस्पर्शनप्रश्नप्रह्वपादार्चनादिकम् ॥ 10॥

Skandha X : Chapter 84

VASUDEVA'S SACRIFICE AT SYAMANTAPANCHAKA

The Visit of the Rishis (1-8)

Sri Suka said: 1. All the ladies—Pritha, Gandhari the daughter of Subala, Panchali the daughter of Yajnasena, Madhavi (Subhadra), the wives of the assembled kings, as also the Lord's own Gopis—all were wonderstruck and shed tears of joy on hearing the description of the intensity of love with which these consorts of Krishna were bound to him. 2-5. While men with men and women with women were talking among themselves in this wise, there arrived a large number of Rishis to meet Rama and Krishna—the names of some of them being Vyāsa, Nārada, Chyavana, Devala, Asita, Viswāmitra, Satānanda, Bharadwāja, Gautama, Parasurāma with his disciples, Vasishtha, Gālava, Bhrigu, Pulastya, Kasyapa, Atri, Mārkaṇḍeya, Brihaspati, Dvita, Trita, Ekata, Sanaka and the other Kumāras, Angiras, Agastya,

Yājñavalkya and Vāmadeva. 6. Seeing all these sages whom the whole world respected, Rama and Krishna and all the kings assembled there got up from their seats and made prostrations to them. 7. All of them, including Rama and Krishna, honoured them with a cordial welcome, and with offerings of seats, Arghya with water, garlands, incense and sandal paste. 8. The worshipful Lord, who had assumed a human form for the protection of Dharma, now spoke to them while the vast assembly listened in rapt attention and deep silence.

Krishna's Reception of the Sages (9-15)

The Lord said: 9. Our life has now proved fruitful. For we have now the blessing of a meeting with you all, the greatest among Yogis—a privilege which even the celestials cannot easily have. 10. It is a rare good fortune indeed that human beings like us, possessed as we

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥11॥

नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं श्वसनोऽथ वाङ्मनः ।

उपासिता भेदकृतो हरन्त्यघं विपश्चितो घ्नन्ति मुहूर्तसेवया ॥12॥

यस्यात्मबुद्धिः कुण्ठे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।

यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥13॥

श्रीशुक उवाच

निशम्येत्थं भगवतः कृष्णस्याकुण्ठमेधसः । वचो दुरन्वयं विप्रास्तूष्णीमासन् भ्रमद्वियः ॥14॥

चिरं विमृश्य मुनय ईश्वरस्येशितव्यताम् । जनसंग्रह इत्यूचुः स्मयन्तस्तं जगद्गुरुम् ॥15॥

मुनय ऊचुः

यन्मायया तत्त्वविदुत्तमा वयं विमोहिता विश्वसृजामधीश्वराः ।

यदीशितव्यायति गूढ ईहया अहो विचित्रं भगवद्विचोष्टितम् ॥16॥

अनीह एतद् बहुधैक आत्मना सृजत्यवत्यत्ति न बध्यते यथा ।

भौमैहि भूमिर्बहुनामरूपिणी अहो विभून्नश्ररितं विडम्बनम् ॥17॥

are of so little of merit accruing from austere practices and given to worship of God only through images and pilgrimages to holy rivers, could meet, touch, converse, and worship such holy ones like you. 11. It is not that holy waters (Tirthas) are not altogether holy. It is not also that divine images of clay and stone are not divine. But these take a very long time to purify the mind of man, while holy men help him to accomplish this by their very Darsana (meeting)! 12. Fire, sun, moon, stars, earth, water, sky, air, speech, mind and all such entities worshipped by men cannot efface their sinful tendencies (which obstruct the growth of devotion). For, all such worship is prompted by self-centred motives generated by the consciousness of difference of oneself from others. But even a brief contact with enlightened ones destroys the ignorance that is the source of these sinful tendencies. 13. He who considers this corpse-like body composed of the three humours as the Atman, he who thinks of his wife and other close relatives as his own, he who looks upon clay and stone as objects of worship and waterpools as

holy waters, but never sees any divinity in the wise and holy men—he is to be termed a veritable ass conveying grass for cattle.

Sri Suka said: 14. Hearing these words of Krishna of unhindered wisdom, the drift and connection of which were difficult to understand, the sages sat silent, perplexed in mind. 15. Reflecting for long, the sages understood that this attitude of a servant and suppliant found in him, who is the ruler of all, was only assumed for setting an example to the world. Then they spoke smilingly to him, the master and teacher of the worlds.

The Sages in Praise of Krishna (16-26)

The sages said: 16. We who are the most noted among the knowers of Truth, and are resorted to even by Prajapatis, become bewildered by the deluding influence of Thy Maya when we see Thee, the Supreme Being and the master of Maya, assuming a human form, hiding His divinity and behaving like one subject to ignorance like ordinary men. Wonderful is this sport of Thine! 17. Like the earth, out of which objects of various forms and nature come out, so Thou, the one desire-

अथापि काले स्वजनाभिगुप्तये बिर्भाषि सत्त्वं खलनिग्रहाय च ।

स्वलीलया वेदपथं सनातनं वर्णाश्रमात्मा पुरुषः परो भवान् ॥18॥

ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः ।

तस्माद् ब्रह्मकुलं ब्रह्मन् शास्त्रयोनेस्त्वमात्मनः ।

अद्य नो जन्मसाफल्यं विद्यायास्तपसो दृशः ।

नमस्तस्मै भगवते कृष्णायकुण्ठमेधसे ।

न यं विदन्त्यमी भूपा एकारामाश्च वृष्णयः ।

यथा शयानः पुरुषः आत्मानं गुणतत्त्वदृक् ।

एवं त्वा नाममात्रेषु विषयेष्विन्द्रियेहया ।

तस्याद्य ते ददृशिमार्द्धिमघौघमर्षतीर्थास्पदं हृदि कृतं सुविपक्वयोगैः ।

उत्सिक्तभक्त्युपहताशयजीवकोशा आपुर्भवद्गतिमथोऽनुगृहाण भक्तान् ॥26॥

यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम् ॥19॥

सभाजयसि सद्धाम तद् ब्रह्मण्याग्रणीर्भवान् ॥20॥

त्वया संगम्य सद्गत्या यतन्तः श्रेयसां परः ॥21॥

स्वयोगमाययाच्छन्नमहिम्ने परमात्मने ॥22॥

मायाजवनिकाच्छन्नमात्मानं कालमीश्वरम् ॥23॥

नाममात्रेन्द्रियाभातं न वेद रहितं परम् ॥24॥

मायया विभ्रमच्चित्तो न वेद स्मृत्युपप्लवात् ॥25॥

less and changeless Being, producest, sustainest and dissolvest this whole universe by Thyself and in Thyself. But Thy entity is not in the least affected by it. This behaviour of the Infinite One as a human being is only an assumption for divine sport. 18. At particular times, for the protection of the good and the destruction of the evil ones, Thou assumest a form of Sattva as the divine Incarnate, and by Thy sportive activity sustainest the eternal Vedic path. Thou, the Supreme Being, art the soul of Varnashrama Dharma. 19. The Veda constitutes Thy immaculate heart. By study and meditation on it accompanied by austerity and self-control, one could know the Supreme Being in His relational aspect as this universe and its cause, and also as the Transcendental Being beyond all relations. 20. So Thou, Infinite Being, who art the source of the Veda and to whom the Veda is the gateway, specially adorest that society of holy men in whom the Vedic revelation shines and who therefore constitute Thy abode. 21. Today, by meeting Thee, the goal of all pious men, we have attained the fulfilment of our life. Our pursuit of knowledge, our austerity and our spiritual insight have become fruitful. For, Thou art the highest excellence that man could attain.

22. Salutations to Thee, Krishna, who hast by Thy Yogamaya hidden Thy divine nature, who art really the Supreme Being and Lord of all, and whose power of spiritual understanding remains unfaded even in the embodied state! 23. These kings and these Yadavas, who live constantly with Thee, know not Thee who hast hidden Thyself by the mask of Thy Yogamaya, and hast thus made invisible Thy real nature as Pure Spirit, as the Lord of all, and as Time the consumer of all. 24-25. A sleeping person feels the dream objects perceived as real objects. He also thinks that the dream ego, which perceives all objects, to be the real ego, and is not aware of his real identity, which is distinct from the dream ego. So also man, whose memory has been impaired by Maya because of the wandering of the senses among sense objects, is not able to recognise Thee who art the real entity projecting all these names and forms constituting the universe. 26. Today we have been blessed by the actual sight of Thy feet, which are the source of the sin-destroying Ganga, and which even advanced Yogis can only visualise in their hearts in meditation (and not see actually with open eyes as we have done). Therefore, bless us to be

श्रीशुक उवाच

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम् । राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः ॥27॥
तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशः । प्रणम्य चोपसंगृह्य बभाषेदं सुयन्त्रितः ॥28॥

वसुदेव उवाच

नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ । कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम् ॥29॥

नारद उवाच

नातिचित्रमिदं विप्रा वसुदेवो बुभुत्सया । कृष्णं मत्त्वार्भकं यन्नः पृच्छति श्रेय आत्मनः ॥30॥
सन्निकर्षो हि मर्त्यानामनादरणकारणम् । गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्धये ॥31॥
यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै । स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति ॥32॥
तं क्लेशकर्मपरिपाकगुणप्रवाहैरव्याहतानुभवमीश्वरमद्वितीयम् ।

प्राणादिभिः स्वविभवैरुपगूढमन्यो मन्येत सूर्यमिव मेघहिमोपरारौः ॥33॥

अथोचुर्मनयो राजन्नाभाष्यानकदुन्दुभिम् । सर्वेषां शृण्वतां राज्ञां तथैवाच्युतरामयोः ॥34॥
कर्मणा कर्मनिर्हार एष साधु निरूपितः । यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः ॥35॥

Thy devotees. For, only by intense devotion to Thee, aspirants have been able to shatter the shell of Jivahood and attain to Thy state (not by any other means).

*Vasudeva's Request to them for,
Spiritual Aid (27-33)*

Sri Suka said: 27. Having said all this and taking their leave of the worshipful Lord, Dhritarashtra, Yudhishtira and others, they made themselves ready to depart. *28.* Seeing them departing, the high-souled Vasudeva approached them, made prostrations to them holding their feet and said with great devotion. *Vasudeva said: 29.* 'Salutations to you who are the repositories of all the Vedas and the Devatas. O great Rishis! Please tell me how we can overcome Karma through the performance of Karma (works).' *Narada said: 30.* 'It is not very astonishing that, considering Krishna to be merely his son, he is questioning us about the means for his spiritual upliftment. *31.* Familiarity generates a kind of disregard in the minds of man. See how persons living on the banks of the most sacred and sanctifying Ganga go for bath and

purification to other waters. *32-33.* The Lord's awareness of Himself as the perfect Spirit is not impaired in the least by Time, or the cosmic processes of creation and dissolution, or by inherent transitoriness as in the case of lightning or by any extraneous agency, or by causes springing from the Gunas of Prakriti. The Lord of all and the one without a second, he, Krishna, is untouched by imperfections, by Karma with its results of enjoyments and sufferings, and by the movements of Prakriti. But ordinary people do not understand this when he puts on the sheaths of Prana and other coverings of a human body; which are parts of his own Sakti, just as the sun is not recognised at the time when he is hidden by clouds, mist or Rāhu.'

*Vasudeva advised to perform Yajna
(34-41)*

34. Then the sages said addressing Vasudeva in the hearing of all the assembled kings as also of Rama and Krishna: *35.* 'It has been ascertained that the best way to efface all the effects of past actions is to adore Vishnu, the bestower of the

चित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा ।
अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः ।
वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम् ।

ग्रामे त्यक्तैषणाः सर्वे

ऋणैस्त्रिभिर्द्विजो जातो देवर्षिपितृणां प्रभो ।
त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते ।
वसुदेव भवान् नूनं भक्त्या परमया हरिम् ।

श्रीशुक उवाच

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः ।
त एनमृषयो राजन् वृता धर्मेण धार्मिकम् ।
तदीक्षायां प्रवृत्तायां वृष्णयः पुष्कररत्नजः ।
तन्महिष्यश्च मुदिता निष्ककण्ठचः सुवाससः ।

fruits of actions, by the performance of Yajnas, with deep faith and sincerity. 36. Great men have declared, with the insight born of knowledge, that this Dharma of performance of Yajna—that is, the discharge of all ritualistic works and works that form one's duties in the world, as offering to Vishnu—is productive of peace of mind and easily leads to the liberation of the Jiva. 37. The path to Moksha for the twice-born among householders consists in the faith-laden adoration of Mahavishnu through Yajna, utilising their properly acquired wealth for its performance. 38. Dear Sir, man has to overcome the desire for wealth through Yajna and charity, the sexual desire and longing for progeny through home life, and the hopes for the felicities of heavens in the hereafter through proper discrimination of the evanescence of such attainments. Great men renounced these three forms of desire during their life in the world, and then only took to the life of a forest recluse. 39. A twice-born comes into this world with a threefold debt—debt to the Devas, to the Rishis and to ancestors. These debts are repaid by performance of Yajna, through study of the Vedas, and by begetting a son to continue the line.

दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः ॥36॥
यच्छ्रद्धयाऽऽप्तवित्तेन शुक्लेनेज्येत पूरुषः ॥37॥
आत्मलोकैषणां देव कालेन विसृजेद् बुधः ।

ययुर्धोरास्तपोवनम् ॥38॥

यज्ञाध्ययनपुत्रैस्तान्यनिस्तीर्य त्यजन् पतेत् ॥39॥
यज्ञैर्देवर्षिमुन्मुच्य निर्ऋणोऽशरणो भव ॥40॥
जगतामीश्वरं प्रार्चः स यद् वां पुत्रतां गतः ॥41॥

तानृषीन्तृत्विजो वव्रे मूर्ध्नाऽऽनम्य प्रसाद्य च ॥42॥
तस्मिन्नयाजयन् क्षेत्रे मखैरुत्तमकल्पकैः ॥43॥
स्नाताः सुवाससो राजन् राजानः सुष्ट्वलङ्कृताः ॥
दीक्षाशालामुपाजग्मुरालिप्ता वस्तुपाणयः ॥45॥

If one abandons the life of action without discharging these debts, he is liable to spiritual degradation. 40. You are already free from the debts to Rishis and ancestors. Now through the performance of Yajna get release from the debt to Devas. Thus freed from all debts, abandon on your home. 41. O Vasudeva! You have surely worshipped the Lord of all the worlds, Sri Hari, with great devotion. For, He has been born as your son.'

Vasudeva's Yajna (42-58)

Sri Suka said: 42. Hearing these words, the high-souled Vasudeva prostrated himself before these Rishis, and chose them as sacrificial priests for the proposed Yajna. 43. O King! These Rishis, who were chosen according to scriptural injunctions by Vasudeva as the sacrificial priests, helped him to perform several Yajnas in that sacred spot of Syamantapanchaka. 44. After the vow for the performance of sacrifice was taken, all the Yadavas and the other assembled kings bathed, put on lotus garlands, wore silken clothes, and adorned themselves in every way. 45. Their wives too, wearing gold necklaces, dressed in silk, and putting on saffron marks went to the sacrificial hall with

नेदुर्मृदङ्गपटहशङ्खभेर्यानिकादयः ।

जगुः सुकण्ठ्यो गन्धर्व्यः ।

तमभ्यषिञ्चन् विधिवदक्तमभ्यक्तमृत्विजः ।

ताभिर्दुकूलवल्यैर्हारनूपुरकुण्डलैः ।

तस्यैत्वजो महाराज रत्नकौशेयवाससः ।

तदा रामश्च कृष्णश्च स्वैः स्वैर्बन्धुभिरन्वितौ ।

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः ।

अथैत्विगभ्योऽददात् काले यथाम्नातं स दक्षिणाः ।

पत्नीसंयाजावभृथैश्चरित्वा ते महर्षयः ।

स्नातोऽलङ्कारवाससि वन्दिभ्योऽददात् तथा स्त्रियः ।

बन्धून् सदारान् ससुतान् पारिवर्हेण भूयसा ।

सदस्यैर्विक्सुरगणान् नृभूतपितृचारणान् ।

ननृतुर्नटनर्तक्यस्तुष्टुबुः

सूतमागधाः ।

सङ्गीतं सहभर्तृकाः ॥46॥

पत्नीभिरष्टादशभिः सोमराजमिवोडुभिः ॥47॥

स्वलंकृताभिविबभौ दीक्षितोऽजिनसंवृतः ॥48॥

ससदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे ॥49॥

रेजतुः स्वसुतैर्दारैर्जीवेशैः स्वविभूतिभिः ॥50॥

प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् ॥51॥

स्वलंकृतेभ्योऽलंकृत्य गोभूकन्याः महाधनाः ॥52॥

ससू रामहृदे विप्रा यजमानपुरःसराः ॥53॥

ततः स्वलङ्कृतो वर्णानाश्वभ्योऽग्नेन पूजयत् ॥54॥

विदर्भकोसलकुरून् काशिकेकयसृञ्जयान् ॥55॥

श्रीनिकेतमनुज्ञाप्य शंसन्तः प्रययुः क्रतुम् ॥56॥

many auspicious offerings in their hands. 46. Mridangas, tabors, conchs, big drums and kettle-drums sounded. Male and female dancers danced. Bards and minstrels gave recitals of panegyrics, and Gandharva women with sweet voice sang along with their husbands. 47. The priests, by way of initiation into the sacrificial rite, poured consecrated water over Vasudeva, who having applied collyrium to his eyes and smeared the body all over with butter, stood surrounded by his eighteen queens, like the moon amidst the stars.

48. Thus initiated and wearing a deer-skin as dress, he shone in the company of these eighteen ladies dressed in silk and wearing ornaments like bracelets, pearl strings, ear-rings and anklets. 49. O great King! The sacrificial priests and the members of his sacrificial assembly, dressed in silk and wearing jewellery, appeared in splendour equal to those in Indra's sacrificial hall. 50. Krishna and Rama, who constitute the one Lord who regulates the destinies of all the Jivas, were prominent there in the company of their consorts, sons and relatives who were all the expressions of His divine glory. 51. Performing the prescribed Yajnas like

Darsa, Purnamasa and Jyotishtoma which form the Prākṛita, and also the Vaikṛita Yajnas, which are unprescribed elaborations by ritualists, he adored, according to injunctions, the Supreme Lord manifest there as Krishna, who is Himself the master of the ingredients of sacrifice, the rules and procedures of sacrifice and the sacrifice itself. 52. Afterwards he gave the presents and gifts prescribed by the scriptures to the well-decorated sacrificial priests, besides very valuable cows, lands and maids.

53. After performing the Patni samyāja and the rites connected with Avabhṛitha, both marking the end of the sacrifice, the Rishis who officiated as priests and the other Brahmanas followed Vasudeva to the Lake of Parasurama to take the final bath. 54. After bath, Vasudeva gave away all his decorations and clothes to the minstrels. So did all his wives. Vasudeva then put on new dress and decorations, and gave a sumptuous feed to all men and even to animals up to dogs. 55-56. Along with his wives and sons he adored with presents all who had attended the sacrifice—the Vidarbhas, the Kosalas, the Kauravas, the residents of Kasi, the Kekayas, the Srinjayas, the members of

धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ ।
बन्धून् परिष्वज्य यदून् सौहृदात् क्लिन्नचेतसः ।
नन्दस्तु सह गोपालैर्बृहत्या पूजयाचितः ।
वसुदेवोऽञ्जसोत्तीर्य मनोरथमहार्णवम् ।

वसुदेव उवाच

भ्रातरीशकृतः पाशो नृणां यः स्नेहसंज्ञितः ।
अस्मास्वप्रतिकल्पेयं यत् कृताज्ञेषु सत्तमैः ।
प्रागकल्पाच्च कुशलं भ्रातर्वो नाचराम हि ।
मा राज्यश्रीरभूत् पुंसः श्रेयस्कामस्य मानद ।

श्रीशुक उवाच

एव सौहृदशैथिल्यचित्त आनकदुन्दुभिः ।
नन्दस्तु सख्युः प्रियकृत् प्रेम्णा गोविन्दरामयोः ।
ततः कामैः पूर्यमाणः सव्रजः सहबान्धवः ।
वसुदेवोऽग्रसेनाभ्यां कृष्णोद्धवबलादिभिः ।

the sacrificial assembly, the sacrificial priests, celestials, men, demi-gods, Pitris and Charanas. They all took leave of the Lord and went away praising the Yajna. 57-58. Other relatives, friends and close associates—Dhritarashtra, Vidura, the sons of Kunti, Bhishma, Drona, Kunti Devi, Nakula, Sahadeva, Narada, the worshipful sage Vyasa, all other friends and relations—all embraced their Yadava friends, and departed to the respective places, with their hearts melting in love, but also sad, at the thought of the separation.

Nanda's Stay with the Yadavas (59-71)

59. Nanda, who was highly devoted to relatives and friends, together with his Gopas, decided to stay on there for some time, and was received and entertained very cordially and respectfully by the Lord, Balarama and Ugrasena. 60. Having easily fulfilled his desire to perform the Yajna, Vasudeva one day said to Nanda joyously amidst his relatives, holding him by his hand. *Vasudeva said:* 61. 'O brother! I believe that the bond of affection with which the Lord has tied His creatures

नारदो भगवान् व्यासः सुहृत्सम्बन्धिवान्धवाः ॥57॥
ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जनाः ॥58॥
कृष्णरामोऽग्रसेनाद्यैर्न्यवात्सीद् बन्धुवत्सलः ॥59॥
सुहृद्वृतः प्रीतमना नन्दमाह करे स्पृशन् ॥60॥

तं दुस्त्यजमहं मन्ये शूराणामपि योगिनाम् ॥61॥
मैत्र्यपिताफला वापि न निवर्तत कर्हिचित् ॥62॥
अधुना श्रीमदान्धाक्षा न पश्यामः पुरः सतः ॥63॥
स्वजनानुत बन्धून् वा न पश्यति ययान्धदृक् ॥64॥

रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः ॥65॥
अद्य श्व इति मासांस्त्रीन् यदुभिर्मानितोऽवसत् ॥
पराध्याभरणक्षौमनानानर्घ्यपरिच्छदैः ॥67॥
दत्तमादाय पारिवर्हं यापितो यदुभिर्भयौ ॥68॥
cannot be broken by brave men with the help of their strength or by Yogins with the help of knowledge. 62. For, the unparalleled love and friendship you bestow on us, though unrequited by us ungrateful people, is still found to persist in you. 63. In the past we could not, O brother, extend adequate hospitality to you because of our incapacity. And now the pride of wealth makes us oblivious of the good men standing just before us. 64. O you whose nature is to honour all! It is better that power and prosperity of State do not accrue to a man whose pursuit is the ultimate spiritual *summum bonum*. For, blinded by power and prosperity, man ceases to recognise even his kith and kin.'

Sri Suka said: 65. Thus Vasudeva, with a heart melting in love, wept, shedding copious tears, remembering Nanda's friendliness towards him. 66. Nanda, due to his affection for Rama and Krishna, and out of his desire to oblige Vasudeva, stayed on for about three months, each day postponing the date fixed for his departure. 67-68. Sent off with military honours by the Yadavas, he finally de-

नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाम्बुजे ।
बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः ।
जनेभ्यः कथयाञ्चक्रुर्यदुदेवमहोत्सवम् ।

मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः ॥69॥
वीक्ष्य प्रावृषमासन्नां ययुर्दारवतीं पुनः ॥70॥
यदासीत्तीर्थयात्रायां सुहृत्संदर्शनादिकम् ॥71॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे तीर्थयात्रानुवर्णनं नाम चतुरशीतितमोऽध्यायः ॥84॥

parted for his Vraja with his cows and followers, carrying with him large quantities of valuables like ornaments, silk clothes, and various kinds of outfits and utensils, presented by Vasudeva, Ugrasena, Uddhava and Krishna and Rama. 69. Nanda, the Gopas and Gopis departed for Mathura, but they were not able to take away their minds, which they

had offered at the feet of Govinda. 70. After all their relatives and friends had departed, the Vrishnis with Krishna as their soul and support, also started for Dwaraka, seeing that the rainy season was imminent. 71. They gave to the inhabitants of Dwaraka detailed reports of Vasudeva's sacrifice and about meeting with friends during their pilgrimage.

अथ पञ्चाशीतितमोऽध्यायः

श्रीबादरायणिरुवाच

अथैकदाऽऽत्मजौ प्राप्तौ कृतपादाभिवन्दनौ ।
मुनीनां स वचः श्रुत्वा पुत्रयोर्धामसूचकम् ।
कृष्ण कृष्ण महायोगिन् सङ्कर्षण सनातन ।
यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा ।
एतन्नानाविधं विश्वमात्मसृष्टमधोक्षज ।

वसुदेवोऽभिनन्द्याह प्रीत्या सङ्कर्षणाच्युतौ ॥ 1॥
तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत ॥ 2॥
जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ॥ 3॥
स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः ॥ 4॥
आत्मनानुप्रविश्यात्मन् प्राणो जीवो बिभर्ष्यजः ॥ 5॥

Skandha X : Chapter 85

KRISHNA'S SERVICE TO HIS PARENTS

Vasudeva's Prayer to Krishna (1-20)

1. One day when his sons Rama and Krishna saluted him in the morning and presented themselves before him, Vasudeva, after making loving enquiries, said to them with a joyous heart. 2. Hearing the words of the Rishis about the superior power of his sons, supplemented by what he had seen about the same in daily life, Vasudeva gained full conviction about their divinity, and said addressing them: 3. 'O Krishna, O Krishna; Thou arch-yogin! O Sankarshana! Thou Eternal Being! I understand you

both to be the Purusha and the Pradhana, which form the cause of this universe, and also the transcendental Spirit. 4. He in whom the creation rests; He by whom, for whom, and from whom, it has come into existence; He who forms its agent and its activity; He who constitutes the Time-factor in which it subsists—all that I know to be Thyself, the controller of the Pradhana and the Purusha and the Lord of all. 5. O Spirit transcending the senses! Having projected this multifarious universe, Thou, the birthless one, hast penetrated into it and Thou sustainest it as Prana, the

प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः ।
 कान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्कक्षविद्युताम् ।
 तर्पणं प्राणनमपां देवत्वं ताश्च तद्रसः ।
 दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः ।
 इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः ।
 भूतानामसि भूतादिरिन्द्रियाणां च तैजसः ।
 नश्वरेष्विह भावेषु तदसि त्वमनश्वरम् ।
 सत्त्वं रजस्तम इति गुणास्तद्वृत्तयश्च याः ।
 तस्मान्न सन्त्यमी भावा र्यहि त्वयि विकल्पिताः ।

पारतन्त्र्याद् वै सादृश्याद् द्वयोश्चेष्टैव चेष्टताम् ॥
 यत् स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतो भवान् 7॥
 ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर ॥ 8॥
 नादो वर्णस्त्वमोङ्कार आकृतीनां पृथक्कृतिः ॥ 9॥
 अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृतिः सती ॥ 10॥
 वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥ 11॥
 यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम् ॥ 12॥
 त्वय्यद्वा ब्रह्मणि परे कल्पिता योगमायया ॥ 13॥
 त्वं चामीषु विकारेषु ह्यन्यदाव्यावहारिकः ॥ 14॥

source of energy, and as Jiva, the source of intelligence. 6. Prana and other energies, which cause the world to evolve are not self-energetic, but are merely the powers of the Supreme Being. We understand this from the dependence of Prana and other powers on Him to be effective, as a sharp sword depends on its wielder to strike an enemy. We understand it also from the total difference in their nature and function, the spirit being intelligent and Prana and other entities being non-intelligent. For, non-intelligent beings are moved purposefully only by intelligent beings. They have the potentiality to move, but they require a Prime Mover to initiate the movement and direct it purposefully. 7. Thou art in truth the shine of the moon, the heat of fire, the brilliance of the sun, the twinkling gleam of the stars and the flash of the lightning. Thou art the motionless stance of mountains, and the earth's power of bearing and its fragrance too. 8. O Lord! Thou art the power of water to quench thirst and enable life to thrive. Thou art its quality of taste too. The vital airs derive from Thee alone their capacity to invigorate the senses, mind and body, and to enable entities to move and walk about. 9. Thou art the roominess of space, the quarters and the sky; Thou art the root sound that has sprung from that

element called Sphota also known as Para; Thou art the articulate sound called Pasyanti; Thou art the Omkara called the Madhyama; and Thou art the distinctive words called Vaikhari. 10. Thou art the power of the senses, the deities presiding over them, and the power to control them. Thou art the intellect's power to grasp and understand. Thou art the Jiva's superior power to remember and recollect. 11. Thou art that Tamasāhamkara that is the cause of the elements; the Rajasāhamkara that is the cause of the senses; and Sattvikāhamkara that is the cause of the Devatas presiding over them and also the mind. Thou art Pradhana (root-matter) that helps the evolution of transmigrating Jivas. 12. Just as amidst the changing forms of objects made by various substances like gold and mud, the substance alone remains ultimately, so among the perishing objects of the world, Thou alone art the eternal, imperishable Being. 13. The three Gunas of Sattva, Rajas and Tamas, which constitute Prakriti, and all their effects like pleasure and pain are projected on Thee by Thy own Yogamaya. 14. Being projections on Thee, they do not exist in Thee in a way that transforms Thy being. So long as Yogamaya projects it on Thee, the world is seen there, and Thou art implicit in it as its Cause. When it is not so

गुणप्रवाह एतस्मिन्नबुधास्त्वखिलात्मनः । गतिं सूक्ष्मामबोधेन संसरन्तीह कर्मभिः ॥15॥
 यदृच्छया नृतां प्राप्य सुकल्पामिह दुर्लभाम् । स्वार्थे प्रमत्तस्य वयो गतं त्वन्मायेश्वर ॥16॥
 असावहं ममैवैते देहे चास्यान्वयादिषु । स्नेहपाशैर्निबध्नाति भवान् सर्वमिदं जगत् ॥17॥
 युवां न नः सुतौ साक्षात् प्रधानपुरुषेश्वरौ । भूभारक्षत्रक्षपण अवतीर्णौ तथाऽऽत्थ ह ॥18॥
 तत्ते गतोऽस्म्यरणमद्य पदारविन्दमापन्नसंसृतिभयापहमार्तबन्धो ।
 एतावतालमलमिन्द्रियलालसेन मर्त्यात्मदृक् त्वयि परे यदपत्यबुद्धिः ॥19॥
 सूतीगृहे ननु जगाद भवानजो नौ संजज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।
 नानातनूर्गगनवद् विदधज्जहासि को वेद भूम्न उरुगाय विभूतिमायाम् ॥20॥

श्रीशुक उवाच

आकर्ण्येत्यं पितुर्वाक्यं श्रुत्वा सात्वतर्षभः । प्रत्याह प्रश्रयानम्रः प्रहसञ्छुक्ष्णया गिरा ॥21॥

श्रीभगवानुवाच

वचो वः समवेतार्थं तातैतदुपमन्महे । यन्नः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः ॥22॥
 अहं यूयमसावार्थं इमे च द्वारकौकसः । सर्वेऽप्येवं यदुश्रेष्ठ विमृश्याः सचराचरम् ॥23॥

projected, Thou art relationless. 15. Those who are not aware of this subtle presence of Thee, the Universal Spirit, behind the changing world scene and transcending it, transmigrate as the result of their Karmas. 16. O Lord of all! Human birth, with all the faculties of the mind fully developed, is very difficult to get. Having got it, I have, because of Thy Maya, wasted it without bestowing attention on its real purpose, namely, to seek Thee. 17. 'I am this body' and 'those connected with this body are mine'—with this cord of self-centred affection, Thou hast bound this whole world. 18. You (i.e. Rama and Krishna) are not my sons but He, the Supreme Lord of both Purusha and Prakriti. For ridding the earth of the burden of evil kings, Thou art incarnated here. Thou Thyself hast declared this. 19. O friend of the afflicted! I have now taken refuge at those feet of Thine which erase man's worldly woes. I, who look upon this perishable body as the self, have been thinking of Thee, the Supreme Lord, as merely my son. This bodily infatuation and the consequent tendency for sense enjoyments are the cause of this

erroneous view. So enough of this addiction to sense enjoyments! 20. "Though the birthless and eternal Being, yet I have taken many births for the protection of the Dharma that I have myself set up"—so didst Thou declare to us at Thy birth in the labour room itself. Though Thou art bodiless existence like the sky, yet like the sky Thou dost assume many forms through limitation and give them up. Who can have an insight into the mysterious play of Thy Yogamaya, O Thou of abounding holy fame!

Krishna's Reply (21-25)

Sri Suka said: 21. The worshipful Lord, the ornament of the Yadava clan, hearing these words of his father, bowed down in humility, and said to him with a smile. *The Lord said:* 22. 'O father! I consider that the words you have spoken, conveying the truth about us, your children, are of supreme import. 23. O the noblest of the Yadus! All beings, we, you, this brother of mine, these inhabitants of Dwaraka, in fact everything moving and unmoving should be looked upon through investigation as the manifestations of the Divine,

आत्मा ह्येकः स्वयं ज्योतिर्नित्योऽन्यो निर्गुणो गुणैः । आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते ॥24॥
 खं वायुर्ज्योतिरापो भूस्तत्कृतेषु यथाशयम् । आविस्तिरोऽल्पभूर्येको नानात्वं यात्यसावपि ॥

श्रीशुक उवाच

एवं भगवता राजन् वसुदेव उदाहृतम् । श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत् ॥
 अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता । श्रुत्वाऽऽनीतं गुरोः पुत्रमात्मजाभ्यां सुविस्मिता ।
 कृष्णरामौ समाश्राव्य पुत्रान् कंसविहंसितान् । स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना ॥28॥

देवक्युवाच

राम रामाप्रमेयात्मन् कृष्ण योगेश्वरेश्वर । वेदाहं वां विश्वसृजामीश्वरावादिपूरुषौ ॥29॥
 कालविध्वस्तसत्त्वानां राज्ञामुच्छास्त्रवर्तिनाम् । भूमेर्भारायमाणानामवतीर्णौ किलाद्य मे ॥30॥
 यस्यांशांशांशभागेन विश्वोत्पत्तिलयोदयाः । भवन्ति किल विश्वात्मस्तं त्वाद्याहं गतिं गता ॥31॥
 चिरान्मृतसुतादाने गुरुणा कालचोदितौ । आनिन्यथुः पितृस्थानाद् गुरवे गुरुदक्षिणाम् ॥32॥
 तथा मे कुतं कामं युवां योगेश्वरेश्वरौ । भोजराजहतान् पुत्रान् कामये द्रष्टुमाहृतान् ॥33॥

ऋषिरुवाच

एवं सञ्चोदितौ मात्रा रामः कृष्णश्च भारत ।
 as you have done in our case. 24-25. Just as the five elements present themselves and disappear, assume smallness and bigness of size, appear as single and as many in their effects like pot and other things, so the Atman who in His essential nature is self-effulgent and self-conscious, unconnected with the body and free from the bondage of Gunas, appears in this modified state created by Himself as the many, as an object, as impermanent, as non-separate from the body, and as subject to the bondage of nature.'

Devaki's Desire to see her 'dead Sons'
 (26-33)

Sri Suka said: 26. O King! Instructed in this way by the worshipful Lord, Vasudeva gave up the outlook that sees multiplicity, and stood joyfully silent. 27-28. O noblest of the Kurus! Devaki, the embodiment of all Devis, hearing with wonder how her children had brought back the dead son of the Guru, thought with deep sorrow about her own sons killed by Kamsa, and said to Rama and Krishna, with tears flowing from her eyes out of intensity of feeling:

सुतलं संविशतुर्योगमायामुपाश्रितौ ॥34॥
 29. 'O Rama, O Rama, Thou immeasurable one! O Krishna, O Krishna, Thou awarder of the fruits of Yoga to all the master Yogis! I know Thee to be the overlord of even creator Brahma and the Original Being. 30. Thou hast taken birth in me as the Divine Incarnate in order to rid the earth of the burden of evil kings who have degenerated from their ideals in the course of long ages and who have thrown to the winds all the disciplines and dictates of the scriptures. 31. I seek refuge in Thee, by a fragment of a fraction of whose being the creation, sustenance and dissolution of the universe are carried on. 32. Thou didst bring from the Lord of death the long-dead son of Thy Guru at his request and gave him to the Guru as parting present (Guru-dakshina). 33. In the same way it behoves Thee, the master of all Yogic powers, to fulfil my desire to see my sons, killed by the king of the Bhojas.'

Mission to Sutala and Mahabali's Prayer (34-46)

Sri Suka said: 34. O Bharata! Commissioned in this way by their mother,

तस्मिन् प्रविष्टावुपलभ्य दैत्यराड् विश्वात्मदैवं सुतरां तथाऽऽत्मनः ।
 तद्दर्शनाह्लादपरिप्लुताशयः सद्यः समुत्थाय ननाम मान्वयः ॥35॥
 तयोः समानीय वरासनं मुदा निविष्टयोस्तत्र महात्मनोस्तयोः ।
 दधार पादाववनिज्य तज्जलं सवृन्द आब्रह्म पुनद् यदम्बु ह ॥36॥
 समर्हयामास स तौ विभूतिभिर्महार्हवस्त्राभरणानुलेपनैः ।
 ताम्बूलदीपामृतभक्षणादिभिः स्वगोत्रवित्तात्मसमर्पणेन च ॥37॥
 स इन्द्रसेनो भगवत्पदाम्बुजं बिभ्रन्मुहुः प्रेमविभिन्नया धिया ।
 उवाच हानन्दजलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥38॥

बलिर्वाच

नमोजनन्ताय बृहते नमः कृष्णाय वेधसे । सांख्ययोगवित्तानाय ब्रह्मणे परमात्मने ॥39॥
 दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम् । रजस्तमः स्वभावानां यन्नः प्राप्तौ यदृच्छया ॥40॥
 दैत्यदानवगन्धर्वाः सिद्धविद्याध्रचारणाः । यक्षरक्षःपिशाचाश्च भूतप्रमथनायकाः ॥41॥
 विशुद्धसत्त्वधाम्न्यद्वा त्वयि शास्त्रशरीरिणि । नित्यं निबद्धवैरास्ते वयं चान्ये च तादृशाः ॥42॥
 केचनोद्धुवैरेण भक्त्या केचन कामतः । न तथा सत्त्वसंरब्धाः सन्निकृष्टाः सुरादयः ॥43॥
 इदमित्थमिति प्रायस्तव योगेश्वरेश्वर । न विदन्त्यपि योगेशा योगमायां कुतो वयम् ॥44॥

Rama and Krishna repaired to Sutala, one of the nether worlds, by the power of their Yogamaya. 35. When they entered Sutala, Mahabali, the king of Daityas, recognised in them the soul and master of the whole universe, as also the Deity of his adoration. Intensely delighted with this meeting, he and all his retinue got up from their seats and made prostrations before them. 36. Bali gave them seats of honour, washed their feet, and sprinkled on the head of himself and others that water that is sacred enough to sanctify everything in the universe up to Brahma. 37. He honoured them with all his affluent resources, offering splendid clothes, ornaments, unguents, betel, lights, delicious food, his family members, his wealth and himself. 38. O King! Mahabali, holding the Lord's feet again and again to his head and with a heart melting in love and eyes shedding tears and hairs standing on end, spoke in a faltering voice.

Mahabali said: 39. Salutation to the Infinite Being who as Adishesha holds the whole universe on one of His heads!

Salutations to Thee, the resting place of the worlds! Salutations to Thee Krishna, the promulgator of the Samkhya and Yoga disciplines, the All-pervading Being, and the Supreme Spirit! 40. Thy vision is very difficult for beings to attain. Yet sometimes it is also obtained easily through Thy grace. For example, see how Thou hast vouchsafed Thy sight to us coming here, though we are creatures characterised by Rajas and Tamas. 41-43. Daityas, Dānavas, Gandharvas, Siddhas, Vidyādhara, Chāranas, Yakshas, Rākshasas, Pisāchas, Bhutas, Pramathas etc., and we Asuras and others like us, are naturally antagonistic to Thee who art of pure Sattvika form and revealed through the Sastra constituting Thy body. Among these, some who commune with Thee with the intense antagonism of confrontation and others with the persisting concentration of sexual passion attain to Thee with a speed impossible for Devas who are constituted of the quality of Sattva. 44. O Thou who bestowest the fruits of the spiritual striving to

तन्नः प्रसीद निरपेक्षविमृग्ययुष्मत्पादारविन्दधिषणान्यगृहान्धकूपात् ।

निष्क्रम्य विश्वशरणाङ्घ्रिचुपलब्धवृत्तिः शान्तो यथैक उत सर्वसखैश्वरामि ॥45॥

शाध्यस्मान्नीशितव्येश निष्पापान् कुरु नः प्रभो । पुमान् यच्छ्रद्धयाऽऽतिष्ठंश्चोदनाया विमुच्यते 46

श्रीभगवानुवाच

आसन् मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे ।

तेनासुरीमगन् योनिमधुनावद्यकर्मणा ।

देवक्या उदरे जाता राजन् कंसविहिंसिताः ।

इत एतान् प्रणेष्ट्यामो मातृशोकापनुत्त्ये ।

स्मरोद्गीथः परिष्वङ्गः पतङ्गः क्षुद्रभृद् घृणी ।

इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ ।

तान् दृष्ट्वा बालकान् देवी पुत्रस्नेहस्तुतस्तनी ।

अपाययत् स्तनं प्रीता सुतस्पर्शपरिप्लुता ।

पीत्वामृतं पयस्तस्याः पीतशेषं गदाभृतः ।

all Yogis! Even the greatest of Yogis have not been able to understand Thy Yogamaya—what it is and how it functions. Then what to speak of us Asuras! 45. Without caring for the shelter of Thy hallowed feet, which is the quest of those who have no desires, we have consigned ourselves into the unused empty well of worldly life. May Thou be pleased to lift us up from it and help us live as ascetics underneath trees, the shelter of all men resorting to them, subsisting on the fruits they give, or travel with a tranquil mind alone or in the company of men with universal love. 46. O Lord, Thou supreme controller! Discipline and direct us! Render us sinless! A person who remains firm in his faith in Thy commandment (Bhagavata Dharma), gets free from the compulsions of Vedic ritualism.

Restoration of Devaki's Children (47-59)

The Lord said: 47. In the Swāyam-bhūva Manvantara, Marichi had six sons by his wife Ūrna. These celestials laughed at Brahma who attempted to have intercourse with his own daughter. 48. For this offence, they had to be born as Asuras immediately. Born as the issue

देवाः कं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥47॥

हिरण्यकशिपोर्जाता नीतास्ते योगमायया ॥48॥

मा ताञ्छोचत्यात्मजान् स्वांस्त इमेऽध्यासतेऽन्तिके

ततः शापाद् विनिर्मुक्ता लोकं यास्यन्ति विज्वराः ॥

षडिमे मत्प्रसादेन पुनर्यास्यन्ति सद्गतिम् ॥51॥

पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ॥52॥

परिष्वज्याङ्कुमारोप्य मूर्ध्न्यजिघ्रदभीक्ष्णशः ॥53॥

मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते ॥54॥

नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः ॥55॥

of Hiranyakasipu, they were afterwards transferred to the womb of Devaki by Yogamaya. 49. Born of Devaki's womb, they were killed by Kamsa. Devaki Devi, thinking of them as her sons, is mourning over their loss. These six sons are now with you, O king of Asuras! 50. In order to assuage the grief of our mother, we shall now take them with us. Being now free from the curse, they will afterwards go to their own sphere. 51. These six—Smara (alias Kīrtimān), Udgitha, Parishvanga, Patanga, Kshudrabhrit and Ghrinī—will by my grace attain salvation afterwards.' 52. So saying, and adored by Mahabali, he came back to Dwaraka with these six, and presented them to his mother. 53. Mother Devaki, overwhelmed with affection for her children, shed milk from her breasts, seated them in her lap, embraced them, and smelt the crown of their head again and again. 54. Deluded by the Maya of Vishnu, the Power that keeps the world going, she felt herself immersed in joy by the contact of her dear ones, and fed them at her breasts. 55. Taking this immortal drink of Devaki's breast-milk, the remnant of what Krishna the wielder of the mace sucked,

ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् । मिषतां सर्वभूतानां ययुर्धाम दिवौकसाम् ॥56॥
 तं दृष्ट्वा देवकी देवी मृतागमननिर्गमम् । मेने सुविस्मिता मायां कृष्णस्य रचितां नृप ॥57॥
 एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः । वीर्याण्यनन्तवीर्यस्य सन्त्यनन्तानि भारत ॥58॥

सूत उवाच

य इदमनुशृणोति श्रावयेद् वा मुरारेश्वरितममृतकीर्तवर्णितं व्यासपुत्रैः ।
 जगदधभिदलं तद्भुक्तसत्कर्णपूरं भगवति कृतचित्तो याति तत्क्षेमधाम ॥59॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे मृताग्रजानयनं नाम पञ्चाशीतितमोऽध्यायः ॥85॥

and having the contact of Narayana's body, they gained back the consciousness of their past. 56. They then prostrated themselves before Govinda, their parents, and Balarama, and while all were looking on, attained to the divine sphere. 57. O King! Mother Devaki felt astonished at these events, the return of her dead children and their departure afterwards, and concluded that all this was due to the mysterious spiritual power of Sri Krishna. 58. O Prince of Bharata's line! Numerous

are such sportive exploits of Krishna, the Supreme Being, the possessor of infinite puissance.

The Suta said: 59. This sacred narrative about Murāri described by Suka, the son of Vyasa, is a delight to the ears of devotees, more valuable than a precious ornament, and a panacea for the sins of man. He who listens to it with one-pointed attention and makes others do so, will attain to His state, which is beyond the ravages of Time.

अथ षडशीतितमोऽध्यायः

राजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः । यथोपयेमे विजयो या ममासीत् पितामही ॥ 1॥

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः । गतः प्रभासमशृणोन्मातुलेयीं स आत्मनः ॥ 2॥
 दुर्योधनाय रामस्तां दास्यतीति न चापरे । तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥ 3॥

Skandha X : Chapter 86

MARRIAGE OF SUBHADRA AND STORY OF SRUTADEVA

Arjuna weds Subhadra (1-12)

Rajah Parikshit said: 1. O holy Sir! I would like to know what were the circumstances leading to the marriage of Arjuna with my grandmother Subhadra, who was a sister of Rama and Krishna.

Sri Suka said: 2. Arjuna of noble

birth was moving about the various parts of the country on a pilgrimage. When he was at Prabhāsa, he heard of his uncle's daughter Subhadra. 3. He heard also that Rama desired to give her in marriage to Duryodhana, while others in the family were not agreeable to this. Now desiring to get her for himself, Arjuna went to

तत्र वै वार्षिकान् मासानवात्सीत् स्वार्थसाधकः ।
 एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम् ।
 सोऽपश्यत्तत्र महतीं कन्यां वीरमनोहराम् ।
 सापि तं चकमे वीक्ष्य नारीणां हृदयङ्गमम् ।
 तां परं समनुध्यायन्नन्तरं प्रेप्सुरर्जुनः ।
 महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् ।
 रथस्थो धनुरादाय शूरांश्चारुन्धतो भटान् ।
 तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः ।
 प्राहिणोत् पारिबर्हाणि वरवध्वोर्मुदा बलः ।

श्रीशुक उवाच

कृष्णस्यासीद् द्विजश्रेष्ठः श्रुतदेव इति श्रुतः ।
 स उवास विदेहेषु मिथिलायां गृहाश्रमी ।
 यात्रामात्रं त्वहरहर्दैवादुपनमत्युत ।

पौरैः सभाजितोऽभीक्ष्णं रामेणाजानता च सः । 4॥
 श्रद्धयोपहृतं भैक्ष्यं बलेन बुभुजे किल ॥ 5॥
 प्रीत्युत्फुल्लेक्षणस्तस्यां भावक्षुब्धं मनो दधे ॥ 6॥
 हसन्ती व्रीडितापाङ्गी तन्व्यस्तहृदयेक्षणा 7॥
 न लेभे शं भ्रमच्चित्तः कामेनातिबलीयसा ॥ 8॥
 जहारानुमतः पित्रोः कृष्णस्य च महारथः ॥ 9॥
 विद्राव्य क्रोशतां स्वानां स्वभागं मृगराडिव ॥ 10॥
 गृहीतपादः कृष्णेन सुहृद्भिश्चान्वशाम्यत ॥ 11॥
 महाधनोपस्करेभरथाश्वनरयोषितः ॥ 12॥

कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्पटः ॥ 13॥
 अनीहयाऽऽगताहार्यनिर्वर्तितनिजक्रियः ॥ 14॥
 नाधिकं तावता तुष्टः क्रियाश्रक्ने यथोचिताः ॥ 15॥

Dwaraka in the guise of a triple-staffed Sannyasin: 4. He stayed there for several months during the rainy season for the attainment of his object, receiving the adoration of the citizens as well as of Rama, none of whom could see through his disguise.

5. One day Balarama invited him to his house and fed him with great attention. 6. There Arjuna beheld that maiden whose superb beauty could capture the mind of any hero. Instantly he fell desperately in love with her, and his heart got agitated and his eyes wide open. 7. She, too, fell in love on seeing him whose form would charm the mind of any woman. She stood there smiling with a bashful look, her heart and her gaze fixed on him. 8. Arjuna had no peace of mind from now. His heart being agitated by his strong passion for her, his thoughts were always fixed on her, and his brain was engaged in devising plans for taking her away with him. 9. One day when the girl came out of the citadel in a chariot to attend a religious festival, Arjuna, the great car-warrior, carried her away with the permission of

Devaki, Vasudeva and the Lord himself. 10. Ascending his chariot, he held up his bow and drove away all the valiant guards that came and surrounded him, and amidst the hue and cry of the people there, carried her away, as a lion carries away his prey. 11. Hearing about this, Rama got furiously agitated like the sea on the full moon day, but he calmed down when Krishna and other relatives pleaded with him, holding his feet. 12. Rama, now reconciled, sent as presents to the couple costly articles for personal use, an army with the four types of regiments and servitors both male and female.

Krishna's Visit to the pious Srutadeva and Bahulasva (13-26)

Sri Suka said: 13. There was a Brahmana devoted to Krishna, named Srutadeva, who found life's fulfilment in devotion to Krishna, who was wise, full of peace, and free from sensual indulgences. 14. He was a householder living in the city of Mithila in the country of the Videhas, meeting the limited wants of life with what chance brought him without much effort on his part. 15. Daily he got suffi-

तथा तद्राष्ट्रपालोऽङ्गः बहुलाश्व इति श्रुतः । मैथिलो निरहम्मान उभावप्यच्युतप्रियौ ॥16॥
 तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम् । आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः ॥17॥
 नारदो वामदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः । अहं बृहस्पतिः कण्वो मैत्रेयश्च्यवनादयः ॥18॥
 तत्र तत्र तमायान्तं पौरा जानपदा नृप । उपतस्थुः सार्घ्यहस्ता ग्रहैः सूर्यमिवोदितम् ॥19॥

आनर्तधन्वकुरुजाङ्गलकङ्कुमत्स्यपाञ्चालकुन्तिमधुकैकयकोसलार्णाः ।

अन्ये च तन्मुखसरोजमुदारहासस्निग्धेक्षणं नृप पपुर्दृशिभिर्नृनार्यः ॥20॥

तेभ्यः स्ववीक्षणविनष्टतमिहृदग्भ्यः क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन् ।

शृण्वन् दिगन्तधवलं गीतं स्वयशोऽशुभघ्नं सुरैर्नृभिरगाच्छनकैर्विदेहान् ॥21॥

तेऽच्युतं प्राप्तमाकर्ष्य पौरा जानपदा नृप । अभीयुर्मुदितास्तस्मै गृहीतार्हणपाणयः ॥22॥

दृष्ट्वा त उत्तमश्लोकं प्रीत्युत्फुल्लाननाशयाः । कैर्धृताञ्जलिभिर्नेमुः श्रुतपूर्वास्तथा मुनीन् ॥23॥

स्वानुग्रहाय सम्प्राप्तं मन्वानौ तं जगद्गुरुम् । मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः ॥24॥

न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः । मैथिलः श्रुतदेवश्च युगपत् संहताञ्जली ॥25॥

भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया । उभयोराविशद् गेहमुभाभ्यां तदलक्षितः ॥26॥

cient income for his upkeep, not more. Satisfied with it, he discharged all his ritualistic duties properly. 16. O respected one! The then-ruler of the place, Bahulāsava of the royal line of Mithila, was a person free from pride and conceit. Both the king Bahulasva and the Brahmana Srutadeva were dear to Achyuta.

17. The worshipful Lord, the master of all, being highly pleased with both, once went with many sages to Videha in his chariot got ready by Dāruka. 18. He went to Mithila with Nārada, Vāmadeva, Atri, Vedavyāsa, Parasurāma, Asita, Aruni, myself (Suka), Brihaspati, Kanva, Maitreya, Chyavana and others. 19. O King! As he arrived at different stations, men in the cities and the villages received him with ingredients of worship in hand, as they do the rising sun, here in the present instance, with the planets constituted of the accompanying Rishis. 20. He passed through the countries of Ānarta, Dhanva, Kuru, Jāngala, Kanka, Matsya, Pāñchāla, Kunti, Madhu, Kekaya, Kosala and Rina, and as he passed through, the men and women of those countries absorbed through their eyes the lotus face of the Lord with its loving

looks and charming smile. 21. By the sight of Krishna, the supreme spiritual teacher of all the worlds, the darkness of blinding ignorance, hiding the people's eye of knowledge, cleared, and they attained to spiritual wisdom and liberation. And further, hearing all along the way the glorification of his own sin-destroying holy fame, sung by celestials and men everywhere, Krishna gradually reached his destination of Videha.

22. Hearing of the arrival of Achyuta in their country, the citizens and the villagers went to receive him in great joy, with materials for worship in their hands. 23. When they saw him of holy and transcendent fame, their faces and hearts bloomed with the joy of his vision and they fell down prostrate with joined palms before him in full salutation as also before the well-known sages. 24. Guessing that Krishna, the teacher of the whole world, had come to bless them, Srutadeva and the king of Mithila both fell at the feet of Krishna, the Lord of all. 25. Both the king of Mithila and the Brahmana Srutadeva invited Krishna along with the Rishis accompanying him, to be their guests at the same time. 26. The

श्रोतुमप्यसतां दूरान् जनकः स्वगृहागतान् ।
 प्रवृद्धभक्त्या उद्धर्षहृदयान्नाविलेक्षणः ।
 सकुटुम्बो वहन् मूर्ध्ना पूजयाञ्चक्र ईश्वरान् ।
 वाचा मधुरया प्रीणन्निदमाहान्नर्तपितान् ।

राजोवाच

भवान् हि सर्वभूतानामात्मा साक्षी स्वदृग् विभो ।
 स्ववचस्तद्वत् कर्तुमस्मद्दृग्गोचरो भवान् ।
 को नु त्वच्चरणाम्भोजमेवंविद् विसृजेत् पुमान् ।
 योऽवतीर्य यदोर्वशे नृणां संसरतामिह ।
 नमस्तुभ्यं भगवते कृष्णायकुण्ठमेधसे ।
 दिनानि कतिचिद् भूमन् गृहान् नो निवस द्विजैः ।

worshipful Lord accepted the invitation of both, desirous as he was to bless them both at the same time. Assuming two forms he went to the houses of both simultaneously without the one knowing his presence in the other's house.

Krishna at the Palace of the King of Mithila (27-37)

27-29. On their arrival at his house, the king of Mithila seated these venerable guests on excellent seats—venerable personages whose names even were difficult to be heard by evil men. The emotion of Divine love surging in his heart expressed itself through his eyes as a torrent of tears. Prostrating himself before the Lord, he washed his feet, and that world-sanctifying water he poured on the heads of himself and all the other members of his household. Then he worshipped him with ingredients of worship like sandal paste, flower garlands, clothes, ornaments, incense, light etc., and with gifts of cows and oxen. 30. Feeding the party to satiety and pleasing them with sweet conversation, he placed the feet of Sri Krishna in his lap, and while joyously stroking them, prayed:

The Rajah of Mithila said: 31. 'O all-

आनीतेष्वासनाग्रेषु सुखासीनान् महामनाः ॥27॥
 नत्वा तदङ्गीन् प्रक्षाल्य तदपो लोकपावनीः ॥28॥
 गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः ॥29॥
 पादावङ्कगतौ विष्णोः संस्पृशञ्छनकैर्मुदा ॥30॥

अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः ॥31॥
 यदात्थैकान्तभक्तान्मे नानन्तः श्रीरज प्रियः ॥32॥
 निष्किञ्चनानां शान्तानां मुनीनां यस्त्वमात्मदः ॥33॥
 यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम् ॥34॥
 नारयणाय ऋषये सुशान्तं तप ईयुषे ॥35॥
 समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥36॥

pervading One! Thou art the Atman in all beings, the witness of all, and the self-revealing light of consciousness, the ultimate subject. Though unseeable as the ultimate subject, Thou hast come before us assuming a form. 32. Thou hast declared: Neither Ananta (Balarama) my brother, nor Sri my consort, nor Brahma my offspring is as dear to me as one who is exclusively devoted to Me—to vindicate this declaration of Thine, Thou hast appeared before our eyes. 33. Which man will abandon Thy lotus-feet, knowing that Thou dost make a gift of Thyself to sages who have no wealth other than Thyself, and who are at peace because they have no possession except Thee? 34. Born in the line of Yadu, Thou hast by Thy sportive activities spread Thy holy and world-sanctifying fame everywhere, hearing about which men caught in the cycle of Samsara might get release from it and attain salvation. 35. Salutations to Thee, Krishna, worshipful Lord, whose consciousness is never obscured by ignorance! Salutations to Thee who, as Narayana, art absorbed ever in undisturbed Samadhi! 36. O all-pervading one! Deign to live here for some days along with the sages and sanctify this line of Nimi with the dust of Thy holy feet.'

इत्युपामन्त्रितो राज्ञा भगवाँल्लोकभावनः ।
श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाञ्जनको यथा ।
तृणपीठवृसीष्वेतानानीतेषूपवेश्य सः ।
तदम्भमा महाभाग आत्मानं सगृहान्वयम् ।

फलार्हणोशीरशिवामृताम्बुभिर्मृदा

आराधयामास यथोपपन्नया

स तर्कयामास कुतो ममान्वभूद् गृहान्धकूपे पतितस्य सङ्गमः ।

यः सर्वतीर्थास्पदपादरेणुभिः कृष्णेन चास्यात्मनिकेतभूसुरैः ॥42॥

सूपविष्टान् कृतातिथ्यान् श्रुतदेव उपस्थितः ।

श्रुतदेव उवाच

नाद्य नो दर्शनं प्राप्तः परं परमपूरुषः ।

यथा शयानः पुरुषो मनसैवात्ममायया ।

शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम् ।

हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् ।

37. Being thus implored by the king, the worshipful Lord, who ever promotes the world's welfare, spent some days in Mithila, bringing infinite good to the men and women of that country.

Krishna at the House of Srutadeva

(38-49)

38. When Achyuta reached his house, Srutadeva too prostrated himself before him and the Munis as the king of Mithila did. Then he danced about in great joy, his clothes whirling about in his vigorous dance. 39. Offering them straw seats and mattresses to sit on, he welcomed them and washed their feet, along with his wife. 40. That pious Brahmana sprinkled this holy water everywhere in his house, over its inmates and himself, and filled with joy thereby, he had the satisfaction of fulfilling the most cherished object of his life. 41. He worshipped the Lord with fruits, incense, herbal water, fragrant substances, Tulasi, Kusa, lotus petals and other such easily-got ingredients, and fed him with a simple, pure and wholesome meal. 42. He cogitated in his mind how he, one consigned to the discarded well of

उवास कुर्वन् कल्याणं मिथिलानरयोषिताम् ॥37॥

नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननर्त ह ॥38॥

स्वागतेनाभिनन्द्याङ्घ्रीन् सभार्योऽबनिजे मुदा ॥

त्नापयाञ्चक्र उद्धर्षो लब्धसर्वमनोरथः ॥40॥

सुरभ्या तुलसीकुशाम्बुजैः ।

सपर्यया सत्त्वविवर्धनान्धसा ॥41॥

गृहान्धकूपे पतितस्य सङ्गमः ।

कृष्णेन चास्यात्मनिकेतभूसुरैः ॥42॥

सभार्यस्वजनापत्य उवाचङ्घ्रिभिमर्शनः ॥43॥

यर्हीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया ॥44॥

सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते ॥45॥

नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम् ॥46॥

आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतगुणात्मनाम् ॥
the householder's life, could get this association with Krishna and the holy sages, in whom he resides, and whose feet are sacred enough to sanctify even holy places. 43. After doing hospitality in the proper way, he seated them comfortably, and along with his wife and other members of his family, began to stroke their feet. In the course of it he said:

Srutadeva said: 44. It is not just now only that Thou hast revealed Thy presence to us. At the very outset Thou didst enter into the categories of creation which Thy Sakti had brought forth. 45. The sleeping man's mind, which is a part of Thy power, Maya, projects in dream the dream egos and the objects experienced, and also interpenetrates them and shines through them. So dost Thou shine in this universe, projected by Maya, as the centres of consciousness who are the experiencers, and as their objects which are the experienced. 46. Thou shinest specially in the pure hearts of these men who always hear about Thee, speak about Thee, offer worship to Thee, salute Thee, and converse about Thee. 47. Though thou art in the hearts of all, Thou art far

नमोऽस्तु तेऽध्यात्मविदां परात्मने अनात्मने स्वात्मविभक्तमृत्यवे ।

सकारणाकारणलिङ्गमीयुषे

स्वमाययासंवृतरुद्धदृष्टये ॥48॥

स त्वं शाधि स्वभृत्यान् नः किं देव करवामहे ।

एतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः ॥49॥

श्रीशुक उवाच

तदुक्तमित्युपाकर्ण्य भगवान् प्रणतार्तिहा ।

गृहीत्वा पाणिना पाणिं प्रहसंस्तमुवाच ह ॥50॥

श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय सम्प्राप्तान् विद्वद्यमून् मुनीन् ।

संचरन्ति मया लोकान् पुनन्तः पादरेणुभिः ॥51॥

देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनार्चनैः ।

शनैः पुनन्ति कालेन तदप्यर्हत्तमेक्षया ॥52॥

ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह ।

तपसा विद्यया तुष्ट्या किमु मत्कलया युतः ॥53॥

न ब्राह्मणान्मे दयितं रूपमेतच्चतुर्भुजम् ।

सर्ववेदमयो विप्रः सर्वदेवमयो ह्यहम् ॥54॥

दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः ।

गुहं मां विप्रमात्मानमर्चादाविज्यदृष्टयः ॥55॥

चराचरमिदं विश्वं भावा ये चास्य हेतवः ।

मद्रूपाणीति चेतस्याधत्ते विप्रो मदीक्षया ॥56॥

off for those whose minds are distracted by the impressions of various actions. Thou canst not be grasped by the unaided power of the individual mind; only a mind saturated with devotion can grasp Thee. 48. Salutations to Thee who reveal Thyself as the Supreme Spirit to those who have the true knowledge of the Atman. Salutations to Thee who comest as Death to those who fail to recognise themselves as the Atman and look upon themselves as separate individual bodies! Salutations to Thee who art embodied as Prakriti and its evolutes, the causal and manifested conditions of the universe. Salutations to Thee whose vision cannot be hidden by Thy own Maya, but which causes ignorance in others. 49. May Thou of such greatness deign to instruct us, Thy servants. Lord! How are we to serve Thee? Man's troubles cease when he realises Thee!

Krishna on the true Import of Devotion
(50-59)

Sri Suka said: 50. To him, who said like this, the worshipful Lord, who alleviates the sufferings of self-surrendered devotees, replied smiling, holding his hand in his own.

The Lord said: 51. O learned one! Know that these holy men, the Rishis accompanying me, have come here to bless you. They travel all over the world, with me in their heart, sanctifying the region they travel with the dust of their feet. 52. Only very slowly, in the course of a long time, do holy images, places of pilgrimage and sacred rivers purify those who see, touch and worship them. And even this power they derive from the sanctifying looks of holy men. 53. A holy man excels others by birth because of the many auspicious and virtuous tendencies he brings with him. He becomes all the more so by austerity, learning, and contentment, and above all by installing Me in the heart through devotion. 54. This four-handed form of Mine is not dearer to Me than the holy man. For the holy man is the embodiment of all the Vedas, while I am only the embodiment of all the Devas (whose greatness is underwritten by the Vedas). 55. People of carping and evil mentality, without understanding this truth, become confirmed in the worship of images, while slighting holy men who are the teachers of men, who are My own self, and who constitute the Atman of all. 56. The holy man remembers always

तस्माद् ब्रह्मऋषीनेतान् ब्रह्मन् मच्छ्रद्धयार्चय । एवं चेर्दचितोऽस्म्यद्वा नान्यथा मूरिभूतिभिः ॥57॥

श्रीशुक उवाच

स इत्थं प्रभुणाऽऽदिष्टः सहकृष्णान् द्विजोत्तमान् । आराध्यैकात्मभावेन मैथिलश्चाप सद्गतिम् ॥58॥

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान् । उषित्वाऽऽदिश्य सन्मार्गं पुनर्द्वारवतीमगात् ॥59॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे श्रुतदेवानुग्रहो नाम षडशीतितमोऽध्यायः ॥86॥

that this whole universe in its gross and causal condition constitutes My form, because of the enlightenment received through My intuition 57. Therefore, O learned one, adore these divine sages with the same strength of faith that you have in Me. That indeed is My true worship—not the worship with costly offerings in the images.

Sri Suka said: 58. Thus instructed by

the Lord, the Brahmana and the king of Mithila, adored the sages and Krishna with the conviction that they are one, and attained to liberation. 59. O King! In this way the worshipful Lord, demonstrating himself to be a devotee of his own devotees, taught these two aspirants the path of spiritual evolution revealed in the Vedas. He stayed with them for a few days, and then returned to Dwaraka.

अथ सप्ताशीतितमोऽध्यायः

परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः । कथं चरन्ति श्रुतयः साक्षात् सदसतः परे ॥ 1॥

श्रीशुक उवाच

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत् प्रभुः । मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥ 2॥

सैषा ह्युपनिषद् ब्राह्मी पूर्वेषां पूर्वजैर्धृता । श्रद्धया धारयेद् यस्तां क्षेमं गच्छेदकिंचनः ॥ 3॥

Skandha X : Chapter 87

THE HYMN OF THE VEDAS

Can the Veda reveal Brahman?

(1-13)

Rajah Parikshit said: 1. O enlightened one! The Vedas, being constituted of words, can only describe entities coming within the scope of the three Gunas of Prakriti. How can they then really reveal Brahman, the Absolute Being, who is not included in the Gunas of Prakriti, who cannot be defined or described as an object before us, and who is beyond the relation of cause and effect?

Sri Suka said: 2. The all-powerful Lord created faculties like intellect, mind, senses and Prana in the Jivas in order that they may enjoy sense contacts in the world, may perform works, gain the felicities of heaven in the hereafter, and attain to liberation from Samsara. 3. It is not proper to doubt the efficacy of the Vedas. For it is the ignorance-shattering science ending in the knowledge of Brahman, accepted as such by the most ancient of ancient wise men from endless time. A man accepting it with deep faith and

अत्र ते वर्णयिष्यामि गाथां नारायणान्विताम् ।
 एकदा नारदो लोकान् पर्यटन् भगवत्प्रियः ।
 यो वै भारतवर्षेऽस्मिन् क्षेमाय स्वस्तये नृणाम् ।
 तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः ।
 तस्मै ह्यवोचद् भगवानृषीणां शृण्वतामिदम् ।

श्रीभगवानुवाच

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत् पुरा ।
 श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम् ।

तत्र हायमभूत् प्रश्नस्त्वं

तुल्यश्रुततपःशीलास्तुल्यस्वीयारिमध्यमाः ।

सनन्दन उवाच

स्वसृष्टमिदमापीय शयानं सह शक्तिभिः ।
 यथा शयानं सम्राजं वन्दिनस्तत्पराक्रमैः ।

sincerity and living a life of renunciation attains to the blessedness of abidance in the Supreme Spirit.

4. In order to make this clear, I shall narrate to you an episode relating to sage Narayana. It is a conversation that took place between Narada and Rishi Narayana. 5-6. Once in the course of his peregrinations all over the universe, Narada, the beloved of the Lord, went over to Badaryashrama to see the Rishi Narayana, who is engaged during the whole Kalpa in 'austerity constituted of Dharma (righteousness). Jnana (knowledge) and Sama (practice of Samadhi) for the material and spiritual good of the men inhabiting Bharatavarsha. 7. Narada put this very question to sage Narayana who was sitting there surrounded by Rishis living in the village of Kalāpagrāma. 8. The worshipful Narayana narrated to Narada what took place during a seminar on Brahman at a sacrificial assembly held in Janaloka by the ancients.

The worshipful Narayana said: 9. O son of self-born Brahma! It was in Janaloka, under the auspices of the mind-born sons of Brahma who are lifelong celibates, and amidst the residents of

नारदस्य च संवादमृषेर्नारायणस्य च ॥ 4॥
 सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् ॥ 5॥
 धर्मज्ञानशमोपेतमाकल्पादस्थितस्तपः ॥ 6॥
 परीतं प्रणतोऽपृच्छदिदमेव कुरुद्वह ॥ 7॥
 यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम् ॥ 8॥

तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम् ॥ 9॥

ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते ।

मां यमनुपृच्छसि ॥ 10॥

अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे ॥ 11॥

तदन्ते बोधयांचक्रुस्तल्लिङ्गैः श्रुतयः परम् ॥ 12॥

प्रत्यूपेऽभ्येत्य सुश्लोकैर्बोधयन्त्यनुजीविनः ॥ 13॥

that region that this Brahmasatra, or prolonged discussion on Brahman, participated in by a large number of savants and self-controlled sages took place. 10. You had gone to Swetadweepa at that time to pay obeisance to its Lord Aniruddha when this assembly for the discussion on Brahman took place in Janaloka. The question investigated then was the very question you have now raised. 11. Though all these sages were equal in learning, austerity, character, and even-sightedness towards friends, foes and neutrals, they made one among themselves (Sanandana) the speaker while the others heard him with deep attention.

Sanandana, the speaker, said: 12-13. In order to awaken a sleeping emperor in the morning, the minstrels attached to his court come and proclaim his glorious deeds in praise of him. In the same way, in order to awaken the Lord at the end of the Pralaya from the Cosmic Slumber into which He had entered when the previous Kalpa had ended, withdrawing into Himself the whole universe and the powers connected with it, the Srutis (the Vedas) recited a hymn recalling all His distinctive majesties.

श्रुतय ऊचुः

जय जय जह्ज्जामजित दोषगृभीतगुणां त्वमसि यदात्मना समवरुद्धसमस्तभगः ।
 अगजगदोकसामखिलशक्त्यवबोधक ते क्वचिदजयाऽऽत्मना च चरतोऽनुचरेन्नगमः ॥14॥
 बृहदुपलब्धमेतदवयन्त्यवशेषतया यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात् ।
 अत ऋषयो दधुस्त्वयि मनोवचनाचरितं कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥15॥
 इति तव सूरयस्त्र्यधिपतेऽखिललोकमलक्षणकथामृताब्धिमवगाह्य तपांसि जहुः ।
 किमुत पुनः स्वधामविधुताशयकालगुणाः परम भजन्ति ये पदमजस्रसुखानुभवम् ॥16॥
 दृतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा महदहमादयोऽण्डमसृजन् यदनुग्रहतः ।
 पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥17॥

*Maya functions as Ignorance in Jiva
 and as Power in the Lord*

The Srutis said: 14. Hail, Hail unto the Supreme Master unconquerable! Withdraw Thy Maya, constituted of the three Gunas, from covering the knowledge of all Jivas, moving and unmoving, with the pall of ignorance. But in Thee, the controller of Maya, Maya is not the veil of ignorance as it is in the Jiva, but Thy inherent puissance and divine majesty. The Vedas reveal Thee as sometimes manifesting Thy inherent power of Maya and at others as subsisting in Thyself, with all powers quiescent.

The Universe non-different from Thee

15. The whole universe of experience is ultimately Thyself alone. For it is known to the Vedas and the Rishis that Thou alone remainest when everything is dissolved to the subtlest state. Just as the appearance and disappearance of all effects like pots take place in their material substance clay, so do the origin and vanishing of the universe take place in Thee, their material cause. But there is this difference that, unlike clay, Thy substance is not in the least affected by the creation and dissolution of the universe out of Thee. As everything that is conceived by thought and touched by the

senses are only Thy manifestation and therefore Thyself, the various deities and forms of worship described in the Vedas really relate to Thee only, though indirectly. The steps we place on any object on the ground, though they may appear to be placed on that object, are in the final sense placed on the earth only, as the earth supports all objects. So too do all the words and teachings of the Vedas point towards Thee, though they may appear to deal with deities.

*Identity of the Goal of Devotion and
 Knowledge*

16. O Master of Prakriti! Knowing this—that all the divine manifestations and incarnations are really Thyself—great sages dived into the ocean of the world-sanctifying accounts of Thy sportive actions as such divine incarnations and manifestations, and through that assuaged the heat of all their sufferings. O Thou the Supreme One, it is then needless to say that those who overcome the limitations of space, time and mental modifications and intuit Thy Being, will overcome all sufferings and be established in Thy state of unbroken Bliss.

*The Lord as the Transcendent and as
 the Immanent*

17. Man can be said to be a man,

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः परिसरपद्धतिं हृदयमारुणयो दहरम् ।
 तत उदगादनन्त तव धाम शिरः परमं पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे ॥18॥
 स्वकृतविचित्रयोनिषु विशन्निव हेतुतया तरतमतश्चकास्स्यनलवत् स्वकृतानुकृतिः ।
 अथ वितथास्वमूष्ववितथं तव धाम समं विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम् ॥19॥
 स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं तवं पुरुषं वदन्त्यखिलशक्तिधृतोऽशकृतम् ।
 इति नृगतिं विविच्य कवयो निगमावपनं भवत उपासतेऽङ्घ्रिमभवं भुवि विश्वसिताः ॥20॥
 दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः ।
 न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसङ्गविसृष्टगृहाः ॥21॥

truly alive, only if he adores Thee. Otherwise he is merely a pair of bellows, a breathing machine. For, Thou art the Power that activates the insentient cosmic categories and enables them to take the shape of the universe, including man. In the human personality so formed, Thou as the Purusha permeatest the five sheaths or bodies (Kosas)—the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. Interpenetrating all these and taking their shape, Thou art described also as transcending them as their support (by the statement '*Brahma puccham pratishta*', Brahma is the tail, the support)—the One remaining as the unsublatable and ultimate residue when all the distinctions of cause and effect are eliminated.

The Spiritual Ascent

18. Among the followers of the path of the Rishis, those who are most gross-minded (called Sāṅkarāyanas) meditate on Thee in the stomach region (i.e. the centre in the navel called Manipura, probably including also Muladhara). Others more subtle-minded called Ārunis meditate on Thee in the spiritual dimension in the heart region called Dahara. From the heart, Sushumna, the spiritual conduit leads to the head, the highest region where Thou art intuited in the Sahasrara or the Thousand-petalled Lotus. There is no more birth and death for those attaining this.

Divine Immanence

19. Though Thou art already present in these diverse creations of Thine as their material cause, still it looks as if Thou hast entered into them again after the creation of the bodies, manifesting identification with their shape and character, just as the fire takes the shape and nature of the fuel it is burning. Therefore men who are endowed with a dispassionate mind and who have renounced all self-centred values, recognise Thee as the Enduring Spirit in these transient bodies.

The Jiva and his Destiny

20. The Purusha (the Jiva) abides in the bodies created by the Karmas performed by himself, without his spiritual nature being effaced by anything within or without in the midst of the cause and effect relationship. He is described as a 'part' (Amsa) of Thee, and Thou as the Whole endowed with infinite puissance and excellences. Arriving through discrimination at this spiritual origin and destiny of man, wise men adore Thee with deep faith and devotion, having accepted the Vedic teaching that Thou art the centre for dedicating and depositing all one's actions, and that devotion to Thee can secure one's release from Samsara.

Bhakti as the fifth Purushartha

21. O Lord of all! In order to reveal this

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियवच्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।
 न बत रमन्त्यहो असदुपासनयाऽऽत्महनो यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः ॥22॥
 निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।
 स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः ॥23॥
 क इह नु वेद बतावरजन्मलयोऽग्रसरं यत उदगादृषिर्यमनु देवगणा उभये ।
 तर्हि न सन्न चासदुभयं न च कालजवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा ॥24॥

spiritual nature of man which is difficult to comprehend, Thou dost body Thyself forth as divine Incarnations. There are some who enter into the vast nectarine ocean of Thy deeds and excellences revealed through the sportive actions of these, Thy Incarnations, and exclude all other forms of spiritual striving. They leave their homes and all worldly attachments and join that community of all-renouncing men who constitute the Swans (Paramahansas) ever sporting with delight at the lotus of Thy feet. They reject even Apavarga—Moksha or liberation (which is generally considered the fourth and the highest Purushartha or value of life, and prefer the fifth Purushartha consisting in the absorbing Divine service of Premabhakti).

Human Embodiment a great Opportunity

22. This human body, so well-suited for Thy service, is now readily available for one like a bosom friend or a dear relative to be used for devotional purposes. So also Thou, who art the soul of one's soul and benevolent, art eager to bless the devotee. But alas! Heedless man shows no interest in Thee because of his indulgence in sense objects of a degrading nature. By this neglect of devotional life, he becomes a killer of the soul. By the force of tendencies developed through a life of attachment to this body, he roams about in inferior bodies in this terrible maze of Samsara.

Devotion through Confrontation and sexual Love

23. Through remembrance, Thy antagonists attained to the same spiritual goal as the sages who had established complete control over their vital forces, mind and senses, and meditated on Thee in the heart. To Thee, we (the Sruti Devatas), who look upon Thee as equally present everywhere and ever commune with Thy lotus feet, and the women (the Gopikas of Vrindavana) who longed for the embrace of Thy arms, powerful and handsome like Adishesha, are of equal worth. Whatever the nature of the passion that moves the devotee, if it makes him intensely think of Thee, Thy grace falls on him.

None can know Thee except by Thy Grace

24. Thou art the Primeval Being prior to whom or by whose side there was none else existing. Lo! How can any of the others who came from Thee and after Thee, and who are bound to dissolve into Thee, know Thee? From Thee the creator Brahma arose, and from him the two types of divinities. And when Thou enterest into Thy cosmic slumber drawing everything into Thyself, there is nothing left to be known as gross or subtle or as a combination of both—no movement of time, no scripture. (How can anyone therefore know the subtle truth about Thee unless instructed by Thee? So to practise devo-

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।

त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र स भवेदबोधरसे ॥25॥

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात् सदभिमृशन्त्यशेषभिदमात्मतयाऽऽत्मविदः ।

न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया स्वकृतमनुप्रविष्टभिदमात्मतयावसितम् ॥26॥

तव परि ये चरन्त्यखिलसत्त्वनिकेततया त उत पदाऽऽक्रमन्त्यविगणय्य शिरो निर्वृतेः ।

परिवयसे पशूनिव गिरा विबुधानपि तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः ॥27॥

त्वमकरणः स्वराडखिलकारकशक्तिधरस्तव बलिमुद्वहन्ति समदन्त्यजयानिभिषाः ।

वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥28॥

tion to Thee and win Thy grace is the easier way of salvation for man.)

The conflicting Views of Philosophers

25. Different philosophers have different theories of reality. The Vaiseshikas say that real entities arise from a previous state of non-existence. Naiyayikas have the theory that existent entities perish. The Samkhyas contend that the spirit is many and therefore different in each body. The Mimamsaka ritualists find the truth in the fruits of ritualistic works. All these theories are guess work based on misconception. So also the materialist's theory that man is a product of the three Gunas of Prakriti and that every being is therefore a separate and perishable individual, is a theory based on the ignorance of Thy nature. For Thou, Pure Consciousness, in whom ignorance has no place, is the ultimate Truth.

The World derives its Reality from the Lord

26. This universe of three Gunas, a mental projection, and the individual self or the Jiva, are Asat, something non-existent in themselves, but become Sat, or derive existential value, because of Thee who art the substance behind them. The knowers of the Self therefore recognise

all this as Sat or existing, because all form an expression of Thyself. A product of gold is not rejected as illusory because it exists in identification with its substance, gold. Having manifested the universe, Thou dost indwell it as its substance (as gold abides in all products of it).

Devotion versus Vedic Ritualism

27. Those who adore Thee as the soul and substance of everything, overcome Death, planting their feet on his head, as it were, with utmost contempt. The others, who are averse to this truth are bound by Thee to the life of Samsara like animals with the rope of Vedic ritualism, even though they be great scholars. Those who love Thee purify the worlds, not the others (who put on a garb of spirituality without love of Thee at heart).

The Supremacy of the Lord

28. Though Thou, the self-luminous and self-conscious one, be without limbs and sense organs, Thou art the power that supports the sense faculties of all creatures. Dominated by Thy Maya, all the Devas and creators like Prajapatis offer tribute to Thee as subordinate kings do to their suzerains, and they in turn subsist on what men offer them as sacrificial offerings. Out of fear of Thee all the Devas perform their appointed tasks.

स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो विहर उदीक्षया यदि परस्य विमुक्त ततः ।
 न हि परमस्य कश्चिदपरो न परश्च भवेद् वियत इवापदस्य तव शून्यतुलां दधतः ॥29॥
 अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ।
 अजनि च यन्मयं तदविमुच्य नियन्तु भवेत् सममनुजानतां यदमतं मतदुष्टतया ॥30॥
 न घटत उद्भूतः प्रकृतिपुरुषयोरजयोरुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
 त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवार्णवे मधुनि लित्युरशेषरसाः ॥31॥
 नृष तव मायया भ्रमममीष्ववगत्य भृशं त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।
 कथमनुवर्ततां भवभयं तव यद्भ्रुकुटिः सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम् ॥32॥

Karma determines Differences

29. O unfettered one! When Thou, the Transcendent Being, desirest to sport with Thy Yogamaya and castest Thy glance at her, then the powers and tendencies of Jivas that had become latent in Thee at the close of the cosmic cycle are roused up, and as a consequence Jivas, with bodies moving and unmoving, come into being. These differences noticed in the nature and the power of the Jivas are due to their own Karmas and not of Thy making. For, to Thee, who art the highest of all beings—who art the same towards all like Akasa, beyond mind and words, and extremely subtle—there is no such difference as the favoured one and the disfavoured one. (All beings are alike to Thee, and the differences noticed in them are only due to their own Karma.)

Jiva as non-different from Brahman

30. O Eternal Being! If embodied beings (Jivas) are countless in number, and are also eternal and all-pervading, they cannot come under Thy control, as each would be its own absolute authority and could go in his own way. They can be under Thy control only if it is otherwise. If the Jiva is a manifestation of Thyself through an adjunct, then Thou, as their causal substance, will be permeating them in all their transformations through their adjuncts and would be their controller

without losing Thy own original nature as the Supreme Being. But the all-pervading and ultimate seer that Thou art, Thou canst not be an object of knowledge like other knowable things. To say that the ultimate seer can be the seen will be an absurd doctrine.

Untiy of all Beings in Brahman

31. A living being (Jiva) cannot be a product of Prakriti (matter) alone or of Purusha (consciousness) alone. For, both these are eternal, whereas living beings come and go. They are therefore the product of the mutual superimposition of both into a complex unit (in which their separateness cannot be understood or experienced). They may be compared to bubbles in which air and water particles combine. When all those Jivas dissolve in Thee, the Existence-knowledge-bliss, either in deep sleep or in liberation, then all their separateness disappears, with this difference that in sleep the mergence is still in combination with the adjuncts in a subtle form as of flower nectars of various kinds in honey, while in liberation it is absolute mergence as of river water in the ocean.

Devotion as the Panacea for Samsara

32. Knowing that it is due to the delusion caused by Thy Maya that the Jivas are subject to birth after birth in the transmigratory cycle (Samsara), wise men

विजितहृषीकवायुभिरदान्तमनस्तुरंगं य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।
 व्यसनशतान्विताः समबहाय गुरोश्चरणं वणिज इवाज मन्त्यकृतकर्णधरा जलधौ ॥33॥
 स्वजनसुतात्मदारधनधामधरासुरथैस्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे ।
 इति सदजानतां मिथुनतो रतये चरतां सुखयति को न्विह स्वविहते स्वनिरस्तभगे ॥34॥
 भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः ।
 दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे न पुनरुपासते पुरुषसारहरावसथान् ॥35॥
 सत इदमुत्थितं सदिति चेन्ननु तर्कहतं व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।
 व्यवहृतये विकल्प इषितोऽन्धपरम्परया भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥36॥

adore Thee, the granter of release from Samsara, with intense devotion. How can there be Samsara for one who serves Thee? For, Thy wheel of Time with its rim of three parts (past, present and future), on which the life of transmigration is mounted, causes fear only to those who do not take refuge in Thee.

Surrender to the Lord is the Safeguard in Spiritual Life

33. O Birthless One! Even though a person might have gained control over his senses and the Pranas, if he has not surrendered himself at the feet of the Guru, all his effort to discipline the extremely fickle mind, which is like an uncontrolled horse, will result only in the pain and trouble of striving, and he will be overwhelmed with deep sorrow because of failure. His condition will be like that of a party of merchants in the mid-ocean without a helmsman to direct the boat.

Renunciation essential for Spiritual Life

34. When Thou, the essence of all bliss art available as his very self to one who has resigned himself to Thee, what further use will he have for such objects as relatives, sons, body, wife, wealth, house, lands, life and properties like chariots etc.? And what joy can a man derive, who, without knowing Thee, the bedrock of Reality, goes after the joy of sex life and other enjoyments of the world that are

ephemeral and doomed to destruction by their very nature?

Even realised Souls renounce

35. Though these devotees, who are free from the pride of narrow egotism, hold Thy lotus-feet in their heart, and have within themselves that all-sanctifying stream of devotion flowing from those feet of Thine, still they resort to holy centres of spiritual living and thinking during their life in the world abandoning hearth and home. For even those who have but once seriously bestowed their mind on the ever-blessed Atman, which is Thyself, can never feel happy in the self-centred life of the home which has a baneful effect on the spiritual essence in man. (Not only that; by their visit to such holy spots, they sanctify them, and enhance their holiness.)

God and the World as Cause and Effect

36. It is contended that all this world has arisen out of Sat, a really existent cause, and therefore it must also be real. This, however, is not acceptable to reason; first it is not universally applicable to all cases of cause and effect, as in the case of father and son. The son has a different identity from that of the father, and cannot be reduced into the latter's form, as a pot can be reduced into mud. Next, sometimes an effect may be a mere appearance on a real cause, as the snake is

न यदिदमग्र आस न भविष्यदतो निधनादनुमितमन्तरा त्वयि विभाति मृषैकरसे ।
 अत उपमीयते द्रविणजातिविकल्पपर्यैवितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥37॥
 स यदजया त्वजामनुशयीत गुणांश्च जुषन् भजति सरूपतां तदनु मृत्युमपेतभगः ।
 त्वमुत जहासि तामहिरिव त्वचमात्तभगो महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥38॥
 यदि न समुद्धरन्ति यतयो हृदि कामजटा दुरधिगमोऽसतां हृदि गतोऽस्मृतकण्ठमणिः
 असुतृपयोगिनामुभयतोऽप्यसुखं भगवन्ननपगतान्तकादनधिरूढपदाद् भवतः ॥39॥
 त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयोर्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।
 अनुयुगमन्वहं सगुण गीतपरम्परया श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥40॥

on a rope in an illusory perception. In both such types of instances, the rule that the effect is as real as the cause is not found to fit. At the most, from the point of view of practical efficiency, it may have some relevancy, even as a wrong idea blindly accepted on the ground of a transmitted tradition is found to work in practice or as a false coin passes for a genuine one undetected. The permanency for the fruits of Vedic rituals based on Thy words, the Vedas, is only the wishful thinking of dull-witted persons who are not able to comprehend the Vedas with their continuity, implications, suggestions and many-sidedness. Vedic rituals may bear fruits which may last long, but are not really eternal.

The Phenomenality of the Effect

37. This universe was not existing before creation and will not exist after the cosmic dissolution also. So its existence in Thee, the Sat-Chit-Ananda, during the interval can only be in a phenomenal sense, without any substantiality. It is therefore compared to ornaments and pots which are the modifications of gold and mud respectively. Ignorant people mistake these temporary formations of the mind to be permanent.

The Contrast between Jiva and Iswara

38. Prompted by Maya, Thy creative Power, the Jiva embraced the ignorance

aspect of that Power and got established in the feeling that he is a body-mind complex. Consequently he lost his blissful nature and became subject to birth and death in the transmigratory cycle. But Thou, who art established in Thy spiritual glory, hast shed ignorance, like a snake its slough, and shinnest in Thy unlimited majesty exhibiting the sixfold powers.

Desire for Enjoyments: the Bane of the Ascetic's Life

39. O Lord! If renouncers (Yatis or Sannyasins) do not root out the desire for enjoyments from their hearts, then Thou, though present in their hearts, dost not reveal Thy presence to those hypocrites, just as a jewel does not reveal itself to its wearer who has forgotten its presence on his neck. The ascetics who are after sense enjoyments have to stand misery from two sources—from death who is sure to visit them, and from Thee who dost not reveal Thyself to them.

Enlightenment and Scriptural Injunctions

40. O Thou Lord of countless glories! In one who is illuminated with Thy knowledge, the bond of self-centred life (egoity) is broken, and therefore he is oblivious of (becomes free from) Thy laws regarding merit and demerit, enjoyments and sufferings. The scriptural injunctions pertaining to men who are body-centred, become meaningless for

द्युपतय एव ते न ययुरन्तमनन्ततया त्वमपि यदन्तराण्डनिचया ननु सावरणाः ।

ख इव रजांसि वान्ति वयसा सह यच्छ्रुतयस्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः ॥41॥

श्रीभगवानुवाच

इत्येतद् ब्रह्मणः पुत्रा आश्रुत्यात्मानुशासनम् । सनन्दनमथानर्चुः सिद्धा ज्ञात्वाऽऽत्मनो गतिम् ॥42॥

इत्यशेषसमाम्नायपुराणोपनिषदसः । समुद्धृतः पूर्वजातैर्व्योमयानैर्महात्मभिः ॥43॥

त्वं चैतद् ब्रह्मदायाद श्रद्धयाऽऽत्मानुशासनम् । धारयंश्चर गां कामं कामानां भर्जनं नृणाम् ॥44॥

श्रीशुक उवाच

एवं स ऋषिणाऽऽदिष्टं गृहीत्वा श्रद्धयाऽऽत्मवान् । पूर्णः श्रुतधरो राजन्नाह वीरव्रतो मुनिः ॥45॥

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्तये । यो धत्ते सर्वभूतानामभवायोशतीः कलाः ॥46॥

इत्याद्यमृषिमानम्य तच्छिष्यांश्च महात्मनः । ततोऽगादाश्रमं साक्षात् पितुर्द्वैपायनस्य मे ॥47॥

सभाजितो भगवता कृतासनपरिग्रहः । तस्मै तद् वर्णयामास नारायणमुखाच्छ्रुतम् ॥48॥

him. For, he is then established in the bliss of spiritual freedom, which is Thyself, who hast entered into the hearts of men through the glorious devotional traditions transmitted in every age by great men through a succession of teachers and disciples.

Veda can describe Brahman only negatively

41. Even leading Divinities like Brahma do not find the limits of Thee; for Thou art the unlimited, and the unlimited by its nature cannot be fully comprehended. For the same reason even Thou dost not know Thy limits. Within that infinite and incomprehensible being of Thine, countless Brahmandas (universes), each with its seven expansive external coverings, whirl about together under the propulsion of Time like clusters of dust in the air. So the words of the Veda, unable to describe Thee positively, arrive at Thee only as the final residue left after negating all conceivable entities.

The Hymn and its Significance (42-44)

The worshipful Narayana said: 42. The great sages, born of the mind of Brahma, heard this exposition of the truth of

Brahman by Sanandana with great attention, and then saluted that Rishi, their hearts illumined by the knowledge of the Atman. 43. Thus was the quintessence of the Vedas, Puranas and the Upanishads expounded by the ancient sage Sanandana and others, who move about from sphere to sphere in the universe. 44. O thou inheritor of Brahmic bliss! Thinking with deep faith over this message productive of renunciation in the minds of men, you may freely move about in the worlds.

The Gist of the Hymn (45-50)

Sri Suka said: 45. O King! The sage Narada, who had perfect control over his mind and who observed strict celibacy in life, heard the teachings of Sri Narayana with deep faith and receptivity and became filled with joy; thinking over it again and again. *Sri Narada said:* 46. 'Salutations to Thee the Divine Incarnate, a manifestation of the Supreme Lord Krishna of holy fame who comes down as glorious incarnations for the welfare of all creatures!' 47. Paying homage to Rishi Narayana, the first and foremost of sages, and to his worthy disciples, Narada went to the Ashrama where my father Vyasa dwelt. 48. Received respectfully by Vyasa, Na-

इत्येतद् वर्णितं राजन् यन्नः प्रश्नः कृतस्त्वया । यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् ॥49॥
 योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः ।
 यं सम्पद्य जहात्यजामनुशयी सुप्तः कुलायं यथा तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम् ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे नारदनारायणसंवादे वेदस्तुतिर्नाम
 सप्ताशीतितमोऽध्यायः ॥87॥

rada took a seat and narrated to him what he had heard from the mouth of Sri Narayana, and I learned it from my father. 49. Thus have I answered, through the account of the above conversation your question how Brahman, who is beyond the Gunas and not within the scope of description by words, can be grasped by the mind. 50. Meditate always on Hari who, as the creator, designed this universe for the benefit of the Jivas; who as its material cause remains unaffected as its substratum during its creation, sustentation and dissolution; who is the Lord and director of matter and the Jivas; who, after creating the

categories enters into His creation along with the Jiva as the Indwelling Spirit and directs its evolution into various world systems and bodies of living beings; who governs the Jivas providing them with food and other conditions for higher evolution; who, through instruction as the Guru, enables the Jivas, who take refuge in Him, to abandon identification with the body even in the waking state as in the state of sleep; and who, being ever established in Bliss-consciousness without the slightest trace of ignorance, is capable of giving complete freedom from fear to all beings.

अथाष्टाशीतितमोऽध्यायः

राजोवाच

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम् । प्रायस्ते धनिनो भोजा न तु लक्ष्म्याः पतिं हरिम् ॥
 एतद् वेदितुमिच्छामः संदेहोऽत्र महान् हि नः । विरुद्धशीलयोः प्रभ्वोर्विरुद्धा भजतां गतिः ॥ 2॥

Skandha X : Chapter 88

THE STORY OF VRIKASURA AND RUDRA

*Mahavishnu is difficult to propitiate:
 Why? (1-11)*

Rajah Parikshit said: 1. It is generally found that among celestials, men and Asuras, those who worship Parameswara, who is an ascetic living in unclean places like the cremation ground, become wealthy and are given to worldly enjoyments,

whereas it is not so with regard to the worshippers of Hari, even though He is the consort of Lakshmi, the goddess of prosperity herself. 2. Here we have a grave doubt. We want to know why there is this paradox—that the followers of these two types of Masters with opposite features obtain results that are contrary to the characteristics of the Masters.

श्रीशुक उवाच

शिवः शक्तियुतः शश्वत् त्रिलिङ्गो गुणसंवृतः । वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥ 3॥
 ततो विकारा अभवन् षोडशामीषु कञ्चन । उपधावन् विभूतीनां सर्वासामश्नुते गतिम् ॥ 4॥
 हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्वदृगुपद्रष्टा तं भजन् निर्गुणो भवेत् ॥ 5॥
 निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः । शृण्वन् भगवतो धर्मानपृच्छदिदमच्युतम् ॥ 6॥
 स आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः । नृणां निःश्रेयसार्थाय योऽवतीर्णो यदोःकुले ॥ 7॥

श्रीभगवानुवाच

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः । ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥ 8॥
 स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया । मत्परैः कृतमैत्रस्य करिष्ये मदनग्रहम् ॥ 9॥
 तद् ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम् । अतो मां सुदुराराध्यं हित्वान्यान् भजते जनः ॥ 10॥
 ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः । मत्ताः प्रमत्ता वरदान् विस्मरन्त्यवजानते ॥ 11॥

श्रीशुक उवाच

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः ।

Sri Suka said: 3-4. Siva, who is always associated with Sakti, has three aspects, in each of which his I-sense is covered by the adjuncts of Sattva, Rajas, and Tamas, respectively. From these three types of I-sense, arose the mind, the ten senses, and the five elements, respectively. He who worships Siva associated with any of these three adjuncts derives powers and enjoyments pertaining to all the aspects. 5. But Hari is Nirguna, not associated with any of the Gunas of Prakriti. He is pure Spirit, transcending Prakriti. He is only the pure witness of all transformations of Prakriti, with no I-sense associated with them. One who adores Him transcends all the three Gunas. (His reward is pure Bliss and not any of the powers and enjoyments derived from Prakriti). 6. After your grandfather Yudhishtira had finished his Aswamedha sacrifice, he was hearing from the worshipful Lord an exposition of Dharma. In the course of it, he put to the Lord the same questions you have now raised. 7. The worshipful Lord Krishna, who was none but the Supreme Being incarnated in that form in Yadu's line for the good of all beings, was

सद्यःशापप्रसादोऽङ्गः शिवो ब्रह्मा न चाच्युतः ॥ 12॥

very much pleased with the question and answered him as follows:

The worshipful Lord said: 8. He on whom I am going to bestow my grace, I slowly deprive him of all his wealth. When his wealth is gone, his friends and kith and kin desert him, making him sink into utmost sorrow and despair. 9. When his further efforts to gain wealth also fail, thanks to My will, he becomes filled with dispassion and gets association with My devotees. On such a one I bestow My grace. 10. For this reason people do not adore Me, the Supreme Brahman, who is extremely subtle, being of the nature of pure Existence-Consciousness-Bliss, unlimited and impossible to be conceived with an impure heart. Men therefore adopt usually the worship of other deities. 11. As a consequence, they obtain soon from those easily propitiated deities kingdom, wealth and such worldly blessings and become so filled with arrogance and infatuation thereby that they forget themselves to the extent of disregarding and becoming oblivious even of the deity who favoured them.

Vrikasura granted Boon by Siva (12-22)

अत्र चोदाहरन्तीममितिहासं पुरातनम् । वृकासुराय गिरिशो वरं दत्त्वाऽऽप सङ्कटम् ॥13॥
 वृको नामासुरः पुत्रः शकुनेः पथि नारदम् । दृष्ट्वाऽऽशुतोषं पप्रच्छ देवेषु त्रिषु दुर्मतिः ॥14॥
 स आह देवं गिरिशमुपाधावाशु सिद्धयसि । योऽल्पाभ्यां गुणदोषाभ्यामाशु तुष्यति कुप्यति ॥15॥
 दशास्यबाणयोस्तुष्टः स्तुवतोर्वन्दिनोरिव । ऐश्वर्यमतुलं दत्त्वा तत आप सुसङ्कटम् ॥16॥
 इत्यादिष्टस्तमसुर उपाधावत् स्वगात्रतः । केदार आत्मक्रव्येण जुह्वानोऽग्निमुखं हरम् ॥17॥
 देवोपलब्धिमप्राप्य निर्वेदात् सप्तमेऽहनि । शिरोऽवृश्चत् स्वधितिना तत्तीर्थक्लिन्नमूर्धजम् ॥18॥

तदा महाकारुणिकाः स धूर्जटिर्यथा वयं चाग्निरिवोत्थितोऽनलात् ।

निगृह्य दोभ्यां भुजयोर्न्यवारयत् तत्स्पर्शनाद् भूय उपस्कृताकृतिः ॥19॥

तमाह चाङ्गलमलं वृणीष्व मे यथाभिकामं वितरामि ते वरम् ।

प्रीयेय तोयेन नृणां प्रपद्यतामहो त्वयाऽऽत्मा भृशमर्द्यते वृथा ॥20॥

देवं स वव्रे पापीयान् वरं भूतभयावहम् । यस्य यस्य करं शीर्ष्णि धास्ये स च्छ्रियतामिति ॥21॥

तच्छ्रुत्वा भगवान् रुद्रो दुर्मना इव भारत । ओमिति प्रहसंस्तस्मै ददेहेरमृतं यथा ॥22॥

इत्युक्तः सोऽसुरो नूनं गौरीहरणलालसः । स तद्वरपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुरः ।

स्वहस्तं धातुमारेभे सोऽबिभ्यत् स्वकृताच्छिवः ॥23॥

Sri Suka said: 12. Brahma, Vishnu and Maheswara are competent to bless and to curse. Of these Brahma and Siva may become quickly gracious, and curse too with equal quickness. 13. As an illustration, great men narrate an ancient legend showing how Siva fell into trouble by giving boons to Vrikasura. 14. A wicked Asura by name Vrika, the son of Sakuni, once met the sage Narada on the way, and asked him who among the three Deities (Trimurti) is most quickly propitiated. 15. Narada replied: 'You adore Rudra. Then you will get the fruits of your worship very quickly. He, Rudra, is quickly propitiated, and He is also offended with equal quickness. 16. On the ten-headed Ravana and Banasura, who praised him as minstrels do, he bestowed untold wealth, and thereby he brought sufferings on himself.'

17. Thus advised by Narada, that Asura performed a sacrifice at Kedara, offering the flesh taken from his own body in fire, conceived as the face of Rudra. 18. Disappointed at not getting that Deity's favour even after seven days of worship, he was about to cut his own head drowned

in holy waters and offer it in the sacrificial fire. 19. The merciful Lord Siva thereupon emerged from that sacrificial fire, assuming a body brilliant like fire itself, and as men do, held the hands of the Asura to prevent him from cutting off his head. The touch of Rudra healed all the wounds on the Asura's body and made him whole once again. 20. Rudra said: 'O noble one! Enough of austerity. Seek whatever boon you want of me. I shall grant it. I am pleased even with the offerings of water made by devotees adoring me. It is not proper that you torture your body like this.' 21. Thereupon the Asura said: 'Let any being on whose head I place my hand perish.' Such a boon of terrible consequence to living beings was sought of the Deity by that wicked Asura. 22. O scion of Bharata's line! Hearing this, Rudra felt uneasy at heart and laughed, but none the less granted him that boon, which was like giving milk to a serpent.

Vrika's Attack on Rudra and after (23-40)

23. Being thus blessed, that Asura immediately decided to abduct Gauri, the

तेनोपसृष्टः संत्रस्तः पराधावन् सवेपथुः ।
 अजानन्तः प्रतिविधिं तूष्णीमासन् सुरेश्वराः ।
 यत्र नारायणः साक्षान्यासिनां परमा गतिः ।
 तं तथाव्यसनं दृष्ट्वा भगवान् वृजिनार्दनः ।
 मेखलाजिनदण्डाक्षैस्तेजसाग्निरिव ज्वलन् ।

यावदन्तं दिवो भूमेः काष्ठानामुदगादुदक् ॥24॥
 ततो वैकुण्ठमगमद् भास्वरं तमसः परम् ॥25॥
 शान्तानां न्यस्तदण्डानां यतो नावर्तते गतः ॥26॥
 दूरात् प्रत्युदियाद् भूत्वा वटुको योगमायया ॥27॥
 अभिवादयामास च तं कुशपाणिर्विनीतवत् ॥28॥

श्रीभगवानुवाच

शाकुनेय भवान् व्यक्तं श्रान्तः किं दूरमागतः ।
 यदि नः श्रवणायालं युष्मद्व्यवसितं विभो ।

क्षणं विश्रम्यतां पुंस आत्मायं सर्वकामधुक् ॥29॥
 भण्यतां प्रायशः पुम्भिर्धृतैः स्वार्थान् समीहते ॥30॥

श्रीशुक उवाच

एवं भगवता पृष्टो वचसामृतवर्षिणा ।

गतक्लमोऽब्रवीत् तस्मै यथापूर्वमनुष्ठितम् ॥31॥

श्रीभगवानुवाच

एवं चेत्तर्हि तद्वाक्यं न वयं श्रद्धधीमहि ।
 यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरौ ।
 consort of Rudra. So he thought of testing the boon on Siva himself and was about to place his hand on the head of Rudra, causing in him terrible fear about the consequence of his own action. (Not that Siva was afraid of his life. His concern was about the other lives the Asura might endanger.) 24. He therefore began to run followed by the Asura. As if frightened and shivering, he ran everywhere to the ends of the earth, the sky and the quarters, and then proceeded northwards. (This was only to ensure that the Asura did not go after any one else.) 25. Brahma and other leading celestials kept mum, not knowing how to save Rudra. Rudra now ran towards Vaikuntha, which is beyond all darkness. 26. In that Vaikuntha is manifest the Supreme Narayana. It is the highest goal of all-renouncing Sannyasins established in peace. Attaining to that, none returns to the inferior realms. 27. Seeing from a distance the predicament in which Lord Siva was placed, the worshipful Narayana, the redresser of the woes of all, assumed the form of a Brahmacharin by employing His Yogamaya and approached that Asura. 28. Equipped with the girdle of grass,

यो दक्षशापात् वैशाच्यं प्राप्तः प्रेतपिशाचराट् ॥
 तर्ह्यङ्गाशु स्वशिरसि हस्तं न्यस्य प्रतीयताम् ॥33॥
 deer skin, staff and rosary and shining like fire itself, he went holding some Kusa grass in hand, and greeted the Asura in all humility. *The worshipful Lord (as Brahmacharin) said: 29. 'O son of Sakuni! You seem to be very tired, having travelled such a long distance. Please rest a while. After all, the body is the means for obtaining all desirable ends. It should not therefore be strained in this way. 30. Sir, kindly tell me what you are at, if you think it could be told to me. People generally attain their objectives with the help of well-wishers.'*

Sri Suka said: 31. The words of the Lord acted like a shower of nectar on Vrikasura. His exhaustion abated, he narrated all that happened in a reminiscent mood. 32. The worshipful Lord rejoined, 'If it be so, I warn you that the words of Rudra are not to be taken seriously. By the curse of Daksha Prajapati, Sri Rudra has been reduced to the state of a Pisacha (a demi-god of evil propensities), with ghosts and goblins as his followers. 33. O the greatest of Asuras! O dear one! If still you have faith in the bonafides of Sri Rudra, the so-called master of the world, you better test the truth of his

यद्यसत्यं वचः शम्भोः कथंचिद् दानवर्षभ ।
इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः ।
अथापतद् भिन्नशिरा वज्राहत इव क्षणात् ।
मुमुचुः पुष्पवर्षाणि हते पापे वृकासुरे ।
मुक्तं गिरिशमभ्याह भगवान् पुरुषोत्तमः ।
हतः को नु महत्स्वीश जन्तुर्वै कृतकिल्बिषः ।

तदेनं जह्यासद्वाचं न यद्वक्तानृतं पुनः ॥34॥
भिन्नधीर्विस्मृतः शीर्ष्णि स्वहस्तं कुमतिर्व्यधात् ।
जयशब्दो नमः शब्दः साधुशब्दोऽभवद् दिवि ॥36॥
देवर्षिपितृगन्धर्वा मोचितः सङ्कटाच्छिवः ॥37॥
अहो देव महादेव पापोऽयं स्वेन पाप्मना ॥38॥
क्षेमी स्यात् किमु विश्वेशे कृतागस्को जगद्गुरौ ॥

य एवमव्याकृतशक्त्युदन्वतः परस्य साक्षात् परमात्मनो हरेः ।

गिरित्रिमोक्षं कथयेच्छृणोति वा विमुच्यते संसृतिमिस्तथारिभिः ॥40॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे रुद्रमोक्षणं नामाष्टाशीतितमोऽध्यायः ॥88॥

words by placing your hand on your own head, rather than exhausting yourself like this by running. 34. O mighty Asura! If you find Sambhu's words untrue, then is the time to kill him, so that he may not play hoaxes like this any more.'

35. That evil-minded fellow, deprived of his common sense by these clever and persuasive words of the worshipful Lord, placed his hands unwittingly on his own head. 36. Immediately he fell down dead with his head split as if struck with the thunderbolt. Voices from high heavens cried 'Hail', offered salutations, and exclaimed, 'Well done, well done!' 37. When the sinful Vrikasura perished, Devas, Rishis, Pritis and Gandharvas showered flowers. And Lord Siva was saved

from a sore predicament. 38-39. The Supreme Being Mahavishnu now said addressing the liberated Lord of the mountains: 'O Lord Mahadeva! He has been killed by the weight of his own sins. Who can hope to remain happy, doing injury to holy personages? Much less can it be so in the case of those who do sacrilegious offences to a Divinity and teacher of the worlds.'

40. He who narrates or hears this account of the rescuing of Sri Rudra by Hari, the Supreme One, the soul of all souls, the reservoir of all powers and glories, the one beyond mind and words—he will gain freedom from the cycle of births and deaths as also from all enemies.

अथैकोननवतितमोऽध्यायः

श्रीशुक उवाच

सरस्वत्यास्तटे राजन्नृषयः सत्रमासत । वितर्कः समभूतेषां त्रिष्वधीशेषु को महान् ॥ 1॥

Skandha X : Chapter 89

RECOVERY OF THE BRAHMANA'S CHILDREN

Bhrigu testing the Trimurti (1-21)

Sri Suka said: 1. O King! On the banks of the river Saraswati, some Rishis had

started a Satra (a sacrifice of very long duration). Among them a dispute arose as to who among the Trimurti (trinity) of Brahma, Vishnu and Maheswara is the

तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप ।
न तस्मै प्रह्वणं स्तोत्रं चक्रे सत्त्वपरीक्षया ।
स आत्मन्युत्थितं मन्युमात्मजायात्मना प्रभुः ।
ततः कैलासमगमत् स तं देवो महेश्वरः ।
नैच्छत्त्वमस्युत्पथग इति देवश्चुकोप ह ।
पतित्वा पादयोर्देवी सान्त्वयामास तं गिरा ।
शयानं श्रिय उत्सङ्गे पदा वक्षस्यताडयत् ।
स्वतल्पादवरुह्याथ ननाम शिरसा मुनिम् ।

अजानतामागतान् वः क्षन्तुमर्हथ नः प्रभो ॥ 9॥

अतीव कोमलौ तात चरणौ ते महामुने ।
पुनीहि सहलोकं मां लोकपालांश्च मद्गतान् ।
अद्याहं भगवन्लक्ष्म्या आसमेकान्तभाजनम् ।

श्रीशुक उवाच

एवं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा ।
greatest. 2. O King! To investigate and find out the answer, they deputed Bhrigu, the son of Brahma. Bhrigu went to the celestial assembly of Brahma. 3. In order to test the innate constitution of his mind, Bhrigu did not prostrate himself before Brahma, nor recite any hymn in praise of him. At this the worshipful Brahma was all anger and blazed in his natural brilliance enhanced by his irate mood. 4. He, however, restrained his anger at his son's conduct by means of his discriminative power, just as the flames of fire are extinguished by water, which is itself an evolutes of fire.

5. Next Bhrigu went to Kailasa, the abode of Maheswara. On seeing Bhrigu, Maheswara got up from his seat, and in great joy advanced to embrace him like a brother. 6. Bhrigu, however, did not allow himself to be embraced, declaring that he (Rudra) was a traducer of social conventions and Vedic injunctions. Sri Rudra was extremely angry at this, and with eyes burning in anger, was about to strike Bhrigu with his trident. 7. But Parvati, the consort of Parameswara, fell at his feet and pleaded with him not to

तज्ज्ञप्त्यै प्रेषयमासुः सोऽभ्यगाद् ब्रह्मणः सभाम् ॥
तस्मै चुक्रोध भगवान् प्रज्वलन् स्वेन तेजसा । 3॥
अशीशमद् यथा वर्द्धि स्वयोन्या वारिणाऽऽत्मभूः ॥
परिरब्धुं समारेभे उत्थाय भ्रातरं मुदा ॥ 5॥
शूलमुद्यम्य तं हन्तुमारेभे तिग्मलोचनः ॥ 6॥
अथो जगाम वैकुण्ठं यत्र देवो जनार्दनः ॥ 7॥
तत उत्थाय भगवान् सह लक्ष्म्या सतां गतिः ॥ 8॥
आह ते स्वागतं ब्रह्मन् निषीदात्रासने क्षणम् ।

इत्युक्त्वा विप्रचरणौ मर्दयन् स्वेन पाणिना ॥ 10॥
पादोदकेन भवतस्तीर्थानां तीर्थकारिणा ॥ 11॥
वत्स्यत्युरसि मे भूतिर्भवत्पादहतांसः ॥ 12॥

निर्वृतस्तर्पितस्तूष्णीं भक्त्युत्कण्ठोऽश्रुलोचनः 13॥
strike at Bhrigu. The sage then left for Vaikuntha, where Janardana (Mahavishnu) resides.

8-9. Bhrigu gave a kick at the chest of Vishnu, who was then lying with his head resting on the lap of Sridevi. The worshipful Lord Vishnu immediately got up, and coming down from the bed with Sri, prostrated before the sage, and said: 'O great sage! Welcome to you. Please take rest on this seat for a while. It behoves you to pardon us for not being immediately aware of your arrival. 10. O beloved sage! Your feet are very tender and my chest very hard and likely to injure your feet.' Saying so, he began to stroke the feet of the sage with his hands. 11. The Lord further said: 'Deign to purify Me, the worlds residing in Me, and their guardian deities, by the washings of your feet that sanctify even holy places by their contact. 12. O worshipful Sir! I am from this day the permanent residence of Sridevi. For, on My chest sanctified by the contact of your feet, the Goddess Sri will always dwell.' (This is the Srivatsa mark on Mahavishnu's chest.)

Sri Suka said: 13. When the Lord

पुनश्च सत्रमाव्रज्य मुनीनां ब्रह्मवादिनाम् ।
तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः ।
धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम् ।
मुनीनां न्यस्तदण्डानां शान्तानां समचेतसाम् ।
सत्त्वं यस्य प्रिया मूर्तिर्ब्राह्मणास्त्विष्टदेवताः ।
त्रिविधाकृतयस्तस्य राक्षसा असुराः सुराः ।

स्वानुभूतमशेषेण राजन् भृगुरवर्णयत् ॥14॥
भूयांसं श्रद्धधुर्विष्णुं यतः शान्तिर्यतोऽभयम् ॥15॥
ऐश्वर्यं चाष्टधा यस्माद् यशश्चात्ममलापहम् ॥16॥
अकिंचनानां साधूनां यमाहुः परमां गतिम् ॥17॥
भजन्त्यनाशिषः शान्ता यं वा निपुणबुद्धयः ॥18॥
गुणिन्या मायया सृष्टाः सत्त्वं तत्तीर्थसाधनम् ॥19॥

श्रीशुक उवाच

एवं सारस्वता विप्रा नृणां संशयनुत्तये । पुरुषस्य पदाम्भोजसेवया तदर्गतिं गताः ॥20॥

सूत उवाच

इत्येतन्मुनितनयास्यपद्मगन्धपीयूषं भवभयभित् परस्य पुंसः ।
सुश्लोकं श्रवणपुटैः पिबत्यभीक्ष्णं पान्थोऽध्वभ्रमणपरिश्रमं जहाति ॥21॥

श्रीशुक उवाच

एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारकः । जातमात्रो भुवं स्पृष्ट्वा ममार किल भारत ॥22॥

spoke like this, the sage Bhṛigu was steeped in bliss and felt perfectly fulfilled to hear His highly dignified and meaningful words. He stood there silent, overpowered by devotion and shedding profuse tears. 14. Bhṛigu then returned to where the Munis versed in the Vedas were performing the Satra, and informed them all of what he had experienced. 15. Wonderstruck at what they heard, the Munis became free from all doubts and concluded that Mahaviṣṇu is the highest Deity, the fountainhead of all tranquillity and fearlessness. 16. From Him has originated the pure Dharma, wisdom, renunciation based on proper understanding, the eight-fold powers, and the fame for holy deeds which purify the minds of men. 17. Great men say that He is the supreme goal of sages who do not exploit others, who are at peace with all, who have unruffled equanimity of mind, who own no possessions, and who are endowed with universal benevolence. 18. He loves to reveal Himself, in a form of pure Sattva. Holy men are His dearest objects of worship. People who are without worldly desires, who are established

in peace, and who are endowed with discrimination, adore Him. 19. Maya with its three Gunas has evolved for His manifestation in three types of forms—the Rakshasa forms, the Asura forms, and the Deva forms. Of these, only the forms of pure Sattva are the means for the attainment of holiness and purity. *Sri Suka continued:* 20. For the removal of men's doubts, the Rishis assembled on the bank of the Saraswati thus investigated and arrived at this conclusion. Through the adoration of Him, they attained Him as their goal.

The Suta said: 21. The traveller on the roads of Samsara will get complete relief from exhaustion if he imbibes through the cup of his ears, this holy and fear-destroying nectar—the narrative of the Lord's sportive activities—flowing from the lotus-like mouth of Sri Suka, the son of Vyasa.

The bereaved Brahmana and Arjuna
(22-35)

Sri Suka said: 22. O King of the Bharatas! In those days at Dwaraka an infant born of a Brahmana's wife died immedi-

विप्रो गृहात्वा मृतक राजद्वायुपधाय सः ।
 ब्रह्मद्विषः शठधियो लुब्धस्य विषयात्मनः ।
 हिंसाविहारं नृपतिं दुःशीलमजितेन्द्रियम् ।
 एवं द्वितीयं विप्रर्षिस्तृतीयं त्वेवमेव च ।
 तामर्जुन उपश्रुत्य कर्हिचित् केशवान्तिके ।
 किंस्विद् ब्रह्मंस्त्वन्निवासे इह नास्ति धनुर्धरः ।
 धनदारात्मजापृक्ता यत्र शोचन्ति ब्राह्मणाः ।
 अहं प्रजा वां भगवन् रक्षिष्ये दीनयोरिह ।

ब्राह्मण उवाच

सङ्कर्षणो वामुदेवः प्रद्युम्नो धन्विनां वरः ।
 तत्कथं नु भवान् कर्म दुष्करं जगदीश्वरैः ।

अर्जुन उवाच

नाहं सङ्कर्षणो ब्रह्मन् न कृष्णः कार्ष्णिरेव च ।
 मावमंस्था मम ब्रह्मन् वीर्यं त्र्यम्बकतोषणम् ।

इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥23॥
 क्षत्रबन्धोः कर्मदोषात् पञ्चत्वं मे गतोऽर्भकः ॥24॥
 प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यदुःखिताः ॥25॥
 विसृज्य स नृपद्वारि तां गाथां समगायत ॥26॥
 परेते नवमे बाले ब्राह्मणं समभाषत ॥27॥
 राजन्यबन्धुरेते वै ब्राह्मणाः सत्र आसते ॥28॥
 ते वै राजन्यवेषेण नटा जीवन्त्यसुम्भराः ॥29॥
 अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥30॥

अनिरुद्धोऽप्रतिरथो न त्रातुं शक्नुवन्ति यत् ॥31॥

चिकीर्षसि त्वं बालिश्यात् तन्न श्रद्धमहे वयम् ॥32॥

अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः ॥33॥

मृत्युं विजित्य प्रधने आनेष्ये ते प्रजां प्रभो ॥34॥

ately after birth, the very moment it contacted the earth. 23. The grief-stricken Brahmana took the dead infant to the door of the assembly hall at Dwaraka, and laying the dead body there, began to lament as follows: 24. 'My child has died because of the misdeeds of Kshatriyas who persecute holy men, and who are evil-minded, covetous and given to licentiousness. 25. Poverty and irremediable misery are the fate of the subjects of a king who is oppressive, wicked and devoid of sense control.' 26. The Brahmana's second and third infants, also born dead, were taken and laid at the assembly hall with lamentations as before.

27. On the occasion of the death of the ninth infant of the Brahmana, when he went for his routine lamentation to the assembly hall, Arjuna, who was then on a visit to Krishna, happened to hear his reproach. 28. Arjuna thereupon said: 'O learned one! Of what use is your wailing like this! There seems to be not even a single Kshatriya, even of an inferior class, who bears a bow in hand, in this land of yours! Ah! All the so-called Kshatriyas

here seem to be Brahmanas gathered in a sacrificial assembly hall! 29. The ruling kings of those countries where good men suffer because of danger to their wives, children or wealth—these cannot be considered real Kshatriyas but only as mercenaries acting the role of kings for earning their livelihood. 30. I shall give protection to the next child of you both, afflicted as you are by the loss of your children. If I fail to fulfil this vow of mine, I shall enter into fire as expiation for the sin of not helping a holy person like you.'

The Brahmana said: 31-32. 'Neither Balarama nor Krishna, neither the great archer Pradyumna, nor the irresistible Aniruddha has been able to give us relief. How are you going to accomplish what these Divine personages could not do? It is mere immaturity that makes you think you could do it. So we do not take you seriously.' Arjuna said: 33. 'True, I am neither a Balarama, nor a Krishna, nor a Pradyumna, nor an Aniruddha; but I am Arjuna the wielder of the famous weapon, the bow Gandiva. 34. O learned one! Do not belittle my prowess which evoked

एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप ।
 प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः ।
 स उपस्पृश्य शुच्यम्भो नमस्कृत्य महेश्वरम् ।
 न्यरुणत् सूतिकागारं शरैर्नानास्त्रयोजितैः ।
 ततः कुमारः संजातो विप्रपत्न्या रुदन् मुहुः ।
 तदाऽऽह विप्रो विजयं विनिन्दन् कृष्णसन्निधौ ।
 न प्रद्युम्नो नानिरुद्धो न रामो न च केशवः ।
 धिगर्जुनं मृषावादं धिगात्मश्लाघिनो धनुः ।
 एवं शपति विप्रर्षीं विद्यामास्थाय फाल्गुनः ।
 विप्रापत्यमचक्षाणस्तत ऐन्द्रीमगात् पुरीम् ।

रसातलं नाकपृष्ठं

ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः ।
 दर्शये द्विजसूनूस्ते मावज्ञात्मानमात्मना ।

जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥35॥
 पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुरः ॥36॥
 दिव्यान्यस्त्राणि संस्मृत्य सज्यं गाण्डीवमाददे ।
 तिर्यगूर्ध्वमधः पार्थश्चकार शरपञ्जरम् ॥38॥
 सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥39॥
 मौढ्यं पश्यत मे योऽहं श्रद्धे क्लीबकथनम् ॥40॥
 यस्य शेकुः परित्रातुं कोऽन्यस्तदवितेश्वरः ॥41॥
 दैवोपसृष्टं यो मौढ्यादानिनीषति दुर्मतिः ॥42॥
 ययौ संयमनीमाशु यत्रास्ते भगवान् यमः ॥43॥
 आग्नेयीं नैर्ऋतीं सौम्यां वायव्यां वारुणीमथ ।

धिष्यान्यन्यान्युदायुधः ॥44॥

अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता ॥45॥
 ये ते नः कीर्तिं विमलां मनुष्याः स्थापयिष्यन्ति ॥46॥

wonder and admiration even in Sri Rudra. Even conquering the Lord of Death, I shall restore your issue to you.' 35. O hero! Thus assured by Arjuna, that Brahmana put trust in what he heard from him about his own powers, and went home satisfied.

Arjuna's Discomfiture (36-46)

36. When the time for the next delivery of his wife came, the Brahmana, apprehensive of danger, approached Arjuna for protection. 37. Arjuna thereupon did the initial purificatory rite with water, made prostrations to Parameswara and salutation to the divine weapons, and stood in readiness with his bow strung. 38. Arjuna converted the lying-in-room into an arrow chamber, fencing it with divinised arrows, around, above and below. 39. An infant was born to the Brahmana's wife in due time, but after crying a few times, it disappeared bodily into the sky. 40. Thereupon the Brahmana spoke insultingly to Arjuna in the presence of Krishna: 'How stupid I was to have believed the boastful words of this eunuch of

a fellow? 41. What neither Aniruddha, nor Pradyumna, nor Balarama, nor even Krishna could protect—where is another capable of protecting? 42. Fie on Arjuna given to breach of promise! Fie on the boastful man's bow! It is only his perversity that has made him offer to bring back what destiny has destroyed.'

43. Abused in this way by the Brahmana, Arjuna, utilising his mastery of occultism, went to Samyamini where the worshipful Yama, the ruler of the dead spirits, dwells. 44. Not finding the Brahmana's child there, Arjuna, bow in hand, went to the realms of Indra, Agni, Nirriti, Soma, Vayu and Varuna, and to Rasatala, Swarga and many other regions. 45. He could not find the Brahmana's child in any of these places, and was now guilty of breach of faith. To fulfil his vow he now made ready to throw himself into the fire, but was prevented by Krishna, who said to him as follows: 46. 'I shall show you all the children of the Brahmana. Do not condemn yourself. Those who now condemn us will perpetuate our good name afterwards.'

इति सम्भाष्य भगवानर्जुनेन सहेश्वरः । दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत् ॥
 सप्त द्वीपान् सप्त सिन्धून् सप्तसप्तगिरीनथ । लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥48॥
 तत्राश्वाः शैव्यसुग्रीवमेघपुष्पबलाहकाः । तमसि भ्रष्टगतयो बभूवुर्भरतर्षभ ॥49॥
 तान् दृष्ट्वा भगवान् कृष्णो महायोगेश्वरेश्वरः । सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुरः ॥50॥
 तमः सुघोरं गहनं कृतं महद् विदारयद् भूरितरेण रोचिषा ।
 मनोजवं निर्विविशे सुदर्शनं गुणच्युतो रामशरो यथा चमूः ॥51॥
 द्वारेण चक्रानुपथेन तत्तमः परं परं ज्योतिरनन्तपारम् ।
 समश्नुवानं प्रसमीक्ष्य फाल्गुनः प्रताडिताक्षोऽपि दधेऽक्षिणी उभे ॥52॥
 ततः प्रविष्टः सलिलं नभस्वता बलीयसैजद्बृहदूर्ध्वमभूषणम् ।
 तत्राद्भुतं वै भवनं द्युमत्तमं भ्राजन्मणिस्तम्भसहस्रशोभितम् ॥53॥
 तस्मिन् महाभीममनन्तमद्भुतं सहस्रमूर्धन्यफणामणिद्युभिः ।
 विभ्राजमानं द्विगुणोल्बणक्षणं सिताचलाभं शितिकण्ठजिह्वम् ॥54॥
 ददर्श तद्भोगसुखासनं विभुं महानुभावं पुरुषोत्तमोत्तमम् ।
 सान्द्राम्बुदामं सुपिशङ्गवाससं प्रसन्नवक्त्रं रुचिरायतेक्षणम् ॥55॥
 महामणिघ्रातकिरीटकुण्डलप्रभापरिक्षिप्तसहस्रकुन्तलम् ।
 प्रलम्बचार्वाष्टभुजं सकौस्तुभं श्रीवत्सलक्ष्मं वनमालया वृतम् ॥56॥

Trip to Vaikuntha (47-57)

47. Saying so, the all-powerful Lord Krishna ascended his divine chariot along with Arjuna, and started in a westerly direction. 48. Passing through the seven continents with their seven boundary mountains, crossing the seven seas separating them, and climbing past the Lokaloka mountain, they entered into the intense darkness that extends beyond it. 49. O leader of Bharatas! There in that darkness the four horses yoked to the chariot—Saibya, Sugrīva, Meghapushpa and Balahaka—lost their tread. 50. When he saw this, the worshipful Lord Krishna, the rewarder of all Yogis with the fruits of their practices, sent his divine discus, having the brilliance of a thousand suns, to lead the way. 51. Like the arrows of Rama shot into the midst of the army of the Rakshasas, the discus Sudarsana, equal to the mind in speed, cleared that dense and awesome darkness, shattering it with all its brilliant rays. 52. Through that

passage of light made by the forward movement of the discus, Arjuna had a glimpse of the limitless and expansive light of the Spirit beyond all darkness, struck by which his external senses like the eye became indrawn.

53. Going further, the chariot passed through an expanse of water crowned by huge waves raised by powerful winds. On the surface of that water was an imposing and attractive edifice, supported by innumerable bejewelled columns. 54. There he saw Adishesha, a huge and awe-inspiring serpent, luminous with the countless gems on his thousand hoods set with two thousand gleaming eyes, in size equal to a mountain of sparkling crystal, and gleaming with blue necks and tongues. 55. On the body of that Adishesha, he saw seated the Supreme Lord, the Transcendent Mahavishnu, blue like a thunder cloud, dressed in yellow cloth, and having a serene face and attractive long eyes. 56. He saw Him, with numerous curls illumined by the lustre of His diamond-studded

सुनन्दनन्दप्रमुखैः

स्वपार्षदैश्चक्रादिभिर्मूर्तिधरैर्निजायुधैः ।

पुष्ट्या श्रिया कीर्त्यजयाखिलाद्विभिर्निषेव्यमाणं परमेष्ठिनां पतिम् ॥57॥

ववन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्वसः ।

तावाह भूमा परमेष्ठिनां प्रभुर्बद्धाञ्जली सस्मितमूर्जया गिरा ॥58॥

द्विजात्मजा मे युवयोर्दिदक्षुणा मयोपनीता भुवि धर्मगुप्तये ।

कलावतीर्णाववनेर्भरासुरान् हत्वेह भूयस्त्वरयेतमन्ति मे ॥59॥

पूर्णकामावपि युवां नरनारायणावृषी ।

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना ।

न्यवर्ततां स्वकं धाम सम्प्रहृष्टौ यथागतम् ।

निशाम्य वैष्णवं धाम पार्थः परमविस्मितः ।

इतीदृशान्यनेकानि वीर्याणीह प्रदर्शयन् ।

प्रववर्षाखिलान् कामान् प्रजासु ब्राह्मणादिषु ।

हत्वा नृपानधर्मिष्ठान् घातयित्वार्जुनादिभिः ।

धर्ममाचरतां स्थित्यै ऋषभौ लोकसंग्रहम् ॥60॥

ओमित्यानम्य भूमानमादाय द्विजदारकान् ॥61॥

विप्राय ददतुः पुत्रान् यथारूपं यथावयः ॥62॥

यत् किञ्चित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥63॥

बुभुजे विषयान् ग्राम्यानीजे चात्यूर्जितैर्मलैः ॥64॥

यथाकालं यथैवेन्द्रो भगवाञ्छ्रेष्ठ्यमास्थितः ॥

अञ्जसा वर्तयामास धर्मं धर्मसुतादिभिः ॥66॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे द्विजकुमारानयनं नाम एकोनवतितमोऽध्यायः ॥89॥

crown and ear-ornaments, with eight long and well-formed arms, with the Srivatsa mark on His chest, with the jewel Kaushtubha on His neck, and with the floral wreath surrounding His frame. 57. He was being served by His attendants headed by Sunanda, by His weapons like the discus that had assumed forms, and by His majesties like strength, prosperity, fame, Maya and the eightfold powers.

At Vaikuntha, the Supreme Realm of Vishnu (58-66)

58. Achyuta made obeisance to Himself in a different form, as a part of His divine play. Arjuna prostrated himself before Him with great excitement born of his vision. The Supreme One, the Lord of all divine manifestations, said as follows, smilingly, in His majestic voice to the two standing before Him with folded hands: 59. 'I brought the sons of the Brahmana to my realm in order that I may meet you both. You are both parts of Me born on earth to relieve her of the burden of evil men. Having accomplished that mission, come back quickly to My realm. 60. You leaders of men are the

incarnations of the Rishis Nara and Narayana. Though you have no desires of your own to achieve, perform your duties in the world for the good of the society and the maintenance of Dharma.' 61-62. Commanded thus by the worshipful Lord, they both agreed to abide by His instruction. Then they saluted Him, and gladly returned with the children of the Brahmana. Arriving at home in as perfect a condition as they left, they gave all the children to the Brahmana checking their correctness by form and age.

63. By this experience of the Supreme Abode of Vishnu, Arjuna learned wisdom from the wonder it produced, and came to the settled conclusion that all the success that man appears to achieve through self-effort is only by the operation of the Lord's grace. 64. Displaying his divine prowess in many such ways, the Lord lived as man enjoying the things of the world, and performing many Yajnas for the good of the world. 65. Just as Indra brings rain in proper time, the Lord provided all the wants of his people in plenty, and became great in their eyes. 66. He destroyed many of the unrighteous

kings himself; and many he got destroyed through Arjuna and others. And through

Yudhishtira and the like he brought the laws of Dharma to operate smoothly.

अथ नवतितमोऽध्यायः

श्रीशुक उवाच

सुखं स्वपुण्यां निवसन् द्वारकायां श्रियः पतिः ।
स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः ।
नित्यं संकुलमार्गायां मदच्युद्भिर्मतङ्गजैः ।
उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु ।
रेमे षोडशसाहस्रपत्नीनामेकवल्लभः ।
प्रोत्फुल्लोत्पलकल्लारकुमुदाम्भोजरेणुभिः ।
विजहार विगाह्याम्भो हृदिनीषु महोदयः ।
उपगीयमानो गन्धर्वैर्मृदङ्गपणवानकान् ।
सिच्यमानोऽच्युतस्ताभिर्हसन्तीभिः स्म रेचकैः ।

सर्वसम्पत्समृद्धायां जुष्टायां वृष्णिपुङ्गवैः ॥ 1॥
कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्युभिः ॥ 2॥
स्वलङ्कृतैर्मण्डितैश्चै रथैश्च कनकोज्ज्वलैः ॥ 3॥
निर्विशद्भृङ्गविहगैर्नादितायां समन्ततः ॥ 4॥
तावद्विचित्ररूपोऽसौ तद्गृहेषु महर्द्धिषु ॥ 5॥
वासितामलतोयेषु कूजद्विजकुलेषु च ॥ 6॥
कुचकुङ्कुमलिप्ताङ्गः परिरब्धश्च योषिताम् ॥ 7॥
वादयद्भिर्मुदा वीणां सूतमागधवन्दिभिः ॥ 8॥
प्रतिषिचन् विचिक्रीडे यक्षीभिर्यक्षराडिव ॥ 9॥

Skandha X : Chapter 90

THE KRISHNA: THE IMMACULATE ONE

The City of Dwaraka (1-4)

1. The Lord, the consort of Lakshmi, lived happily in his city of Dwaraka, which was inhabited by the leaders of the Vrishni clan and was noted as a centre of plenty and prosperity. 2. There one could see women with the grace of blooming youth, immaculately dressed, of a complexion brilliant like lightning, and playing ball-games on the terraces of their homes. 3. Its streets were marked by the frequent movements of brilliantly dressed royal guards, of caparisoned horsemen, of imposing elephants, and of chariots with golden embellishments. 4. The city had numerous parks and gardens, besides lines of flowering trees from which the hum of honey-bees and the warblings of birds could be heard on all sides. There the Lord resided.

Krishna amidst his Wives (5-14)

5. In the garden city, the Lord sported in the splendrous homes of his sixteen thousand and one hundred and eight consorts—the single husband of all these ladies, living with them at the same time in their different mansions, assuming as many forms as they were in number. 6. In these palaces there were tanks and lakes whose waters were fragrant with the pollen of blooming aquatic flowers like Kalhara, Utpala, Kumuda and Kamala, and wherein various types of birds fluttered chirping. 7. Krishna of imposing majesty, with his body smeared over with the saffron powder from the breasts of the women, entered into these lakes for water sports along with the women folk. 8. The sounds of musical instruments like Mridanga, clay drums, kettle-drums and Veena were sounded by musicians, bards, minstrels and heralds as they recited panegyrics on Krishna. 9. Achyuta, sporting with those smiling women,

ताः किलन्नवस्त्रविवृतोत्सुकचप्रदेशाः सिचन्त्य उद्धृतबृहत्कबरप्रसूनाः
 कान्तं स्म रेचकजिहीरषयोपगुह्य जातस्मरोत्सवलसद्वदना विरेजुः ॥10॥
 कृष्णस्तु तत्स्तनविषज्जितकुङ्कुमस्रक्क्रीडाभिषङ्गधृतकुन्तलवृन्दबन्धः ।
 सिचन् मुहुर्युवतिभिः प्रतिषिच्यमानो रेमे करेणुभिरिवेभपतिः परीतः ॥11॥
 नटानां नर्तकीनां च गीतवाद्योपजीविनाम् । क्रीडालङ्कारवासांसि कृष्णोऽदात्तस्य च स्त्रियः ॥
 कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः । नर्मश्चेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः ॥13॥
 ऊर्चुर्मुकुन्दैकधियोऽगिर उन्मत्तवज्जडम् । चिन्तयन्त्योऽरविन्दाक्षं तानि मे गदतः शृणु ॥14॥
 महिष्य ऊचुः

कुररि विलपसि त्वं वीतनिद्रा न शेषे स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः ।
 वयमिव सखि कच्चिद् गाढनिभिन्नचेता नलिननयनहासोदारलीलेक्षितेन ॥15॥
 नेत्रे निमीलयसि नक्तमदृष्टबन्धुस्त्वं रोरवीषि करुणं बत चक्रवाकि ।
 दास्यं गता वयमिवाच्युतपादजुष्टां किं वा स्रजं स्पृहयसे कबरेण वोढुम् ॥16॥
 भो भोः सदा निष्टनसे उदन्वन्नलब्धनिद्रोऽधिगतप्रजागरः ।

किं वा मुकुन्दापहृतात्मलाञ्छनः प्राप्तां दशां त्वं च गतो दुरत्ययाम् ॥17॥

syringing water mutually, looked like the Lord of the Yakshas sporting with so many Yakshis. 10. These women, with their thighs and breasts visible through their drenched clothes, and with their long tresses loosened and flowers dropping therefrom, approached Krishna and struggled with him in a tight embrace under the guise of pulling off the syringe from his hands, and in the process shone with their faces lustrous by excitement caused by Cupid's festivity. 11. Wearing round his neck a floral wreath smeared with saffron from the breasts of these ladies, and having his enmassed locks loosened by the movements of the game, Krishna sported like an elephant king amidst his cows, syringing water profusely at his consorts, and they in turn doing the same towards him. 12. Krishna and his consorts gave away as present the ornaments and clothes they wore for the sport, to all the songsters, dancers, instrumentalists and the other artistes.

13. In the course of these sports the minds of these women were entirely captivated by Krishna by his various amorous dalliances, by speech, laugh-

ter, jokes, jests and embraces. 14. For a while they remained silent, their minds absorbed in him who grants liberation to all Jivas. Then with thoughts about him revived, they indulged in senseless love-born prattle like inebriated people. Hear from me a sample of what they said.

The Madness of Spiritual Love (15-28)

The consorts said: 15. O Osprey! The Lord, withdrawing his senses and mind, is in deep sleep. But you are crying all through the night, disturbing his sleep. Is it right for you to do so? Perhaps, you too are in the same predicament as ourselves—your heart rent asunder by the lotus-eyed one's playful side-long glances, rendered all the more charming by his smiles. 16. Why, O Chakravāki, are you crying piteously with your eyes closed at night? Is it because you are missing your husband? Or is it because you too long to be a handmaid of Achyuta like us, and wear on your braids the flowers that have been offered at his feet? 17. O Ocean! Why are you crying day and night without a wink of sleep? Is it because, just as we,

त्वं यक्ष्मणा बलवतासि गृहीत इन्दो क्षीणस्तमो न निजदीधितिभिः क्षिणोषि ।

कच्चिन्मुकुन्दगदितानि यथा वयं त्वं विस्मृत्य भोः स्थगितगीरुपलक्ष्यसे नः ॥18॥

किं त्वाचरितमस्माभिर्मलयानिल तेऽप्रियम् । गोविन्दापाङ्गनिर्भिन्ने हृदीरयसि नःस्मरम् ॥19॥

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं श्रीवत्साङ्गं वयमिव भवान् ध्यायति प्रेमबद्धः ।

अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो बाष्पधाराः स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥20॥

प्रियरावपदानि भाषसे मृतसंजीविकयानया गिरा ।

करवाणि किमद्य ते प्रियं वद मे वल्गितकण्ठ कोकिल ॥21॥

न चलसि न वदस्युदारबुद्धे क्षितिधर चिन्तयसे महान्तमर्थम् ।

अपि बत वसुदेवनन्दनाङ्घ्रिं वयमिव कामयसे स्तनैर्विधर्तुम् ॥22॥

शुष्यद्धृदाः कर्शिता बत सिन्धुपत्न्यः सम्प्रत्यपास्तकमलश्रिय इष्टभर्तुः ।

यद्वद वयं मधुपतेः प्रणयावलोकमप्राप्य मुष्टहृदयाः पुरुर्कर्शिताः स्म ॥23॥

हंस स्वागतमास्यतां पिब पयो ब्रूहङ्ग शौरेः कथां दूतं त्वां नु विदाम कच्चिदजितः स्वस्त्यास्त उक्तं पुरा ।

किं वा नश्चलसौहृदः स्मरति तं कस्माद्भूजामो वयं क्षौद्रालापय कामदं श्रियमृते सैवैकनिष्ठा स्त्रियाम् ॥

in the course of his amorous dalliances with us, have been deprived by Mukunda of all our cherished bodily decorations—the collyrium from our eyes, saffron from our breasts, and flowers from our hair —, you too have been reduced to the same critical situation by his taking possession of your precious assets like your awful majesty and your wealth like the jewel Kaustubha and the conch Pāñchajanya? 18. O you Moon! You seem to be a victim of consumption. For so weak you look, your rays being hardly able to remove the surrounding darkness. It seems to us that you too are standing stunned and speechless like us, trying to recall what Mukunda had confidentially spoken to us both. 19. O Malaya Breeze! What harm have we done to you? Why are you aggravating the love-torture of our hearts, already pierced by the side-long glances of Govinda? 20. O Rain-cloud of attractive hue! To you the lord of the Yadavas must surely be very dear, and you too like us must be constantly thinking of that one with the mark of Srivatsa on his chest. For unless you are bound to him by bonds of love and feel great anxiety and sorrow on account of constant

thought of him like ourselves, why should you be shedding such profuse tears in the shape of rain? His very thought produces poignant grief. Why then this continuing attachment for him? 21. O sweet-throated Kokila! Your charming and melodious sound, capable of reviving even dying people (like us), makes us feel that we are hearing the very voice of that one of most entrancing speech. Tell what compensation we can give you for this. 22. O Mountain! You do not move or speak. You must therefore be engaged in some deep thought. But beware! If you are longing to have Vasudeva's son to place his feet on your peaks, your fate will be the same as ours, who have been longing to bear them on our breasts. 23. O Rivers, consorts of the ocean! Just as we feel our hearts are vacant and our bodies emaciated for want of the loving looks of Madhu's lord, are you too become lean by drought, and deprived of the lotus blossoms that used to enhance your beauty, for lack of a view of your husband, the ocean (as rain, the liaison officer between you two, has failed to do his duty)? 24. Welcome, O Swan! Drink a little milk. Tell us about Sauri (Krishna).

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे ।
 श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्यार्कषते मनः ।
 याः सम्पर्यचरन् प्रेम्णा पादसंवाहनादिभिः ।
 एवं वेदोदितं धर्ममनुतिष्ठन् सतां गतिः ।
 आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम् ।
 तासां स्त्रीरत्नभूतानामष्टौ याः प्रागुदाहृताः ।
 एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान् ।
 तेषामुद्गमवीर्याणामष्टादश महारथाः ।
 प्रद्युम्नश्चानिरुद्धश्च दीप्तिमान् भानुरेव च ।
 पुष्करो वेदबाहुश्च श्रुतदेवः सुनन्दनः ।
 एतेषामपि राजेन्द्र तनुजानां मधुद्विषः ।
 स रुक्मिणो दुहितरमुपयेमे महारथः ।

We understand that you are his messenger. He, the unconquered and unconquerable one—is he in good health? Does he of fickle love remember all the confidential talks he had with us once? If so, O messenger of that unworthy one, why should we wait on him at all? If he wants us, you may ask him, the fulfiller of all our longings, to come here—but note, without Sri Devi! Among women, is she the only one solely dedicated to him? No, we all are.

25. By virtue of this kind of love bestowed on Krishna, the greatest of all endowed with Yogic powers, the consorts of Krishna attained to the highest spiritual state. 26. He, the Lord Krishna, attracts the minds of women who have heard of Him even once. Then what to speak of those who have been constantly seeing Him, the object of great hymns and song! 27. How holy were those ladies who, looking upon Him, the Lord and Teacher of the whole universe, as their husband, stroked His feet and performed intimate services for Him! The glory of this form of austerity consisting in Divine service cannot be adequately described. 28. The Lord, who is the goal of all spiritual aspirants, observed the duties of a follower of the Vedas, and demons-

क्रियमाणेन माधव्यो लेभिरे परमां गतिम् ॥25॥
 उरुगायोरुगीतो वा पश्यन्तीनां कुतः पुनः ॥26॥
 जगद्गुरुं भर्तृबुद्ध्या तासां किं वर्ण्यते तपः ॥27॥
 गृहं धर्मार्थकामानां मुहुश्चादर्शयत् पदम् ॥28॥
 आसन् षोडशसाहस्रं महिष्यश्च शताधिकम् ॥29॥
 रुक्मिणीप्रमुखा राजस्तत्पुत्राश्चानुपूर्वशः ॥30॥
 यावत् आत्मनो भार्या अमोघगतिरीश्वरः ॥31॥
 आसन्नुदारयशस्तेषां नामानि मे शृणु ॥32॥
 साम्बो मधुर्बृहद्भानुश्चित्रभानुर्वृकोऽरुणः ॥33॥
 चित्रबाहुर्विरूपश्च कविर्न्यग्रोध एव च ॥34॥
 प्रद्युम्न आसीत् प्रथमः पितृवद् रुक्मिणीसुतः ॥35॥
 तस्मात् सुतोऽनिरुद्धोभून्नागायुतबलान्वितः ॥36॥

trated in His life the state of the householder, in which the three ends of life, Dharma, Artha and Kama, are realised.

The Family of Krishna (29-46)

29. Krishna, who observed the Dharma of the householder, had one thousand one hundred and eight consorts. 30. Of these ladies of his household, the name of the first eight wives beginning with Rukmini and their sons have been already stated. 31. The Lord begot ten offspring in each of his wives. This is no matter for wonder in the almighty Lord, whose will is law. 32. Among these sons of Krishna, eighteen were famous personages and car-warriors of high prowess. Hear from me their names. 33-34. Pradyumna, Aniruddha, Dīptimān, Srutadeva, Bhānu, Sāmba, Madhu, Brihadbhānu, Vrika, Aruna, Pushkara, Vedabāhu, Sunandana, Chitrabāhu, Virūpa, Kavi and Nyagrodha—all these were recognised as experts in chariot warfare. 35. Of these, Pradyumna the son of Rukmini was the the foremost, and he was equal to his father in all respects. 36. That great car-warrior Pradyumna married the daughter of Rukmi, and had a son named Aniruddha, who had the strength of ten thou-

स चापि रुक्मिणः पौत्रौ दौहित्रौ जगृहे ततः ।
 प्रतिबाहुरभूत्तस्मात् सुबाहुस्तस्य चात्मजः ।
 न होतस्मिन् कुले जाता अधना अबहुप्रजाः ।
 यदुवंशप्रसूतानां पुंसां विख्यातकर्मणाम् ।
 तिस्रः कोटयः सहस्राणामष्टाशीतिशतानि च ।
 संख्यां यादवानां कः करिष्यति महात्मनाम् ।
 देवामुराहवहता दैतेया ये सुदारुणाः ।
 तन्निग्रहाय हरिणा प्रोक्ता देवा यदोः कुले ।
 तेषां प्रमाणं भगवान् प्रभुत्वेनाभवद्वरिः ।
 शय्यासनाटनालापक्रीडास्नानादिकर्मसु ।

तीर्थं चक्रे नृपोऽयं यदजनि यदुषु स्वःसरित्पादशौचं
 विद्विदस्निग्धाः स्वरूपं ययुरजितपरा श्रीर्यदर्थेऽन्ययत्नः ।
 यन्नामामङ्गलघ्नं श्रुतमथ गदितं यत्कृतो गोत्रधर्मः
 कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य ॥47॥

sand elephants. 37. Aniruddha, the son of Rukmi's daughter, married a granddaughter of Rukmi and had a son named Vajra who alone survived the fratricidal slaughter among the Yadavas in connection with the iron pestle incident. 38. Of Vajra, Pratibāhu was born; of him Subāhu; of him Sāntasena; and of him Satasena. 39. None born in this line of the Yadus was poverty-stricken or issueless or shortlived or devoid of devotion for holy men. 40. O King! Even in ten thousand years, it is not possible to describe the number of the famous and heroic princes born in the line of the Yadus. 41. We have heard that for the education of the numerous children of the Yadavas, three crores and eight thousand eight hundred teachers were engaged.

42. No one can calculate the number of the crores and crores of Yadavas who resided in Dwaraka, over which King Ugrasena ruled. 43. The large number of fierce Asuras, who were born on earth as men, became a menace to the people. 44. In Order to destroy these evil persons, the Devas were ordered by Hari to be born

वज्रस्तस्याभवद् यस्तु मौसलादवशेषितः ॥37॥
 सुबाहोः शान्तसेनोऽभूच्छतसेनस्तु तत्सुतः ॥38॥
 अल्पायुषोऽल्पवीर्याश्च अब्रह्मण्याश्च जज्ञिरे ॥39॥
 संख्या न शक्यते कर्तुमपि वर्षायुतैर्नृप ॥40॥
 आसन् यदुकुलाचार्याः कुमारानामिति श्रुतम् ॥
 यत्रायुतानामयुतलक्षेणास्ते स आहुकः ॥42॥
 ते चोत्पन्ना मनुष्येषु प्रजा दृप्ता बबाधिरे ॥43॥
 अवतीर्णाः कुलशतं तेषामेकाधिकं नृप ॥44॥
 ये चानुवर्तिनस्तस्य बबुधुः सर्वयादवाः ॥45॥
 न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतसः ॥46॥

in the line of the Yadus. There were a hundred and one sub-clans among them. 45. The all-powerful Hari, was born as their leader and set the standard for them, and all the Yadavas, who abided by his example, prospered. 46. These Yadavas had their mind so absorbed in the Lord, that they had very little body-consciousness when engaged in such physical activities as lying, sitting, walking, talking, playing and bathing.

The Glory of Krishna (47-50)

47. O King! Krishna, that centre of holiness and spiritual excellences, has eclipsed the sanctifying efficacy of the Ganga, the holy water flowing from His feet, through His sportive actions as the Divine Incarnate, the accounts of which are easily available for one to hear, and are very efficacious in purifying the mind. He absorbed into Himself all who came to Him with intensity of feeling, whether it was through love or antagonism. His invincible majesty received the humble attention and service of Sri Devi whose favour all Devas seek. His name effaces

जयति जननिवासो देवकीजन्मवादो यदुवरपर्वत्त्वैर्दोभिरस्यन्नधर्मम् ।
 स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन व्रजपुरवनितानां वर्धयन् कामदेवम् ॥48॥
 इत्थं परस्य निजवर्त्मरिरक्षयाऽऽत्तलीलातनोस्तदनुरूपविडम्बनानि ।
 कर्माणि कर्मकषणानि यदूत्तमस्य श्रूयादमुष्य पदयोरनुवृत्तिमिच्छन् ॥49॥
 मर्त्यस्तयानुसवमेधितया मुकुन्दश्रीमत्कथाश्रवणकीर्तनचिन्तयैति ।
 तद्वाम दुस्तरकृतान्तजवापवर्गं ग्रामाद् वनं क्षितिभुजोऽपि ययुर्यदर्थः ॥50॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे श्रीकृष्णचरितानुवर्णनं
 नाम नवतितमोऽध्यायः ॥90॥

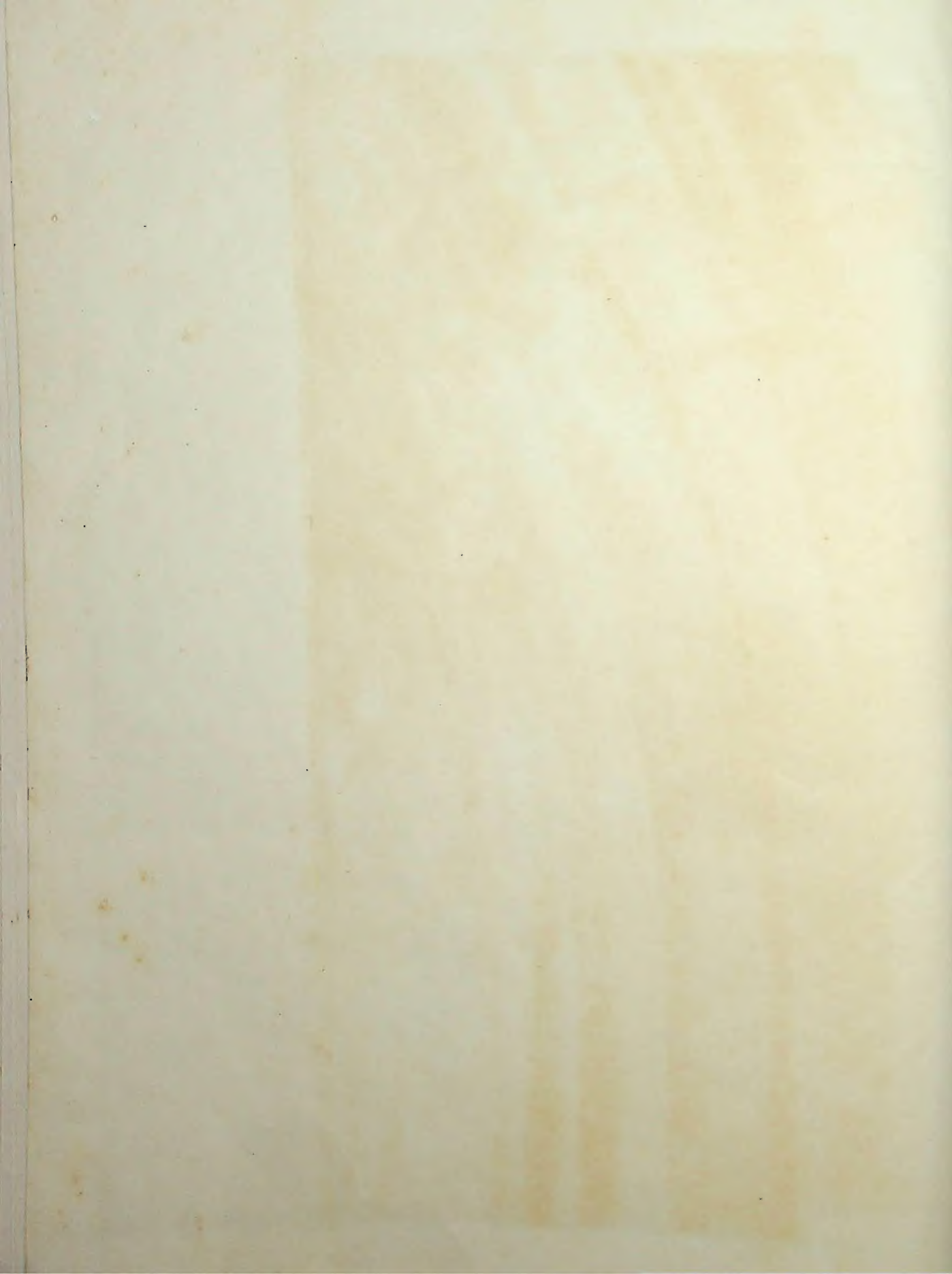
इति दशमः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

the sins of all who chant it or hear it chanted. He promulgated the multifarious Vedic Dharma through the clans (gotras) of various Rishis. All these achievements are not to be wondered at in Krishna, who wields the mighty wheel of Time as his weapon. It is just a trifle for Him. 48. Obeisance to Lord Krishna, who is both the abode and the indweller of all beings! Though reputed as born of Devaki, He is really the eternal and ancient one. Surrounded by attendants of the Yadu clan, He destroyed the forces of unrighteousness by the prowess of His arms. He redeemed all beings, animate and inanimate, from their sins. By His benign and smiling countenance, He inspired Divine Love into the hearts of the womenfolk of Vraja and Mathurapuri. 49. A person who desires to serve Krishna,

the Supreme Being, and attain to His feet should listen to the narratives of the Lord's actions in all His sportive manifestations, especially in his incarnation as the leader of the Yadava clan—actions appropriate to His mission and destructive of the Karmic bondage of devotees, and undertaken by Him for the preservation of the Bhagavata Dharma, the path of spiritual redemption established by Him. 50. By constant and continuous practice of hearing, singing about, and remembering the glorious deeds of the Lord, man's devotion to Him grows day by day, and by virtue of it, he attains to the state of the Lord, overcoming the otherwise irreversible and inevitable approach of death which engulfs all beings. It is seeking that state that kings go to the forests abandoning their kingdoms.

END OF THE TENTH SKANDHA



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